CATALOGUE

OF

THE PERSIAN MANUSCRIPTS

IN

THE BRITISH MUSEUM.

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BY

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KEEPER OF THE ORIENTAL MSS

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PREFACE TO THE REPRINTED EDITION

This reprint of the *Catalogue of Persian Manuscripts* needs little introduction. It has long been regarded as an essential work of reference for bibliographers and students of Persian literature. With its wealth of detail, it was the prototype of the older form of catalogue which it is àlmost impossible to emulate today owing to the heavy cost of printing. The meticulous scholarship which is so characteristic of the author makes this catalogue a valuable aid to Persian studies even after the lapse of more than eighty years.

Dr. Charles Rieu was born at Geneva in 1820 and studied Arabic and Sanskrit at the University of Bonn. In 1847 he entered the service of the Trustees of the British Museum and, twenty years later, became its first Keeper of Oriental Manuscripts. In 1895 he was appointed Sir Thomas Adams's Professor of Arabic at Cambridge, and he died in 1902. Of a modest and retiring disposition, he was greatly loved by his colleagues and students alike.

Owing to the urgent demand for a reprint it has been decided to reproduce the original text of this Catalogue by photolithography without any revision, since the addenda left by Dr. Rieu in his own copy consist mainly of additional references which serve to supplement rather than correct the information given. The very scanty notice which he gives to illustrated manuscripts—perhaps the only serious shortcoming of the work—will be remedied in a catalogue of the Persian miniatures which is now in preparation.

K. B. GARDNER
Keeper of Oriental
Printed Books and Manuscripts

THE BRITISH MUSEUM
1 December 1965

THIS Volume, the printing of which was commenced in 1876, contains the description of 947 Persian manuscripts, classed under the heads of Theology, History, Geography, and some subordinate divisions.

Out of a large number of rare and valuable works which are here noticed, it may not be superfluous to point out the following, as possessing, from their extreme scarcity and the importance of their contents, exceptional claims to the attention of the reader :—

Jāmi' ut-Tavārīkh, the universal chronicle of Rashīd ud-Dīn, nearly complete in a huge folio (p. 74). Although bearing the seal of Shāhrukh, it is not so correct a copy as might be expected from that royal ownership.

A general history by Khwurshāh, commonly called Elchi e Nizāmshāh, who accompanied Shāh Ṭahmāsp in some of his campaigns, and who gives a detailed account of that king's reign and of some contemporary dynasties in Tabaristān (p. 107).

The Tārīkh i Rashīdī of Mirzā Haidar Dughlāt, a history of the Khāns of Kāshghar and Moghūlistān, including the author's personal memoirs, which scarcely yield in interest to the autobiography of his contemporary and near relative, the emperor Bābar (p. 164).

The Zafar-Nāmah of Nizām Shāmī, the earliest authentic history of Tīmūr, written by his order A.D. 1404 (p. 170).

The Safar-Nāmah of Nāṣir Ben Khusrau, a narrative of the author's journey from Merv to Mecca A.D. 1046—1050 (p. 379).

The geography of al-Istakhrī, translated into Persian, under the title of Ashkāl i 'Ālam, for 'Alī Khwājah, Amīr of Jand, about A.D. 1220 (p. 415).

A voluminous geographical work composed for Shāhrukh by Ḥāfiz i Abrū, A.D. 1417—1420, and including a very full history of Khorasan (p. 421).

A second volume of the Persian Catalogue, comprising the remaining classes, is complete in manuscript, and will shortly be published.

The manuscripts of the late Sir Henry Miers Elliot, purchased in 1878, and some other recent acquisitions, will form the subject of a third volume, which will also contain a preface and indices extending to the entire work.

CHARLES RIEU.

April 23, 1879.

CONTENTS OF THE FIRST VOLUME.

CHRISTIAN THEOLOGY.

Add. 19,431.

Foll. 270; $8\frac{3}{4}$ in. by $6\frac{1}{2}$; 13 lines, 3 in. long; written in plain Nestalik, A.D. 1694. From the library of the Duke of Sussex.

كتاب انجيل

The four Gospels in Persian; viz. Matthew, fol. 1 *b*; Mark, fol. 74 *b*; Luke, fol. 123 *a*; John, fol. 201 *b*.

Beg. بشارت مقدس موافق نوشته متيع ۞ فصل اول ۞ ابراهيم اسحاق را زاده

This version agrees very closely with that of the Vienna MS. described by Hammer in the Mines de l'Orient, VI. pp. 280—2, and by Flügel in the Vienna Catalogue, III., p. 11. The latter version was written, as stated in the preface, for Louis XIV. [*read* Louis XIII.] by a French missionary on his return from Georgia, in the year 1616.

The following beginning of the third chapter of Matthew may be compared with the text given by Hammer, l. c.:

۱ دران روزکار آمد یوحنا معمد آواز میداد در بیابان یهودا و میکفت

۲ تو به کنید که ملکوت آسمان نزدیك امده است

۳ این است آنکه کفته شده است ایشعیا پیغمبر انکه کفت اواز بانك کننده دربیابان ساخته کنید راه خداوندرا و آسان کنید هنجار اورا

The Gospels of Mark, Luke, and John have short arguments. There are headings in red ink indicating the contents of every chapter; the verses are divided and marked with Arabic figures.

A table of chapters for the four Gospels is subjoined, fol. 260 *a*, and is followed, fol. 265 *b*, by a collection of "such passages as make it evident that Jesus Christ is the Son of God" جایکاه از انجیل در آنکه آشکارا شود که عیسی مسیح ابن الله است

It is stated in the subscription that the MS. was written in Hūglī during the governorship of Nawwāb Ibrāhīm Khān, A.D. 1694, and that its owner's name was جورس. The same name, with the addition of "Baronet" جورس برنت, is found on the fly-leaf.

Or. 1419.

Foll. 163; $14\frac{1}{4}$ in. by $8\frac{1}{2}$; 15 lines, 6 in. long; written in fair Nestalik on English paper, apparently in India, towards the close of the 18th century.

Another version of the four Gospels; viz., Matthew, fol. 2 *b*; Mark, fol. 49 *b*; John, fol. 78 *b*; Luke, fol. 114 *b*.

Beg. انجيل متى كه در شهر فلسطين بزبان عبري كفته شد و در انطاكيه بسرياني نبشتند

This version agrees closely with the Persian translation printed by Walton in his Biblia Polyglotta. It is not divided into chapters but short paragraphs. The first thirty-one of these, corresponding to Matthew i.—vi. 27, alone have headings as in the printed text.

The forms of some words and proper names show that this version is derived from the Syriac. We read for instance in Luke i. 5, بود در روزكار ان ديس (*sic*) ملك يهود شخصى كوهون بعنى كشيش نامش زكريا از خدمت قوم ابيا و زن او از خاندان هرون نامش اليشبع

Many similar instances are given by Graves in Walton's Polyglott, vol. VI., p. 57.

Chapter III. of Matthew begins as follows: و دران روزكار آمد يحيى شوبنده كه اورا يوحنا كويند منادى مى زد در ويرانهٔ يهود و كفت توبه كنيد زيرا مدت آسمان نزديك شد براي انكه اينست انكه در اشعيا پيغامبر كفته شد اواز منادى مى زند در خرابى امادە بداريد راههاى خداوندرا و كذركاه او هموار بدارند

There is a lacune extending from Luke xxiii. 4 to xxiv. 10 inclusive, for the filling up of which three pages have been left blank.

The volume is endorsed in the hand of the transcriber ترجمه انجيل در فارسى بچهار قسم چهار جلد

The first page bears the stamp "Claud Martin."

Claude Martin, a native of Lyons, settled, after an adventurous youth, in Oude, where he became a great favourite with Shujā'ud-Daulah and his successor Āṣaf ud-Daulah. He rose to the rank of Major-General, amassed immense wealth, and died at Lucknow in 1800. See Biogr. Univ. XXVII., p. 213.

Add. 19,532.

Foll. 213; 11¾ in. by 8; 19 lines, 4¾ in. long; written in plain cursive Nestalik, slightly Shikastah-āmīz, with a rich 'Unwān, some illuminated headings and gold-ruled margins, in the early part of the 19th century; bound in painted covers. From the library of Sir Thomas Phillipps, Bart.

The New Testament in Persian; viz. Matthew, fol. 1 *b*; Mark, fol. 29 *a*; Luke, fol. 46 *a*; John, fol. 73 *a*; Acts, fol. 94 *a*; Epistles, fol. 120 *a*; Revelation, fol. 198 *b*.

Beg. باب اول در نسب نامه مسيح از ابراهيم تا يوسف و آبستن شدن مريم و حيرت داشتن يوسف و ظاهر ساختن فرشته مرتبه و منصب مسيح را بر وى

This is the version of the Rev. Henry Martyn. It was printed, with a Latin title, in S. Petersburg, 1815, then in Calcutta, 1816, and often since. Martyn prepared a first Persian translation of the four Gospels, with the assistance of an Arab convert named Sabat, at Dinapore, in the years 1807—9. This having been rejected at Calcutta, as too full of Arabic idioms, he set to work again in Shīrāz, with the help of Mīrzā Sayyid 'Alī Khān, and completed in the space of eleven months, from June 1811 to May 1812, a new translation of the entire New Testament, as well as one of the Psalms. Martyn died, on his return journey to England, in Tocat on the 16th of October, 1812. See "Memoir of the Rev. H. Martyn" [by John Sargent], London, 1819, and "Journals and Letters of the Rev. H. Martyn, edited by S. Wilberforce," London, 1837.

In the present copy the chapters have headings in red ink, indicating their contents; but these have not been entered from fol. 171 to 210. The verses are not divided.

Harl. 5455.

Foll. 215; 9¼ in. by 5; 15 lines, 3 in.

long; written in plain Nestalik, apparently in India; dated Ramaẓān A.H. 1027 (A.D. 1618).

مرآت القدس

"The Mirror of Holiness," a Life of Christ. Author: Padre Geronimo Xavier پــادری زیرونیمو شویر (fol. 2 *b*).

Beg. مرآت القدس که دران کزارش می یابد داستان احوال عجیب حضرت ایشوع کریستس و بیان پارهٔ تعالیم آسمانی و معجزای بزرك قدر او کفتار اندر خطاب زمین بوس

جون آوازهٔ عجایبات مسیح بلند کردید و در روی زمین پراکنده شد

The author, a native of Navarre, and a relative of the celebrated "Apostle of India," S. Francis Xavier, joined the Jesuit Mission at Goa in 1571, and died there in 1617. See Zedler's Lexicon, under Xaverius (Hier.), Biogr. Univ., under Xavier (Jérôme) and Dorn, S. Petersburg Catalogue, pp. 243—6. He stayed for a long time at the Moghul Court, and his "Historica Relatio de Missione ad regnum Magni Mogor," Moguntiæ, 1601, throws much light on his intimate relations both with Akbar, whom he accompanied on a journey to Kashmīr, and with his son Jahāngīr.

The present work has been edited, with a Latin translation and remarks, conceived in no friendly spirit, by Louis de Dieu under the title of "Historia Christi Persice" etc. Lugduni Batv. 1639. The copy which he used belonged to Jacob Golius; it appears to have been an exact counterpart of the present MS., and has the same subscription. Another copy, containing autograph notes by the author, is in the Gotha Library; see Pertsch's Catalogue, p. 57, and D. Forbes' Catalogue, p. 40.

Other works by the same Xavier are a History of S. Peter, also edited by L. de Dieu, Lugd. Bat. 1839; Lives of the Apostles, written in 1609, a copy of which is described by Uri, p. 270, under the title مراة القدس; a Persian translation of the Psalms; and the "Guide of Kings," addressed to Jahāngīr in 1609; see Bibliotheca Marsdeniana, p. 305.

In the preface of the present work, dated Agrah, A.D. 1602, the author states that he wrote it by desire of the Emperor Akbar, after having been engaged for seven or eight years in the study of the Persian language. He says, at the end, that he was assisted in the Persian translation by Maulānā 'Abd us-Sattār B. Ḳāsim Lāhaurī, and that it was completed in Agrah in the same year, the 47th of Akbar's reign. It is divided into four chapters (Bāb) treating, 1. of Christ's infancy; 2. of His miracles and teaching; 3. of His death; 4. of His resurrection.

It may be further noticed, that at the end of the preface, the reader is referred for a fuller exposition of the subject to the author's other work "Ā'īnah i Ḥaḳḳ Numā" (see p. 4), then, it is said, nearly completed.

The name داستان مسیح, by which the present work is commonly known, is written as a running title at the top of every other page.

From a letter prefixed to this volume it appears that it was brought from Aleppo by Sam. Marshall, Esq., of Shalford Hall, who presented it, in 1686, to the Rev. Dr. Colvil, of Christ College, Cambridge.

A short Latin description, in the handwriting of Jean Gagnier (see Arabic Catal. Addenda ad. p. 8 *a*), is pasted on the fly-leaf.

Add. 16,878.

Foll. 74; 7¾ in. by 4¼; 17 lines, 2½ in. long; written in Nestalik, apparently in India, in the 18th century. [Wm. Yule.]

An imperfect copy of the same work, con-

taining Chapter I., without any preface, fol. 1 *b*; Chapter III., fol. 37 *a*; and Chapter IV., fol. 59 *a*.

It is endorsed in Persian "History of Jesus and of the birth of Mary, translated from an English book." This MS., as well as several others of the Yule collection, bears on the first page the stamp "Claud Martin."

Harl. 5478.

Foll. 525; 9¾ in. by 5¾; 15 lines, 3½ in. long; written partly in Nestalik, partly in Shikastah-Āmīz; dated Jumādā I., the sixth year of the reign (probably that of Jahāngīr = A.H. 1019, A.D. 1610).

آئینهٔ حق نما

"The Truth-reflecting Mirror," in which the doctrines and mysteries of Christianity are fully expounded, and its superiority to Islamism demonstrated, by the same author.

Beg. آئینه حق نما که دران گذارش مي يابد آنچه دين عيسويان مي آموزد و اسرار خاص الجيل بيان ميشود

It is stated in the heading that the author, Padre Geronimo Xavier, a member of the Society of Jesus, came from Goa to Lahore, where he was presented at Court, A.D. 1596.

In the preface which follows, the author states that he had enjoyed, twelve years previously, the privilege of kissing the imperial threshold, and that he now dedicated this work to Jahāngīr as a slight return for past favours, and a humble offering on the occasion of his accession.

The work is written in the form of a dialogue between the Padre and a philosopher or free thinker (Ḥakīm), whom he purports to have met at Court, while in some parts a Mullā intervenes as a third interlocutor.

It is divided into five books (Bāb) subdivided into chapters (Faṣl), a full table of which is given at the end of the preface, foll. 14 *b*—18 *a*. The five books are as follows: 1. Necessity of a divine law; fol. 18 *a*. 2. What Christianity teaches regarding God, and proofs of its being conformable to reason; fol. 73 *b*. 3. Divinity of Jesus Christ our Lord; fol. 208 *a*. (The end of this book and the beginning of the next are missing). 4. Commandments of the Gospel and their contrast with those of Muḥammad; fol. 322 *a*. The strength imparted by the Christian faith and its superiority to other religions; fol. 437 *b*.

The work was finished, as stated at the end, A.D. 1609. It has been noticed above, p. 3 *b*, that the author described it in 1602 as nearly completed.

Copyist: Tirīmal ترمل

On the fly-leaf is found the following note, in the handwriting of Humphrey Wanley: "Donum Alexandri Pope Armigeri, mense Aprilis, A.D. 1723," and lower down, by the same hand, a short Latin description of the MS. in which, by a curious mistake, the author is called San Hieronymo Shad.

Add. 23,584.

Foll. 55; 7 in. by 4¾; 13 lines, 3¼ in. long; written in Nestalik; dated Sa'idābād, district of Murshidābād, Bengal, Zulḥijjah, A.H. 1152 (A.D. 1740). [Rob. Taylor.]

منتخب آئینهٔ حق نما

An abridgment of the preceding work, by the same.

Beg. حمد بي حد و ثنای بی احصار خداوندی را که گذارش شکر عطایای او مستلزم

In a long preface, addressed to Jahāngīr, the author, whose name is here written شيرونيمو سواير, fol. 4 *b*, mentions his previous work

entitled Â'înah i Ḥaḳḳ Numâ, to which he had devoted so many years, and says that, finding the Emperor's time taken up by the cares of government, he extracted its substance for his use, and condensed it in the present "selection," منتخب

This work, which is not, like the former, written in the form of dialogue, contains the following four chapters (Faṣl): 1. Knowledge of the nature of God; fol. 7 *b*. 2. On Jesus, our Lord; fol. 19 *a*. 3. Commandments of the Gospel; fol. 32 *b*. 4. Divine assistance; fol. 43 *a*.

This is the work which found its way to Persia and there called forth the reply entitled Miṣḳal i Ṣafâ, which will be described under Moḥammedan Theology, Add. 25,857.

The present copy was written by Râm-g'hosan of Sa'îdâbâd for Khwâjah 'Abd ul-Masîḥ of Hamadan. The last leaf contains the Lord's Prayer and the Creed in Persian.

Add. 23,583.

Foll. 140; 9⅓ in. by 7½; 13 lines, 4½ in. long; written in large and fair Naskhi on English paper, and on one side of the leaves only; dated Sha'bân, A.H. 1229 (A.D. 1814.)
[Rob. Taylor.]

A work on Christian evidences.

Author: Avânûs Khalîfah, اوانوس خليفه

Beg. چون امر اشرف اقدس همايون اعلى عز صدور يافت كه اين بندهٔ دعاكوى اوانوس خليفهٔ مذهب حضرت مسيح را چنانكه نقل پيغمبران است عرض نمايد لهذا چند كلمه در اين باب مرقوم قلم شكسته رقم كردانيده بعرض رسانيد

Nothing is said of the name or country of the royal personage by whose order, as here stated, the work was written. But it is said at the end that it was completed A.D. 1690: فرغ من تاليفه فى سنة تسعين و ستمايه بعد الالف من تولد حضرت المسيح عليه الف تحيه

It consists of a short introduction (Muḳaddimah) and three Parts (Juz), subdivided into chapters (Faṣl), and treating severally: 1. of metaphysical notions regarding human perception, matter, existence, etc., fol. 6; 2. of God and his attributes, fol. 24; 3. of the divinity of Christ as demonstrated by His miracles and the fulfilment of prophecy, fol. 80.

These are the headings of the three Parts as given in the Introduction, fol. 4: جزء اول از ادله واز قضايا و نتيجه كه يقينى باشد الا از حقيقت اشيا و از فعليت و غير ذلك كه سبب ثبوت مطلب و عدم شكست جزء دويم از ذكر خدا و نقل پيغمبرها جزء سيوم از معجزات حقيقى

Although containing no direct reference to Islamism, this work borrows largely the method and terminology of Muslim scholastic theology, and is so Arabic in its vocabulary and construction as to have all the appearance of a literal translation from that language. The texts, copiously quoted from the Psalms and Prophets in Part III., are given in Arabic, and mostly accompanied with an interlinear Persian version in Nestalik. The Author was apparently a Catholic, and his frequent use of the second person plural in biblical passages, where God or a single individual is addressed, as يد شما, fol. 64, كناه شما, fol. 94, بدست شما, fol. 134, would seem to betray a French origin.

This copy was transcribed by a Moḥammedan called Ḥasan B. Jamâl B. Aḥmad B. Ḥasan for a Christian personage of rank, designated as زبدة النجباء المسيحيه خواجه عيسائى ولد خواجه اوانس مسيحى

It is endorsed كتاب اوانوس خليفه مسيحى; but in the text the work is termed رساله without specific title.

MOHAMMEDAN THEOLOGY.

THE CORAN AND ITS COMMENTARIES.

Add. 23,252.

Foll. 472; 10½ in. by 6¼; 12 lines, 3⅜ in. long; written in fine Naskhi, with two double-page 'Unwāns, highly finished in shaded gold, at the beginning, as well as illuminated headings and gold-ruled margins throughout, apparently in the 16th century.

[Rob. Taylor.]

The Coran in Arabic, with a Persian paraphrase written in small Nestalik and red ink between the lines, and copious marginal annotations. See Arab. Catal. p. 537.

For the sake of comparison with the following, or other versions, we give here the rendering of the 100th Sūrah, سورة العاديات

بحق اسپان جهنده در غزوات [شیهه کشندکان شیهه کشیدنی [in the margin پس اسپان اتش بیرون ارندکان پس اسپان غارت کنندکان در صبحکاه پس بر انکیختند دران وقت غباری بسیار پس درمیان درآمدند دران جمعی از دشمنان را بدرستی که آدمی مر پروردکار خود را هرائینه ناسپاس است بدرستیکه آدمی برآن ناسپاسی هرائنه کواه است و بدرستیکه او برای دوستی مال هراینه سخت است آیا پس نمیداند که چون بر انکیخته شوند انها در کورستانهایند و کرد کرده شود انچه در سینهاست بدرستی که بروردکار ایشان بایشان دران روز هراینه اکاه است

The notes are extracts from various, mostly Shī'ah, commentaries, in which the traditional comments of the Imams are frequently adduced.

Foll. 466 *a*—468 *a* contain a prayer to be recited after a complete reading of the Coran and a Fāl-Nāmah in Persian verse, both written in alternating blue and gold lines.

On fol. 468 *b* is a Persian note stating that this copy was written by Mullā 'Abd Ullah Ṭabbākh, the master (in calligraphy) of Aḳā Ibrāhīm, who was himself the master of Mīrzā Aḥmad Nairīzī, and that it was worth 500 Rupees.

Mullā 'Abd Ullah Ṭabbākh, of Herat, is mentioned among the great penmen who lived in the reign of Sulṭān Ḥusain (A.H. 873—911). See Mir'āt ul-'Ālam, Add. 7657, fol. 459 *b*.

Some leaves containing other prayers or additional notes in modern handwriting are added at beginning and end, and occasionally in the body of the volume.

Add. 5548—5551.

Four volumes, perfectly uniform, and offering a continuous text, separated only by the binding. They contain respectively foll. 192, 187, 184, and 190; 11 in. by $7\frac{3}{4}$, with 13 lines, 5 in. long; written in a large and angular Naskhi, with illuminated borders enclosing the first two pages, and the two last, marginal ornaments and gold headings, apparently in the 14th century.

[Charles Hamilton.]

The Coran in Arabic, with a Persian version added in small writing and red ink under the text; see Arab. Catal., p. 57. The Persian version presents many antiquated forms, such as آمج and آنك for آنچه and آنكه, مزكت for مسجد etc., but it is singularly incorrect, and often exhibits a complete perversion of the persons and tenses of the Arabic.

As a specimen, the Persian of the 100th Sūrah is here transcribed with all its faults:
سوكند باسبان رونده باكى ميكند بر اسمان اتش افروزنده بسينها و بغارت كندكان وقت صبح بس نرمى بدان خاكي‌را بس رسانيد بدان همه بدرستى كه مردم مرخدايراست ناسباس كه خداى بر ناسباسى كواه است واو براى دوستى نيكى بس سخت حريص انه دانند جون بر انكيخته شود آمج در كورهاست و بيدا كرده شود امج در سينها هر آينه خداوند شان از بربشان ان روز اكاهست

The first eight leaves have been defaced by an English translation written over the Persian.

Or. 1340.

Foll. 539; $10\frac{3}{4}$ in. by $6\frac{1}{2}$; 10 lines, $3\frac{5}{8}$ in. long; written in good Naskhi with two double-page 'Unwāns, illuminated headings, marginal ornaments, and gold-ruled margins, apparently in the 16th century. Bound in stamped chagreen covers.

[Sir Charles A. Murray.]

The Coran in Arabic, with a Persian version written in small Naskhi, and red ink between the lines, and a few marginal notes.

Sūrah 100: سوكند باسبان رونده كه آواز كنند پس بيرون ارندكان آتش بيرون اوردنى پس بغارت كنندكان بوقت صبح پس بر انكيختن آن اسپان بوقت صبح غبار پس بميان در آمدند بان وقت كروهي را بدرستي كه آدمي پروردكار خود را ناسپاسست و بدرستي كه آدمى برين كواهست و بدرستى كه او براى دوستي مال سختست آيا نميداند كه چون ظاهر كرده شود آنچه در كورهاست و حاضر كرده شود آنچه در سينهاست بدرستي كه افريدكار ايشان بكار ايشان دران روز داناست

The last page contains the ساعت نامهٔ كلام مجيد designating on the authority of Imam Ja'far Ṣādiḳ the days and hours in which the reading of the Coran is especially blessed.

Add. 7218.

Foll. 262; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 15 lines, $2\frac{7}{8}$ in. long; written in small and neat Naskhi, on extremely thin paper, with gilt headings and gold-ruled margins, apparently in the 16th century. Bound in painted and glazed covers.

[Cl. J. Rich.]

The Coran in Arabic, with an interlinear Persian version and marginal notes; see Arab. Catal., p. 57.

The Persian version, written in red ink and minute Nestalik, is separated from the text by gold-lines, and the notes in the margins, written in a still smaller character, are similarly enclosed.

Sūrah 100: بروندهاى باواز نفس زدن اواز نفس زدنى بس آتش برارندهاى باتش زدبهم آتش زدنى پس انها كه وسيله غارت شدند در صبح پس بر انكيختند غباررا پس درميان درامدند بان جماعتى را

بدرستی که انسان است مر پروردکارش را هراینه ناسپاس و بدرستي که او بر اینست شاهد و بدرستی که او برای دوستی مال هراینه بخیلست ایا پس نمي داند که چون برانگیخته شود انچه در کورهاست و حاضر کردانیده شود انچه در سینهاست بدرستی که پروردکار ایشانست بایشان روز چنین هراینه اکاه

Two leaves and a half at the beginning and two at the end have been added by a later hand, and present an imperfect imitation of the old writing.

Or. 1341.

Foll. 280; 9¾ in. by 6¼; 14 lines, 3½ in. long; written in fair Naskhi, with a rich double-page ʿUnwān, gilt headings and gold-ruled margins, apparently about the close of the 17th century. Bound in stamped and gilt leather. [Sir Charles A. Murray.]

The Coran in Arabic, with a Persian version written in a small neat Nestalik and in red ink between the lines of the text, from which it is divided by gold lines. Explanatory notes, also in Persian, and in the same handwriting, cover a considerable part of the margins.

This version agrees substantially with that of Add. 7218, as the following beginning of Sūrah 100 will show: بروندهای اواز نفس زدن اواز نفس زدنی بس انش برارنده باتش زنه اتش زدني پس انها که وسیله غارب شوند در صبح بس بر انگیخته بان غباررا بس در میان در آمدند بان جماعتی را الخ

Or. 1342.

Foll. 334; 10½ in. by 6½; 12 lines, 3⅞ in. long, in a page, written in a handwriting similar to that of the preceding copy, and ornamented in the same style; dated Ispahan, Zulhijjah, A.H. 1113 (A.D. 1702). Bound in painted and glazed covers.

[Sir Charles A. Murray.]

The Coran in Arabic, with the same Persian version as in the preceding copy, and copious marginal notes.

The copyist, ʿAbd ul-ʿAẓīm ur-Riẓawī, states in the subscription that this was the eighth or ninth Coran he had transcribed.

Add. 7601.

Foll. 358; 10 in. by 6½; 29 lines, 4¼ in. long; written in small Naskhi; dated Jaunpūr, A.H. 883 (A.D. 1478).

[Cl. J. Rich.]

ترجمهٔ تفسیر الطبري

The Persian translation of the Commentary of Abu Jaʿfar Muḥammad B. Jarīr uṭ-Ṭabarī upon the Coran; see Arab. Catal. p. 370. The first two pages contain the author's Arabic Preface, beginning: الحمد لله الذي انتج بالحمد كتابه وحمد نفسه حين انزل خطابه

Then follows a Persian preface of one page giving an account of the translation. It is here stated that the Arabic original, in forty volumes, having been brought from Baghdād to the Amīr Malik Muẓaffar Abu Ṣāliḥ Manṣūr B. Nūḥ, (the same Sāmānī prince for whom Tabari's history was translated), he convened the ʿUlamā of Māwerā un-Nahr, and, after obtaining from them a decision to the effect that it was lawful to translate that work, ordered them to elect out of their number the ablest men to carry out the task. It is added that the original was considerably abridged by leaving out the Isnāds, and that, on the other hand, some of the historical notices included were brought down to A.H. 345. See the text of this

preface in the Arab. Catal., loc. cit. The Persian translation is mentioned by Haj. Khal. vol. ii., p. 346.

Ṭabari's Commentary deals chiefly with the persons and events, legendary or historical, referred to in the Coran, and with the circumstances under which the several Sūrahs have been revealed.

It is divided by numerous headings in large character. The following are those which relate to Sūrah II., foll. 28—56: ترجمة البقرة و قصهٔ کافران و منافقان ∴ قصهٔ بیست و هشت مسله که جهودان در توریة نوشتند ∴ یاد کردن مسلها و جواب پیغامبر ∴ جواب دادن پیغامبر صلی الله علیه مسلها جهودان ∴ قصه افریدن ادم علیه السلام ∴ سبب امدن ابلیس از اسمان بر زمین ∴ سجده کردن فرشتکان ادم را علیه السلام ∴ توبه قبول کردن ادم علیه السلام ∴ قبول توبت ادم علیه السلام ∴ قصه ادم علیه السلام ∴ خطبه ادم علیه السلام والتحیه ∴ خطبه شیث علیه السلام ∴ قصهٔ موسی و ذبح بقره ∴ رفتن موسی علیه السلام و بنی اسرائیل بحرب جباران ∴ قصهٔ موسی با عوج بن عنقا و جباران و هلاك شدن عوج ∴ قصه هاروت و ماروت و هلاك شدن ایشان ∴ قصهء بناء کعبه ∴ کردانیدن قبله از بیت المقدس بکعبه ∴ قصه روزه ماه رمضان ∴ غزوه بطن النخله ∴ قصه طلاق دادن زنان ∴ قصه ذو الکفل النبی علیه السلام ∴ قصه اشموبل علیه السلام و قصه تابوت و حدیث ان ∴ قصه طالوت ∴ رفتن داود بجنك جالوت ∴ رفتن کالوت بکشتن داود ∴ ترجمه اية الکرسی ∴ قصهء عزیر پیغمبر علیه السلام ∴ قصه ابراهیم علیه السلام ∴ وفات ابراهیم علیه السلام ∴ قصه اصحاب الصفه ∴ قصه لیلة المعراج ∴ قصهء بنت النبی صلی الله علیه وسلم ∴ حدیث پیغامبر با عزرائیل ∴ حدیث خروس سفید ∴ حدیث جابلقا و جابرسا ∴ حدیث تارس و تافیل ∴ حدیث یاجوج و ماجوج ∴ قصه مالوق و ماسوخ

In the first part of the volume some chapters of the Coran are inserted at full length and in a larger character, viz.:—Sūrah I., fol. 4, Sūrah II., foll. 6—28, Sūrah III., foll. 57—96, Sūrah IV., foll. 81—94, Sūrah V., in detached portions, foll. 105, 107, 111, 115, 118. They are partly accompanied with an interlinear Persian translation. But further on the text is very incomplete, most of the spaces reserved for its insertion having been left blank.

Transcriber's name: داؤد بن محمد کاتب کتابخانه خاص

Add. 7602.

Foll. 589; 11 in. by 7¼; 25 lines, 4⅝ in. long; written in small and neat Nestalik, with 'Unwān and gold-ruled margins, apparently in the 16th century.

مواهب علیه

A Persian Commentary upon the Coran, with the Arabic text; see Arab. Catal., p. 376.

Author: Ḥusain Vā'iẓ Kāshifī حسین واعظ کاشفی

Beg. بعد از تمهید قواعد محامد الهی و تاسیس مبانی ثناخوانی حضرت رسالت پناهی

Kamāl ud-Dīn Ḥusain B. 'Alī, surnamed al-Vā'iz ul-Kāshifī, born at Baihaḳ, Sabzawār, lived at Herat in the reign of Abul-Ghāzī Sulṭān-Ḥusain, where he soon acquired a great fame as an eloquent preacher and an elegant prose-writer, and enjoyed the special favour of Mīr 'Alī Shīr. He died there A.H. 910. See Ḥabib us-Siyar, Add. 6561, fol. 538, S. de Sacy, Calila et Dimna, preface, p. 42, Jourdain, Biogr. Univ., vol. xx. p. 435, Hammer, Schöne Redekünste Persiens, p. 275.

The author had undertaken, as stated in the preface, by desire of Mīr 'Alī Shīr, to write an extensive Commentary, in four volumes, entitled جواهر التفسیر لتحفة الامیر, but after the first volume had been completed the progress of the work was delayed. In

the meanwhile he began, in A.H. 897, to write the present work in plainer language and on a smaller scale, and gave it the above title, derived from his patron's name. It was completed in A.H. 899; see below, Add. 16,668.

The substance of the above preface is given by Fleischer, Leipzig Catal., p. 390, and Mehren, Copenhagen Catal., p. 3. See also Dorn, S. Petersburg Catal. p. 247, and Aumer, München Catal., p. 127. In both places a Commentary with the same beginning as ours is described under the title of Jawāhir ut-Tafsīr, which belongs to the fuller Commentary mentioned in the preface.

The work is frequently called, from its author's name, Tafsīr i Ḥusainī, as for instance at the end of the next following copy.

Add. 16,667.

Foll. 590; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 19 lines, $4\frac{1}{4}$ in. long; written in clear Nestalik, with an 'Unwān and ruled margins; dated A.H. 1097 (A.D. 1686). [Wm. Yule.]

The first half of the above work, comprising Chapters i.—xviii. See Arab. Catal., p. 376.

It is slightly imperfect, wanting the latter part of Chapter xviii. from the middle of verse 81 to the end.

Transcriber: محمد شريف بنی اسرائيل موسوی ساكن بلدهٔ كول جلالی

Add. 16,668.

Foll. 645; uniform with the preceding, and written by the same hand; dated Kūl Jalālī, Ṣūbah of Akbarābād, Ramazān, A.H. 1095, the 31st of the reign of Aurangzīb. [Wm. Yule.]

The latter half of the work, extending from the beginning of Chapter xix. to the end of the Coran. The present copy and one of the following, Egerton 999, contain a conclusion not found in the first MS. There the author, after an eulogy on his patron Mīr 'Alī Shīr, quotes the following Rubā'ī composed by his own son, and in which the day of the month on which the Commentary was completed is ingeniously used as a chronogram to fix the date of the work.

يا خامه كه اين نامهٔ اقبال نوشت
و انجام سخن بايمن الفال نوشت
كفتم مه و روز و سال تاريخ نويس
فی الحال دوم زشهر شوال نوشت

The words دوم ز شهر شوال (for دويم is a clerical error) express A.H. 899.

There is a mistake in the date of transcription of the present volume; for the 31st year of Aurangzīb corresponds to A.H. 1098, not to 1095, as written in words in the subscription.

Egerton 998.

Foll. 443; $10\frac{3}{4}$ in. by $6\frac{3}{4}$; 25 lines, $4\frac{1}{2}$ in. long; written partly in Naskhi, partly in Nestalik, apparently in India, about the close of the 17th century.

The first half of the above Commentary, closing with the end of Chap. xviii.; see Arab. Catal., p. 377.

Egerton 999.

Foll. 485; $11\frac{3}{4}$ in. by $6\frac{3}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in India; dated Jumādā II., A.H. 1094 (A.D. 1683).

The second volume, from the beginning of Chap. xix. to the end; see Arab. Catal., p. 377.

On the first page is a Persian note relating to the purchase of the MS. in Aḥmadābād, A.H. 1130, in which it is incorrectly designated as the second volume of جواهر التفسير.

Add. 5565.

Foll. 366; $10\frac{1}{2}$ in. by 6; 12 lines, 4 in.

long; written in fair Indian Nestalik, with an 'Unwān and ruled margins; dated Jumādā I., A.H. 1097 (A.D. 1686).

[Charles Hamilton.]

The latter half of the same Commentary, from the beginning of Chap. xix. to the end; see Arab. Catal., p. 377.

Transcriber: محمد سعيد

The fly-leaf contains a table of chapters; the first page bears the name of a former owner, Robert Watherston.

Add. 23,577.

Foll. 242; 10 in. by $5\frac{3}{4}$; 20 lines, $3\frac{1}{4}$ in. long; written in small and neat Nestalik; dated Jumādā II., A.H. 1021 (A.D. 1612).

[Rob. Taylor.]

A volume of a very extensive Commentary on the Coran, without title or author's name.

The writer lived at the time of the author of Shawāhid un-Nubuwwah (Jāmī) whom he quotes as still living, fol. 5 *b*. This and, still more, the great similarity in style and arrangement of the present volume with the following, Add. 7603, render it very probable that it contains the first portion of the same work, namely جواهر التفسير لتحفة الامير.

The MS. is imperfect at the beginning; it commences in the middle of the second of six introductory chapters called عنوان, treating of the necessity and pre-eminence of the science of Exegesis علم التفسير. The remaining four are as follows:

Fol. 5 *b*. III. On the miracle اعجاز, or supernatural power, displayed in the Coran.

Fol. 9 *b*. IV. On the pre-eminence of some Sūrahs and verses, and the virtues of some letters and words in the Coran.

Fol. 12 *a*. V. On the attention and respect due to the Coran.

Fol. 18 *a*. VI. On spiritual interpretation, تاويل. This is followed by a long discussion on the preliminary formula اعوذ بالله, fol. 21 *a*.

The comments on the Basmalah and the Fātiḥah itself begin at fol. 33 *a*, and occupy the rest of the volume.

Add. 7603.

Foll. 346; $11\frac{1}{4}$ in. by 7; 21 lines, $3\frac{7}{8}$ in. long; written in a neat Naskhi with 'Unwān and gold-ruled margins; dated Mashhad, Jumādā I., A.H. 1076 (A.D. 1665).

[Cl. J. Rich.]

جواهر التفسير لتحفة الامير

A part of the larger Commentary of Ḥusain Vā'iẓ ul-Kāshifī; see Arab. Catal., p. 377.

Beg. اين سوره را درقران بكثرة عدد آيات نظير نيست.

This volume contains the comments upon the Sūrat ul-Baḳarah or Chapt. II. It probably is only the latter half of what the author in the preface to the Mawāhib (see Add. 7602 p. 9) calls his first volume, the only one then written, the first half consisting of the prolegomena and the comments on the Fātiḥah, which, according to Haj Khal., vol. ii., p. 641, formed part of the same volume.

Neither author's name nor title is to be found in the text, but the style is that of Ḥusain Vā'iz, and there appears to be no reason to doubt the correctness of the title written on the first page: جلد اول جواهر التفسير از مصنفات شيخ حسين كاشفى بفرموده وزير امير علشير است

Copyist: سيد على الحسينى الاسترابادى

Add. 18,538.

Foll. 392; $11\frac{1}{2}$ in. by 8; 25 lines, 5 in. long; written in clear Nestalik; dated A.H. 1071 (A.D. 1660). [J. H. Sternschuss.]

خلاصة المنهج

A Shī'ah Commentary upon the Coran.

Author: Ibn Shukr Ullah Fatḥ Ullah ush-Sharīf ابن شكر الله فتح الله الشريف

Beg. حمدى بيحد چون كلمات ربانى بيغايت شايسته لطيف است

The author had written, as he states in the preface, a full commentary in five volumes, containing altogether one hundred and eighty thousand lines, and entitled منهج الصادقين فى الزام المخالفين; but perceiving that its bulk put it out of the reach of most readers, he determined to write the present abridgement, chiefly intended for persons ignorant of Arabic. It evinces a marked Shī'ah tendency and relies exclusively on the tradition of the Imāms and their sectaries.

The same author wrote also a Commentary on the Nahj ul-Balāghah, Add. 16850, which is said to have been completed A.H. 955, and in which he calls himself Fatḥ Ullah B. Shukr Ullah ul-Kāshānī; see below, p. 18, and Arab. Catal., p. 512. He is called Fath Ullāh Kāshānī in Stewart's Catal., p. 171.

This MS. contains the first half of the work, closing with the end of Chap. xviii.; see Arab. Catal., p. 378.

At the end is found a transcript of the author's own subscription, in which the work is called خلاصۀ منهج الصادقين; but the leaf is torn and the date which followed is lost.

This volume and the next are wrongly endorsed تفسير المواهب, a title belonging to the Commentary of Ḥusain Vā'iz.

Add. 18,539.

Foll. 536; uniform with the preceding, and written by the same hand.

[J. H. Sternschuss.]

The latter half of the work; see Arab. Catal., p. 378.

It wants two or three pages at the end, breaking off in the last verse of the last chapter but one, سورة الفلق.

Or. 244.

Foll. 540; 13½ in. by 10; 24 lines, 5⅜ in. long, in a page; written in fair Naskhi with 'Unwān and ruled margins; dated Rabī' I., A.H. 1082 (A.D. 1671.)

[Geo. W. Hamilton.]

خلاصة المنهج

Another copy of the second volume.

It was transcribed by Muḥammad Ḳāsim Ḳausī for Āḳā Muḥammad Shafī'.

'Abdullah B. Muḥammad Shafī' ul-Yazdī, apparently the son of the latter, states in a note at the end, that he collated this volume for the third time in Kashmīr, in A.H. 1044 (read 1144).

It is endorsed: جلد ثانى تفسير منهج

Foll. 2—7 contain a table of contents in the handwriting of the copyist.

On the fly-leaf is a modern title in which the author is called ملا فتح الله شيرازى

Or. 243.

Foll. 442; 13¾ in. by 10; 21 lines, 6¼ in. long, in a page; written in fair Nestalik, apparently in the 17th century.

[Geo. W. Hamilton.]

A Shī'ah Commentary on the Coran, without preface, title, or author's name.

Beg. اعوذ بالله پناه ميكيرم بمعبود مستحق جميع صفات كمال از شر وسوسۀ شيطان رانده شده از رياض رضوان

This volume contains apparently the first half of the work; it begins with the formula اعوذ بالله, which is immediately followed by the Fātiḥah, and it concludes with the end of Chapter xvii., سورة الاسرى

It has been endorsed by the same hand as the preceding MS., Or. 244, تفسير منهج اهل الشيعه جلد اول, with the evident intention to make it appear the first volume of the same work.

But the present Commentary is altogether different from the خلاصة المنهج, and displays a much stronger Shī'ah bias. The author does not scruple to say, for instance, that, according to Imām Ṣādiḳ, the word الكتاب at the beginning of Sūrat ul-Baḳarah applies to 'Alī B. Abī Ṭālib, who said of himself, "I am the speaking book of God." He further interprets هدى للمتقين as "guiding the pious Shī'is," and includes under كافرين all those who do not believe in the twelve Imāms. He follows everywhere the traditional interpretations of the Imāms, and quotes, on every page, the great Shī'ah Commentary Majma' ul-Bayān (Arab. Catal., p. 671).

Add. 7600.

Foll. 192; 8 in. by 6; 15 lines, 3¾ in. long; written in Naskhi with the vowels; dated from Rajab, A.H. 1090, to Muharram, A.H. 1091 (A.D. 1679—80). [Cl. J. Rich.]

هاديه قطبشاهي

An alphabetical index of the verses of the Coran; see Arab. Catal., p. 380.

Author: Muḥammad 'Alī Karbalā'ī, محمد علی کربلائی

Beg. حمد و درود حضرت معبود که در افتتاح کلام مجید

The author states in the preface that while studying Hexegesis and Traditions with other pupils under Muḥammad Ibn Khātūn ul-'Āmilī, the want of a Coranic index being often felt, he was directed by his master to compile the present work and dedicate it to Sulṭān 'Abd Ullah Ḳuṭubshāh (who reigned A.H. 1035—1083). He then proceeds, fol. 3 *a*, to explain its arrangement, and to give tables of the abbreviations by which the Sūrahs are designated, and of all the beginnings of the sections called (Juz'), and their subdivisions (Ḥizb).

The index itself is divided into two parts (Ḳism). In the first, fol. 8 *b*, the verses are arranged according to their initial, in the second, fol. 101 *b*, according to their final letters. In both parts references are given to the Juz' and Ḥizb, as well as to the Sūrah.

The proper reading of the title may be هديه قطبشاهی, but the first word is written as above هاديه, in the heading of Ḳism II., while in the first heading, fol. 1, it has been all but cut away with a portion of the leaf.

The first part was transcribed by ملا محمد نوح الحديثی, and the second by ملا يوسف بن شيخ احمد

TRADITIONS OF MUHAMMAD.

Or. 1107.

Foll. 232; 15 in. by 10½; 35 lines, 7¼ in. long; written in a cursive Indian hand and dated Zulka'dah, A.H. 1092 (A.D. 1681)

[WARREN HASTINGS.]

اشعه لمعات فى شرح المشكاة

A Persian Commentary on the Arabic work "Mishkāt ul-Maṣābīḥ," a well known collection of the traditional sayings of Muḥammad. See Arabic Catalogue, p. 721 *a*, and Mishcát ul-Masabih, translated by Capt. A. N. Matthews, Calcutta, 1809, Preface, p. ii., notes.

Commentator: 'Abd ul-Ḥaḳḳ B. Saif ud-Dīn ud-Dihlavi, عبد الحق بن سيف الدين الدهلوى

'Abd ul-Ḥaḳḳ is a most prolific writer, whose name will often recur in these pages. He gives a full account of his forefathers and his early life in his Akhbār ul-Akhyār. He there traces his descent, through five intervening generations, to Muḥammad Turk, who went from Bukhārā to India and rose to the rank of Amīr in the reign of 'Alā ud-Dīn Khaljī. 'Abd ul-Ḥaḳḳ's grandfather, Shaikh Sa'd Ullah, who died A.H. 928, had embraced a religious life, and his example was followed by his son, Shaikh Saif ud-Dīn, the author's father, who died A.H. 990. The author, who was born in A.H. 958, and had from his infancy devoted his time with unremitting ardour to study and devout practices, entered the Ḳādirī order A.H. 985, and set out in A.H. 996 for the Ḥijāz, where he spent some years in the pursuit of Ḥadīṣ under 'Abd ul-Wahhāb Muttaḳī and other celebrated doctors. He died in his native place, Dehli, in great renown of sanctity, A.H. 1052, See Akhbār ul-Akhyār, Or. 221, foll. 214—233, and a notice on his life in Elliot's Hist. of India, vol. vi. p. 175.

This MS. begins with the following heading in the handwriting of the transcriber: جلد الرابع بترجمه مشكوة تصنيف قدوة المحدثين زبدة المجتهدين نصر العارفين بصيرة الواصلين حضرة مخدوم عبد الحق دهلوى رضى الله تعالى عنه

It contains the fourth and last volume of the work, beginning with the chapter on soothsaying, باب الكهانة. See Matthews' translation, vol. ii., from p. 384 to the end.

The author states at the end, in a note appended in A.H. 1045 to a copy which had been transcribed in A.H. 1044, and collated by himself in the same year, that he commenced the present Commentary at Dehli in the middle of A.H. 1019, and completed it in the same place in Rabī' ul-ākhir, A.H. 1025. He adds that during the same period he also wrote an Arabic Commentary on the same work, entitled لمعات التنقيح فى شرح مشكاة المصابيح, which was much inferior to the Persian in extent, the former containing about 80,000 and the latter 130,000 lines.

The author there calls himself: عبد الحق بن سيف الدين الدهلوي وطنا البخاري اصلا التركى نسبا الحنفى مذهبا الصوفى مشربا القادرى طريقة

Copyist: جعفر محمدي

The last page contains a table of chapters in the hand of the transcriber.

On the first page is impressed the seal of Muḥammad Khān, servant of Muḥammad Shāh, with the date A.H. 1136.

Add. 7606.

Foll. 566; 10½ in. by 6¼; 21 lines, 4½ in. long; written in Nestalik, apparently in the 17th century. [Cl. J. Rich.]

شرح سفر السعادة

A Commentary upon "Sufar us-Sa'ādat," a collection of authentic traditions relating to the life, character, practices, and moral teachings of Muhammad, compiled by Muhammad B. Ya'kūb, known as Majd ud-Dīn al-Fīrūzābādī.

Commentator: 'Abd ul-Hakk B. Saif ud-Dīn B. Sa'd Ullah ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سيف الدين بن سعد الله الترك الدهلوى البخارى

Beg. سبحانك لا علم لنا الا ما علمتنا انك انت العليم الحكيم

The commentator states in his preface that al-Fīrūzābādī (better known as author of the Kāmūs; see Arab. Catal., p. 229), was born in Kāzarūn, A.H. 727, and died in Zabīd A.H. 817. He extols the excellence of the work, which, he adds, is also known as صراط المستقيم, but complains at the same time of the excessive severity of the author in rejecting some traditions of questionable authenticity. He then proceeds to enumerate a vast number of works referred to in his Commentary. An introduction follows, divided into two parts (Kism). The first, fol. 5 *b*, treats of the science of Hadis and of the authentic collections; the second, fol. 9 *b*, of the Imāms or chiefs of the four schools of law.

The original work, the title of which is repeatedly written سُفر السعادة (with zammah) in the Gotha copy, dated A.H. 884, is divided into a Mukaddimah, five books (Bāb), and a Khātimah. The contents are specified by Pertsch, Gotha Catalogue, p. 55; see also Haj. Khal., vol. iii., p. 599, and the Vienna Catalogue, vol. iii., p. 449, where the work is designated by its second title, Sirāti Mustakīm. The Khātimah, fol. 507 *a*, which treats of the unsound traditions, ends in the present copy with the words در باب افتراق امت بر هفتاد و دو فرقه چيزي ثابت نشده و الله اعلم, in the comments upon which the MS. breaks off.

Add. 7617.

Foll. 198; 10 in. by 7; 21 lines, 4½ in. long; written in small and neat Nestalik, with two 'Unwāns and gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

محاسن الآداب

A work treating of the noble qualities and praiseworthy customs and observances of Muhammad and the Imams, set up as an example to all Muslims; translated from the Arabic.

Translator: Nasīr ud-Dīn Muhammad B. 'Abd ul-Karīm ul-Ansārī ul-Astarābādī. نصير الدين محمد بن عبد الكريم الانصارى الاسترابادى

A preface is prefixed, occupying two pages, and beginning thus: جواهر زواهر حمد و سپاس و نفائس لالى شكر بيقياس

This preface is due to the translator, who states that the Arabic original, entitled مكارم الاخلاق, is the work of Shaikh ul-Islām Razī ud-Dīn Abu 'Alī ul-Hasan B. Abu Nasr ul-Fazl B. ul-Hasan ut-Tabarsī. He further says that he wrote the present translation in the reign of Shāh Tahmāsp B. Shāh Ismā'īl (A.H. 930—984), and by order of Muhammad Khān, Governor of Khorāsān. (Muhammad Khān Sharaf Ughlī Taklū was appointed governor of Herat in A.H. 941; see 'Alam-ārā, Add. 16,684, fol. 23).

He finally assigns to his translation the above title: محاسن الاداب. It must be noticed, however, that the title of the original

مكارم الاخلاق appears in the headings of the preface and of the work itself.

The latter begins, fol. 56, as follows:—

ابتدا میکنم بنام خدای سزای پرستش نیك بخشنده بر خلق بوجود و حیات

It is divided into twelve books (Bāb), subdivided into numerous chapters (Fasl), a full table of which occupies three pages at the end of the preface.

The twelve books treat of the following subjects:—

1. Bodily and mental qualities of Muḥammad; fol. 8 *b*. 2. Rules observed in cleansing the body, apparel, etc.; fol. 21 *a*. 3. Rules observed in bathing; fol. 24 *b*. 4. On nail-paring, clipping the hair of the upper lip, combing, etc; fol. 28 *b*. 5. On dyeing, ornaments, rings, etc.; fol. 32 *b*. 6. On dress and dwellings; fol. 38 *b*. 7. On eating and drinking; fol. 51 *a*. 8. On matrimony, fol. 61 *a*. 9. On travelling; fol. 79 *b*. 10. On prayers; fol. 90 *a*. 11. On sickness and healing; fol. 129 *b*. 12. On some curious precepts and traditions; fol. 160 *a*.

The original does not appear to be much earlier than the translation, for the author is described in the preface as the "noblest of the moderns" اکرم المتاخرین. Moreover, a work of recent date is frequently quoted in the text, viz. روضة الواعظین (see foll. 16 *b*, 21 *a*, etc.), written, according to Haj-Khal., by Mu'īn Farāhī, who lived at Herat under Abul-Ghāzī Sulṭān Ḥusain, and died A.H. 907; see Ḥabīb us-Siyar.

This copy is slightly imperfect at the end.

Haj. Khal. mentions four works bearing the same title مکارم الاخلاق, vol. vi. p. 98, none of which can be identified with the present, a decidedly Shī'ah book.

Or. 245.

Foll. 190; 11½ in. by 7½; 21 lines, 5¼ in. long; written in Nestalik, probably in the 18th century. [Geo. W. Hamilton.]

شرح کتاب البرزخ للسیوطی

A Persian Commentary on the Arabic work of Jalāl ud-Dīn 'Abd ur-Raḥmān us-Suyūṭi, commonly called Kitāb ul-Barzakh, and consisting of a collection of the Ḥadīṣ, or traditional sayings of Muḥammad, which relate to the fate of souls in the period intervening between death and the day of resurrection.

Author: Sirāj Aḥmad B. Muḥammad Murshid Sihrindi Naḳshabandi, سراج احمد بن محمد مرشد سهرندی نقشبندی

Beg. مقبولترین کلامی حمد عزیزیست که انسان

The whole of the Arabic text is given in the Commentary, and is distinguished by a red line drawn above it.

It begins thus: الحمد لله الذی ایقظ من شاء من سنة الغفلة

The real title of the work is: شرح الصدور بشرح حال الموتی فی القبور. See Haj. Khal., vol. iv., p. 39.

Suyūṭī states in his preface that the present work is based on the Tazkirat ul-Ḳurṭubī, the contents of which he had revised, arranged, and supplemented with numerous additions.

The full title of Ḳurṭubī's work is: التذکرة باحوال الموتی وامور الآخرة

The author is Shams ud-Dīn Abu 'Abd Allah Muḥammad Ibn Aḥmad Ibn Abi Bakr Ibn Farj ul-Anṣārī ul-Ḳurṭubī, who died A. H. 671 (not Maḥmūd Ibn Aḥmad Ibn Faraḥ, as Haj. Khal. has it under تذکرة القرطبی, vol. ii., p. 266). See Arab. Catal., pp. 108 and 701.

This copy is slightly imperfect; it ends abruptly after the beginning of the fifth of the observations فائده included in the Khātimah.

A portion of fol. 2, which contains the preface, is torn off.

Add. 5567.

Foll. 53; 10 in. by 6½. Foll. 1—10; 13 lines, 3½ in. long; written in the Naskhi and Nestalik characters, apparently in India, in the 17th century. [Charles Hamilton.]

I. Forty sayings of Muḥammad, in Arabic, with a paraphrase in Persian verses.

Author: Jāmī جامی

Beg. لا یومن احدکم حتی یحب لاخیه ما یحب لنفسه

هر کسی را لقب مکن مومن
کرچه از سعی جان و تن کاهد
تا نخواهد برادر خودرا
انچه از بهر خویشتن خواهد

The author, who designates himself in the concluding quatrain by the above Takhalluṣ, is the celebrated poet and Sufi Nūr ud-Dīn 'Abd ur-Raḥmān Jāmī. According to his friend and disciple, 'Abd ul-Ghaffār Lārī, who wrote his life, Or. 218, foll. 151—175, Jāmī was born in Kharjird, province of Jām, on the 23rd of Sha'bān, A.H. 817, and died in Herat, where most of his life had been spent, on the 18th of Muḥarram, A.H. 898. Notices of him are found in many contemporary works, as Laṭā'if Namah, Add. 7669, fol. 31; Majālis ul-'Ushshāḳ, Or. 208, fol. 133; Rashaḥāt 'Ain ul-Ḥayāt, Or. 212, fol. 77; Ḥabīb us-Siyar, Add. 6561, fol. 81; Tuḥfah i Sāmī, Add. 7670, fol. 81, as well as in many European works. See V. van Rosenzweig, Bibliographische Notizen; Hammer, Schone Redekünste Persiens, p. 312; Jourdain, Biogr. Univ. vol. xi., p. 431; S. de Sacy, Not. et Extr., vol. xii., p. 287; Ouseley, Biographical Notices, p. 131; Dorn, St. Petersburgh Catalogue, p. 369; Sprenger, Oude Catal., p. 447; N. Sees, Biographical sketch of Jāmī, Calcutta, 1859; Flügel, Vienna Catal., vol. i., p. 570, etc.

The present work is mentioned by Lārī, in his list of Jāmī's work, under the title of ترجمهٔ اربعین حدیث. In another copy of the same collection, Add. 16,825, I., there is a short prose preface, and a conclusion in which Jāmī states that it was completed A.H. 886. The paraphrase of each saying is a Ḳiṭ'ah of two Baits in the metre Raml.

II. Another series of forty Ḥadīṣ, with a metrical version of exactly the same form as the preceding, and apparently by the same writer; fol. 56.

Beg. انما الاعمال بالنیات

ای باعمال نیك خو کرده
پیشوا ساز حسن نیت را
کـه بفرمودهٔ رسول کریم
کارها نیست جز به نیتها

For the rest of the contents see Arab. Catal., p. 397.

The first page bears the name of Robert Watherston.

Or. 1231.

Foll. 67; 8 in. by 5¾; 15 lines, 4⅜ in. long; written in Nestalik; dated Shawwāl, A.H. 925 (A.D. 1519). [Alex. Jaba.]

سراج القلوب

A work purporting to give the questions put by the Jews to Muḥammad, and the latter's answers, on the creation of the heavens and the earths, of paradise and hell, on the end of the world, and on the history of the prophets.

Beg. سپاس و ستایش مر خدای را جل جلاله که آثار قدرت او بر جهرهٔ روز روشن تابانست

The work is ascribed in a short preamble to the Imām Abu Manṣūr Sa'īd B. Muḥammad ul-Ḳaṭṭān ul-Ghaznavī. A similar work, with the same title, but with a different beginning, is attributed to Shaikh Abu Bakr B. 'Abdullah B. Muḥammad B. Shāmūr ul-Asadī ur-Rāzī; v. Fluegel, Vienna Cata-

logue, vol. iii., p. 453, and Haj. Khal., vol. iii., p. 588.

Add. 23,581.

Foll. 105; 8¼ in. by 6½; 14 lines, 4 in. long; written in a very rude Naskhi, about the beginning of the present century. [Rob. Taylor.]

The same work.

The text is very incorrect, and apparently much altered, but it agrees in the main with the preceding copy. The work is ascribed here to the Imām Abu Naṣr B. Sa'd B. Muḥammad, and is stated to contain twenty-seven descriptions, صفت, a division which, however, is not observed in the text.

The fly-leaf bears the name of Col. Taylor, with the date, "Shiraz, 18th June, 1811."

TRADITIONS OF THE IMAMS.

Add. 18,401.

Foll. 367; 9¾ in. by 6½; 20 lines, 3⅞ in. long; written on gold-sprinkled paper, in fair Naskhi with all vowels, and in small and neat Nestalik, with a rich double-page 'Unwān, gold-ruled margins, and illuminated headings; dated Rabī' II., A.H. 1093 (A.D. 1682). [Wm. Yule.]

نهج البلاغة

Discourses, letters, and sayings ascribed to 'Alī B. Abu Ṭālib, collected by Sayyid Raẓī ud-Dīn سيد رضى الدين (fol 366 *b*), i. e. Abul-Ḥasan Muḥammad B. ul-Ḥusain B. Mūsā, commonly called ash-Sharīf ur-Raẓī, with a literal Persian version written in red ink under the lines of the Arabic text.

Beg. of the Persian version: اما بعد از حمد و سپاس خدائی که کردانیده‌ست حمد را بهاي نعمتهاي او و پناه از بلاى او

This work, whose authenticity is repudiated, and whose editorship is considered doubtful by Sunnī writers, enjoys the highest authority with the Shī'ah, who ascribe its compilation to the above named Sharīf. See Majālis ul-Mūminīn, A.H. 16,716, fol. 248, Arabic Catalogue, p. 511, and Haj. Khal., vol. vi., p. 406.

Copyist: ابن مرحوم مير محمد صالح محمد حسين الطبيب الموسوي

The Nahj ul-Balāghat has been printed in Tabrīz, A.H. 1267.

Add. 16,850.

Foll. 438; 11 in. by 7¾; 22 lines, 5⅛ in. long; written in good Naskhi, apparently in the 17th century. [Wm. Yule.]

تنبيه الغافلين و تذكرة العارفين

A Persian paraphrase of the preceding work, ترجمهٔ نهج البلاغة, with a preface by the translator.

Translator: Fatḥ Ullah B. Shukr Ullah ul-Kāshānī, فتح الله بن شكر الله الكاشانى

Beg. الحمد لله الذي هدا نا لهذا وما كنا لنهتدي لو لا ان

The Arabic text is written in red; each passage, and often each single word, is followed by its Persian interpretation. See Arab. Catal., p. 512.

In the translator's preface, the name of the compiler of the Arabic work is given as follows: الشريف رضى الدين محمد بن ذي المناقب ابى احمد حسين بن موسى بن محمد بن موسى بن ابرهيم بن موسي الكاظم

It is stated in the subscription that the version was completed A.H. 955: تمت هذه الترجمه فى ٢١ شهر شعبان المعظم سنه ٩٥٥ من الهجرة النبويه. This is followed by another date relating to the transcription of the present copy, of which the last two figures only, namely 34, are preserved; it probably was 1034.

Copyist: حسن المنشى بن عبد الله المنشي

Add. 7536.

Foll. 318; 11 in. by 7¼; 16 lines, 4¼ in. long; written in fair Naskh, with 'Unwān and gold-ruled margins, apparently in the 16th century. [Cl. J. Rich.]

شرح ديوان علي بن ابي طالب

A Persian Commentary upon the Arabic Dīwān of 'Alī B. Abu Ṭālib; see Arabic Catalogue, p. 276.

Commentator: Ḥusain B. Mu'īn ud-Dīn ul-Maibudi, حسين بن معين الدين الميبدي

Beg. سپاس سعادت اساس وشكر عبادت لباس معبودي را

The commentator's native place, Maibud, or, rather, Maibuẕ, was, according to Yāḳūt, a town and fort in the province of Ispahan, but belonged, according to others, to that of Yazd or of Fārs. He was a Ḥusainī Sayyid, and is known as the author of some philosophical works, and a treatise on astronomy. See Haj. Khal., vol. ii., p. 499, vi., p. 474, and Uri's Catal., p. 120.

Sām Mīrzā, who calls him Ḳāẓī Mīr Ḥusain Yazdī, says that he was born in Maibud, studied philosophy in Shirāz, under Dawānī, and wrote many works, but does not mention by name any but the present Commentary. He used in poetry the Takhalluṣ Manṭiḳī. See Tuḥfah i Sāmī, Add. 7670, fol. 46; and Haft Iḳlīm, Add. 16,734, fol. 74.

A collection of his letters is described by Krafft, Catalogue of the Orient. Acad., p. 27.

Maibudi found in the religious poems ascribed to 'Alī a convenient text for Sufi comments. So little was he convinced of their genuineness that he says in his preface that he would be glad to think that the Dīwān contained a single line proceeding from its reputed author.

The preface is followed by extensive prolegomena, foll. 4—89, dealing chiefly with the doctrines of Sufis and philosophers. They are often found as a separate work, under the name of فواتح ميبدي, from their being divided into seven sections called فاتحه, as follows:—

1. On the true path followed by the elect, fol. 4 *a*.
2. On the essence of God, fol. 14 *a*.
3. On His name and attributes, fol. 21 *a*.
4. On the "greater man," or the universe considered as a living entity, fol. 28 *b*.
5. On the lesser man, or microcosm, fol. 43 *b*.
6. On prophecy نبوة, and saintship ولاية, fol. 55 *a*.
7. On the prerogatives of 'Alī, and the history of his life, fol. 70 *b*.

The author states in conclusion that he completed the present Commentary in the month of Ṣafar, A.H. 890, corresponding to the year 406 of the Jalalī æra.

Or. 125.

Foll. 265; 9¾ in. by 6; 16 lines, 3⅝ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century. [Geo. W. Hamilton.]

The same work.

Add. 25,846.

Foll. 410; 10¾ in. by 6¾; 17 lines, 3¼ in. long; written in fair Naskhi, with 'Unwān and gold-ruled margins, apparently about the close of the 17th century. [Wm. Cureton.]

حلية المتقين

A Shī'ah treatise containing directions as to the practises and observances of daily life, founded upon the precepts and example of the Imāms.

Author: Muḥammad Bāḳir B. Muḥammad Taḳī, محمد باقر بن محمد تقى

Beg. الحمد لله الذى حلّى انبيايه المرسلين باحسن حلية المتقين

Shaikh ul-Islām Mullā Muḥammad Bāḳir Majlisī, the great apostle of the Shī'ah faith, was born at Ispahān, A.H. 1038, and died there A.H. 1110. His father, Muḥammad Taḳī, who filled before him the office of Shaikh ul-Islām, had taken the surname of Majlisī from his own father, Mullā Maḳṣūd 'Alī, who had adopted it for his Takhalluṣ. A full account of this family is to be found in Mir'āt ul-Aḥwāl, Add. 24,052, foll. 17, seqq., in which nine Arabic and forty-nine Persian works of Muḥammad Bāḳir are enumerated. See also Add. 7656, fol. 158 *a*; Add. 7719, fol. 198; and the life of Shaikh Hazin, translated by T. C. Belfour, p. 32.

The author mentions in the preface a treatise on ethics, previously written by himself, and entitled عين الحيوة, which is the first in the list of his Persian works, Add. 24,052, fol. 28 *a*, while the حلية المتقين is the third. Both have been lithographed in Tehran, A.H. 1240 and 1248.

The present work is divided into fourteen books (Bāb), and an Appendix (Khātimah), enumerated in the preface, and each book is subdivided into twelve chapters (Faṣl).

The fourteen books treat of the rules to be observed in regard to the following subjects:—1. Dress. 2. Ornaments, dyes, etc. 3. Eating and drinking. 4. Married life and bringing up of children. 5. Using the tooth-pick, clipping the nails and the hair of the upper lip, shaving, etc. 6. Scents. 7. Bathing. 8. Sleeping. 9. Blood-letting. 10. Intercourse with believers. 11. Assemblies and greetings. 12. Entering and leaving the house. 13. Riding, walking, marketing, etc. 14. Travelling.

The author states at the end that he completed the work in Rajab, A.H. 1079.

A full table of contents in the handwriting of the transcriber occupies fourteen pages at the beginning.

Add. 25,847.

Foll. 342; 8¾ in. by 5¼; 15 lines, 3⅝ in. long; written in fair Nestalik, apparently in the 17th century. [Wm. Cureton.]

The same work.

The date of composition does not appear in this copy. The first page has been supplied by a later hand.

Add. 25,855.

Foll. 270; 7 in. by 4¼; 12 lines, 2¾ in. long; written in neat Naskhi, with gold headings, probably in the latter part of the 17th century. [Wm. Cureton.]

مقباس المصابيح

A collection of prayers, ascribed to the Imāms, with directions for their recitation at various times of day and night.

The MS. is defective at the beginning; the latter part of the preface, which is preserved, contains a dedication to Shāh Sulaimān (A.H. 1077–1105). The above title is taken from an English note prefixed by Sir Wm. Chambers, Calcutta, 1779. The work is there ascribed to the famous Shī'ah doctor, Mullā Muḥammad Bāḳir Majlisī, who extracted it from his Arabic work بحار الانوار. That statement is confirmed by the life of Bāḳir Majlisī already quoted, in which the Miḳbās ul-Maṣābīḥ is mentioned as the seventh of the author's Persian works; see Add. 24,052, fol. 28.

The work is divided into ten chapters (Faṣl). The Arabic text of the prayers is written with all vowels.

Add. 26,304.

Foll. 19; 8 in. by 5; 15 lines, 2¾ in. long; written in neat Naskhi, with a double-page 'Unwān, gilt headings and gold-ruled margins, apparently about the close of the 17th century. [Wm. Erskine.]

زاد المعاد

Prayers and pious observances on ordinary and special days through the year, according to the practice of the Imāms.

Author: Muḥammad Bāḳir B. Muḥammad Taḳī, محمد باقر بن محمد تقی

Beg. الحمد لله الذی جعل العبادة وسیلة لنیل السعادة فی الآخرة و الاولی

This work has been lithographed in Tehran, A.H. 1244.

The author states, in a short preface, that he extracted this short manual, for the use of persons engaged in worldly pursuits, from his larger work entitled بحار الانوار, and he concludes with a dedication to Shāh Sulṭān Husain (A.H. 1105—1135).

The latter work is, according to the notice previously quoted, Add. 24,052, fol. 26 *b*, a vast compilation of Shī'ah traditions in Arabic. It consisted of 25 volumes, only 16 of which have been completed. (Voll. 8, 10 and 14 have been printed in Persia, A.H. 1270—5.) The present work is the ninth in the list of the author's Persian works, ib. f. 28 *b*, and is said there to consist of 15,000 lines. The text of the prayers is given in Arabic, with all the vowels, and accompanied with an interlinear Persian version.

The present copy is imperfect; it has a lacuna after fol. 8, and breaks off at fol. 16.

Appended is an Arabic tract in support of the supernatural powers of the saints, and in refutation of the Mu'tazilah sect, which denies their existence. It is dedicated to Sulaimān Pāshā, Governor of Baghdād, and dated A.H. 1205. It is written by another hand in small Naskhi, and fills five pages, foll. 17—19, with 27 lines in each.

Add. 7605.

Foll. 178; 10 in. by 6; 17 lines, 3½ in. long; written in neat Nestalik, with 'Unwān and gold-ruled margins, apparently in the 17th century. [Cl. J. Rich.]

معراج المومنین

A treatise on supererogatory night and morning prayers, and some other occasional prayers, according to the traditions of the Imāms.

Beg. معراج پایه والای شکر گزاری اقرار بعجز و قصور

The author gave his own and his father's name in the preface, fol. 2 *b*; both have been purposely erased, but the title of Khān that followed the latter is still legible. He calls this work a tribute of gratitude to the Ṣafawī house, which his forefathers and himself had served, and dedicates it to the reigning sovereign, Shāh Sulaimān (A.H. 1077—1105).

It is divided into an introduction, six chapters called Manhaj, and a conclusion. The numerous and extensive Arabic texts of the prayers are written in clear Naskhi, with all vowels.

Egerton 1015.

Foll. 309; 10 in. by 6½; 15 lines, 4⅛ in. long; written in Nestalik, apparently in India, in the 18th century.

منهج اليقين

"The road of true faith," a Commentary upon the وصيت, or "Testament," containing the moral and religious precepts of the Imām Ja'far Ṣādiḳ.

Author: 'Alā ud-Dīn Muḥammad B. Abu Turāb Gulistānah ul-Ḥusainī, علاء الدين محمد بن ابو تراب كلستانه الحسينى

Beg. روايح روح افزاى حمديكه مشام قدسيان ملاء اعلى را

The author, considering the teachings of the Imāms the only safe guide to truth and salvation, wished, he says, to render that most important text accessible to readers ignorant of Arabic, and added to its utility by elucidating and supplementing it with the traditional sayings of other Imāms. The Arabic text, which is given in Naskhi, with all the vowels, is said to be taken from the كتاب الروضة, a portion, as it appears, of the كافى, the great collection of Imamitic traditions compiled by Muḥammad B. Ya'ḳūb ul-Kalīnī ur-Rāzī; see Arabic Catalogue, p. 452, vi.

Kalīnī, a great Shī'ah doctor, so called from Kalīn, a village near Rai, died in Baghdād A.H. 328. See Majālis ul-Mūminīn, Add. 16,716, fol. 223. The pronunciation Kalīn is fixed by the Ḳāmūs, and by Yāḳūt in his Mu'ajjam.

The author states at the end that he completed this work in Shawwāl, A.H. 1081.

Mīrzā 'Alā ud-Dīn Muḥammad Gulistānah is mentioned in Mir'āt ul-Aḥwāl, Add. 24,052, fol. 25 *b*, as one of the most eminent disciples of the Shaikh ul-Islām Muḥammad Bāḳir Majlisī above-mentioned, and the author of a Commentary upon the Nahj ul-Balāghah.

L A W.

Add. 25,854.

Foll. 95; 6 in. by 4; 13 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [Wm. Cureton.]

A short and popular manual of the law on religious obligations according to the Ḥanafī school.

This copy is imperfect at beginning and end. An exposition of the principal articles of faith occupies the first 23 leaves. It is called at the end قسم التوحيد, and is followed by a second introduction treating of prayer مقدمه دوم در بيان صلوة, foll. 24 *a*—25 *b*. The rest of the volume contains the usual books on purification كتاب الطهارت, fol. 25 *b*,

prayer, fol. 43 *b*, fasting, fol. 72 *b*, legal alms, fol. 77 *a*, victims كتاب الاضحية, fol. 81 *b*, and pilgrimage, fol. 83 *a*.

The text is compiled from the most approved works of the Ḥanafī school, such as Kanz, Kāfī, Muḥīt, Hidāyah, etc., chiefly of the 6th and 7th centuries.

Add. 4947.

Foll. 150; 7¼ in. by 4½; 7 lines, 3 in. long; written in large Nestalik, apparently in India, early in the 18th century. [Claud Russel.]

I. Foll. 1 *a*—80 *b*.

مجمع العصمت

A Commentary on مقدمه صلوة, a treatise in verse, on legal prayer, by Mullā Sharaf ud-Dīn Bukhārī; see the Vienna Catalogue, vol. i. p. 512.

Commentator: Abu-l-'Iṣmat Muḥammad Ma'ṣūm ابو العصمت محمد معصوم

In a preface, the beginning of which is wanting, the commentator claims indulgence for this, his first work. The versified treatise begins, fol. 8 *a*, thus:

ذام حق در زبان همیرانم
که بجان و دلش همی خوانم

Its author states, in the concluding lines, fol. 75 *a*, that it consists of 170 distichs and ten sections (Bab). He adds that he was called Sharaf, was born in Bukhārā, and taught in Khorasan.

Mulla Ya'ḳūb Charkhī, and Maulānā Ikhtiyār, are frequently quoted as earlier commentators of the same treatise.

II. Foll. 80 *b*—150 *b*.

A Commentary on a versified treatise on purification وضو.

The Commentary begins with an exposition on the different kinds of water used for ablutions. The first verse of the text is the following, fol. 91 *a*.

در صباح و رواح و لیل و نهار
در وضو نیست جز فریضه چهار

No author is named for either text or commentary; but the same earlier commentator, Ikhtiyār, is quoted. This copy is imperfect at the end.

Add. 5543.

Foll. 295; 11¾ in. by 7¾; 16 lines, 4½ in. long; written in fair Nestalik, with 'Unwān and gold-ruled margins, in the latter part of the 18th century. [Charles Hamilton.]

هدایهٔ فارسي

A complete treatise of Muhammedan Law according to the Ḥanafī school, translated from the Arabic Hidāyah of Burhān ud-Dīn 'Alī B. Abi Bakr ul-Marghīnānī (d. A.H. 593).

Translator: Ghulām Yaḥyā, غلام يحيى.

Beg. حمد و سپاس بیقیاس معبودی را سزاوار
است که نقهاي بالغ اندیشه

The translator says in his preface that the Governor-General, Warren Hastings, ever anxious for the better government of the people, and especially for the improvement of the administration of justice, had commissioned him to compile the present translation from the Hidāyah and other Arabic treatises, with the assistance of Mullā Tāj ud-Dīn, Mīr Muḥammad Ḥusain and Mullā Sharī'at Ullāh. He then conveys the date on which the work was completed, viz. A.H. 1190, in the following chronogram:

هدایهٔ فارسی پیرایه انجام یافت

An English translation of this Persian version was published by Charles Hamilton, London, 1791, who, in his Preliminary Discourse, gives an account of the original at

p. xxxii., and of the present version at p. xliii. The text has been printed in Calcutta, 1807.

The present volume contains the first five books, treating of purification, prayer, legal alms, fasting, and pilgrimage, the third of which only has been translated by Hamilton, vol. i., pp. 1—70. A full table of books and sections occupies three pages at the beginning.

Add. 5544.

Foll. 518; uniform with the preceding, and written by the same hand. [Charles Hamilton.]

The second volume of the above work, beginning with the book on marriage, and ending with the book on Waḳf, or pious foundations. (Hamilton's translation, vol. i. p. 71—vol. ii. p. 359).

Foll. 1—3 contain a table of contents.

Add. 5545.

Foll. 552; uniform with the two preceding volumes. [Charles Hamilton.]

The third volume, beginning with the book on sales, and ending with the book on "ghaṣb," or appropriation by force. (Hamilton's translation, vol. ii. p. 360—vol. iii. p. 560).

Table of contents, foll. 2—4.

Add. 5552.

Foll. 380; 10 in. by 6; 17 lines, $3\frac{7}{8}$ in. long; written in fair Nestalik, in the latter part of the 18th century. [Charles Hamilton.]

The fourth and last volume, from the book on "Shuf'ah," or the right of pre-emption, to the end of the work. (Hamilton, vol. iii. p. 561—vol. iv. p. 574).

Add. 22,714.

Foll. 192; $11\frac{3}{4}$ in. by $7\frac{1}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in fair Nestalik, in two gold-ruled columns, with 'Unwān and illuminated headings; dated March, A. D. 1803, A. H. 1217.

اختيار

A treatise on penal law, احكام حدود وقصاص, according to the Ḥanafī school.

Author: Salāmat 'Alī Khān, known as Ḥaẕāḳat Khān سلامت عليخان معروف حذاقتخان

Beg. شكر و سپاس بيحد آن قاضي الحاجات را سزد كه خزانه نعمتش

The author, while acting as legal assistant to Mr. John Knife in the Court of Second Instance at Muḥammad-Ābād, compiled the present work, in order to facilitate the decision of criminal cases. He states his sources as follows: كتاب قدوري و هدايه و حواشي ان و شرح وقايه و فتاوي قاضي خان و فتاوي حماديه و فصول عماديه و فتاوي سراجيه و كنز الدقايق و جامع الرموز و اشباه و نظاير ومنح الغفار و محيط برهاني و خلاصه و خزانه الروايه

He adds that he commenced the work in A.H. 1212, a date expressed by its title, and presented it to Mr. John Dean.

The work is divided into an introduction مقدمه, and two books; it consists entirely of extracts from the original Arabic works, with a Persian translation "en regard."

It has been printed in Calcutta, A.H. 1244. See Biblioth. Sprenger., no. 663.

Add. 24,040.

Foll. 210; $11\frac{1}{4}$ in. by $6\frac{3}{4}$; 15 lines, $4\frac{1}{8}$ in. long; written in Indian Nestalik, in two gold-ruled columns, about the beginning of the 19th century. [H. H. Wilson.]

The same work.

Add. 19,433.

Foll. 63; 9 in. by 5¾; 17 lines, 4 in. long; written in cursive Indian Nestalik, in the early part of the 19th century.
[Turner Macan.]

سراج الشريعت

A treatise on penal law, according to the Ḥanafī school.

Author: Amīr ud-Dīn Aḥmad, known as Amr Ullah Khān اميرالدين احمد المشتهر بامرالله خان

Beg. افوض امري الى الله الذي فضلنا بتعليم الشرايع

The author, who claims descent from Arab ancestors settled in India since the time of Bābar, states, in the preface, that he had accepted office under the English, and acted for eight years as judge of the court of Ghāzīpūr. In consequence of the appointment of English judges, in A.D. 1795, he lost his place, but found a kind patron in Henry Colebrook. It was owing to his advice and kind encouragement that he wrote the present work, which he completed and dedicated to him in A.H. 1223.

It is written in the form of questions and answers, and divided into chapters (Bāb) and sections (Faṣl), a table of which occupies three pages at the beginning.

The authorities referred to under every head are quoted in the original Arabic.

Add. 23,579.

Foll. 237; 7½ in. by 5; 17 lines, 3¾ in. long; written in cursive Nestalik, apparently in the 16th century. [Robert Taylor.]

A treatise of law, according to the Shī'ah school.

It is divided into a number of books (Kitāb) bearing the headings usual in legal treatises, and subdivided into chapters (Bāb). The first book, كتاب طهارت, is imperfect at the beginning.

The second begins, fol. 14 *a*, as follows: كتاب صلوة و دران مقدمه ايست و هفده باب مقدمه حضرت امام جعفر صادق عليه السلام فرموده اول ما يحاسب به العبد الصلوة

The last book, which is imperfect at the end, begins, fol. 227 *b*, as follows: كتاب قصاص و ديات و دران مقدمه ايست و يازده باب مقدمه قتل بر سه نوع است. There are also some lacunes in the body of the volume.

The MS., although endorsed جامع عباسى, is a different work from the compilation so called, Add. 23,578, and apparently earlier.

Add. 23,578.

Foll. 207; 8 in. by 5¼; 26 lines, 3⅞ in. long; written in clear Naskhi, in the 17th century. [Robert Taylor.]

جامع عباسى

A popular exposition of the law, according to the Shī'ah school.

Author: Bahā ud-Dīn Muḥammad 'Āmilī, بهاء الدين محمد عاملى

Beg. الحمد لله رب العالمين والصلوة على اشرف الاولين والاخرين محمد سيد المرسلين وعلى ابن ابى طالب

Shaikh Bahā ud-Dīn Muḥammad, born in A.H. 953, accompanied, as a boy, his father, Mīr Sayyid Ḥusain, of Jabal 'Āmil, near Damascus, to Persia. The latter, an eminent Shī'ah divine, became Shaikh ul-Islām in Ardabil, and afterwards Mujtahid in Ispahān. Bahā ud-Dīn became, under his father, a complete master of tradition and law; he learnt also physics, mathematics, and astronomy, from the great masters of the day. After discharging for a time the office of Shaikh ul-

Islām at Ispahān, he gave it up to perform the pilgrimage, and led for many years the wandering life of a Darvīsh. He is the author of numerous works on theology, law, and the sciences; he left also some poetry and a large collection of Analecta in seven volumes, called Kashkūl. See Alam Arāi, Add. 16,684, foll. 38, 40 and 377, where Iskandar Mirzā, the author's contemporary, says that he died at Ispahan on the 12th of Shávval, A.H. 1030, and had been working to the last at the Jāmiʿ 'Abbāsī. The above date is confirmed by two versified chronograms due to contemporary poets. Notices of his life are also found in the Khulāṣat ul-Asar, Add. 23,370, fol. 179; 'Iḳd ul-Jawāhir, Add. 16,647, fol. 279; Riyāẓ ush-Shu'ara, Add. 16,729, fol. 79; Atashkadah, Or. 1268, fol. 95; and the Majmū'ah, Add. 7719, fol. 197. See also Sprenger, Oude Catal., p. 368, Malcolm, History of Persia, vol. i. p. 558; and Dorn, S. Petersburgh Catalogue, p. 238.

The author states, in a short preface, that he wrote this work by command of Shāh 'Abbās (A.H. 996—1037), for the benefit of his subjects. It is divided into twenty chapters (Bāb), which follow the usual arrangement of legal books, and a table of which is given at the end of the preface. The first treats of purification طهارت, the last of blood-money خون بها.

At the beginning of Bāb vi., fol. 72 *b*, is found a second preface. Here it is stated that, the author having died on the 12th of Shavval, A.H. 1031 (not 1030 as in the 'Ālam Arāi), after finishing the first five Bābs, the writer, Niẓām B. Ḥusain Sāvajī, received, and carried out, the royal commands to complete the remaining fifteen Bābs.

Foll. 2—13, and 200—207, have been supplied in A.H. 1202 by a copyist named علامعلی بن عبد علی, who states that the date of the older writing was A.H. 1063. The subscription ascribes the work to محمد نظام ابن الحسين ساوجی القريشی, the above-named continuator.

The Jāmiʿ i 'Abbāsī has been lithographed in Lucknow, A.H. 1264, and in Persia, A.H. 1277, d. 1285; see Zenker, vol. ii., p. 93, and Dorn's Catalogue des ouvrages arabes, etc., no. 27. For other MS. copies see Fleischer, Dresden Catal., no. 338; Leyden Catal., vol. iv., p. 178; De Jong, Catal. Bibl. Acad., p. 237; Aumer, Münich Catal., p. 130; Copenhagen Catal., p. 5; and Bibl. Sprenger., No. 654.

Add. 18,871.

Foll. 158; 8¼ in. by 5½; 17 lines, 5⅝ in. long; written in small and neat Naskhi, with 'Unvān and gold ruled margins; dated A.H. 1233 (A.D. 1818).

ارشاد المسترشدين

A very full exposition of the ordinances of Islamism احکام دين مبين, a Shī'ah work.

Author: Ibn Muḥammad Ḥasan ul-Khurāsānī Muḥammad Ibrāhīm, ابن محمد حسن الخراسانی محمد ابراهيم

Beg. الحمد لله رب العالمين . . . اما بعد چنين گويد خادم علوم دينيه و مستفيض اسرار شرعيه

The author says, in a short preface, that this work was written at the request of a vast number of believing brethren, and that it consists of an introduction, four parts (Maḳṣad), and a conclusion. Maḳṣad I. treats of the acts of worship عبادات, and is divided into a number of books called Manhaj.

The only portion contained in the present volume is the introduction, مقدمه در تنبيه عاوليين, on the necessity of a duly qualified Mujtahid, foll. 2 *b*—6 *b*, and secondly, the first Manhaj of Maḳṣad I. The latter treats very fully of the legal prayer, and is itself divided into four sections (Mabḥas), beginning

t foll. 6 *b*, 35 *a*, 93 *a*, and 122 *a*, and a Khātimah treating of funeral rites, احكام جناز, fol. 136 *b*.

Add. 16,835.

Foll. 32; 4¾ in. by 3¼; 10 lines, 2 in. long; written in Naskhi, apparently early in the 18th century. [Wm. Yule.]

A popular treatise on the defects and doubts which invalidate the legal prayer, according to Shī'ah practice.

Author: Muhammad Bākir B. Sayyid Hasan B. Khalīfah Sultān ul-Husainī. محمد باقر بن سيد حسن بن خليفه سلطان الحسيني

Beg. خزاين نقدبن خالص ستايش وحمد بيقياس

The work is dedicated to Shāh Sultān Husain (A.H. 1105—1135). It is divided into five chapters (Faṣl).

THEOLOGY (KALĀM) AND CONTROVERSY.

Egerton 702.

Foll. 100; 9 in. by 5¼; 17 lines, 3½ in. long; written in cursive Nestalik, apparently in India, in the 17th century. [Adam Clarke.]

A treatise on scholastic theology (Kalām), without title or author's name.

Beg. حمد بيحد و بى نهايت و مدح بيعد و بيغايت حضرت جلال آن خدايرا

The author says, in his preface, that, on approaching the throne of the reigning sovereign, Mu'izz ud-Dunyā wad-Dīn, Ghiyāṣ ul-Islām wal-Muslimīn, Abul-Fath Muhammad B. Malakshāh, Kasīm i Amīr ul-Mūminīn, he decided to offer to him, as the most valuable gift he could command, these subtle thoughts and ingenious observations on matters of faith, لطيفها و نكتها درراه دين, the fruit of forty years study. The work consists of the following three sections (Makālah):—

I. On the excellence of knowledge; in seven chapters (Faṣl), fol. 6 *b*.

II. On the proofs of the existence of a Creator, which are drawn from the existence and order of the universe, in eleven chapters, fol. 28 *b*.

III. On other proofs derived from the condition and nature of man, in five chapters (Bāb), fol. 59 *a*.

A full table of the contents is found on the fly-leaf, fol. 1 *b*, with the heading كتاب لطائف غياثيه; the same title is written at the end in the handwriting of the transcriber, and lastly at the back of the first page, as follows: نسخه لطايف غياثيه از تصنيفات امام فخر الدين رازي

The celebrated theologian, Fakhr ud-Dīn Rāzī (Muhammad B. 'Umar), to whom the work is here attributed, was born in A.H. 544, and died A.H. 606. See Ibn Khallikān, de Slane's transl., vol. ii. p. 655. He could not, therefore, have been the author of a work dedicated to Sultan Muhammad B. Malakshāh, who reigned A.H. 498—511.

As to the title لطائف غياثيه, although it does not appear in the work itself, it may well have been given to it, for it would seem to be derived partly from the word لطيفها, by which the contents are designated in the preface, and partly from Ghiyāṣ ud-Dīn, the Sultan's surname.

This treatise was not known to Haj. Khal., who gives the same title to a very different work; see vol. v., p. 317.

On fol. 5 *a* is a Persian note stating that the MS. was bought in Jaunpūr, A.H. 1144, by a certain Lutf Ullah.

Or. 222.

Foll. 199; 10 in. by 5¼; 17 lines 3½ in. long; written in Nestalik, dated Pīlī Bhīt. Parganah of Barelī, Sha'bān, A.H. 1181 (A.D. 1767). [Geo. W. Hamilton.]

تذكرة الابرار

A controversial work, in which the author gives an account of the true and false doctors of his own time.

Author: Shaikh Darvīzah Nankarhārī, شيخ درونزه ننكرهاري

Beg. سپاس بلا ابتدا وثناء بلا انتها شايان حضرت خدا

The author is the well-known apostle of Afghānistan, commonly called Akhund Darvīzah (see fol. 103 *b*), who so successfully exerted himself to crush the Raushaniyyah sect. See Dr. Leyden, Asiatic Researches, vol. x., p. 416 and Elphinstone, "Account of Caubul," i., p. 276. He says, in his preface, that before reading a book people should ascertain that the author was a true believer and safe guide; if not, the book should be destroyed. He then proceeds to give numerous instances of unsound passages in current religious works. He wrote the present Tazkirah, he further says, to enable the people of Hindostan and Afghanistan to distinguish between the true and the false doctors. He states, at the end (fol. 199 *a*), that the work was written A.H. 1021.

The title is found in the colophon, and at the back of the first page. In the preface the work is designated only as Tazkirah.

It is stated in the subscription that this copy was transcribed, during the rule of Ḥāfiz Raḥmat Khān Bahādur Ḥāfiz ul-Mulk, for Mullā Dīndār Khān, by Khalīfah Ghulām Muḥyi ud-Dīn.

This MS., like many others in the Hamilton collection, once belonged to the Royal library of Lucknow, and bears the vermillion stamps of two kings of Oude, Sulaimān Jāh and Amjad 'Alī, containing the following inscriptions in verse.

خوش است مهر كتبخانه سليمان جاه
بهر كتاب مزين چو نقش بسم الله

ناسخ هر مهر شد چون شد مزين بر كتاب
خاتم امجد على شاه زمان عالیجناب

Add. 25,857.

Foll. 181; 5¾ in. by 4; 12 lines, 2⅞ in. long; written in Naskhi, apparently in the 17th century. [William Cureton.]

مصقل صفا در تجليهء آئينهء حق نما

"The clean polisher for the brightening of the 'Truth-reflecting Mirror,'" a Musulman refutation of Geronimo Xavier's "Defence of Christianity" (see p. 3).

Author: Sayyid Aḥmad B. Zain ul-'Ābidīn ul-Alawi ul-'Āmilī, سيد احمد بن زين العابدين العلوى العاملى

Beg. بعد از حمد قيومى كه آستان ربوبيتش از سدرة المنتها

The author dedicates his work to the reigning Shah (here called Shah Ṣafī, instead of Shah 'Abbās, by a mistake of the transcriber). He then states that, in obedience to a message conveyed to him in A.H. 1030, by the Imam Mahdi, in a vision, he had previously written a work entitled لوامع ربانى در رد شبهات نصرانى against the Christians, and

another called صواعق رحمن در رد مذهب یهودان against the Jews.

In A.H. 1032, having been shown by two Christian priests, viz. Padre Juan جوان and Padre Brio (?) بريو, the work entitled آئینهٔ حق نما, written in defence of the Trinity by the great Christian divine known as Padre میبلاد, he felt called upon to write the present treatise in refutation of it. It was completed, as stated at the end, in the month of Muḥarram of the same year, viz. A.H. 1032.

From numerous and extensive quotations it is clear that the author had before him, not the larger work of Jerom Xavier (Harl. 5478), but its abridgment by the same author (see above, p. 4, Add. 23,584).

The present work has itself called forth a very full and extensive refutation in the book entitled: Apologia pro Christiana Religione, qua a R. P. Philippo Guadagnolo respondetur ad objectiones Ahmed filii Zin Alabadin, Persae Asphahensis, contentas in libro inscripto Politor Speculi. Romae, 1631.

A former reply had been written by P. Bonav. Malvalia in 1628. See Schnurr, iv., p. 241, and the S. Petersburgh Catal., p. 244.

A full account of the author's first work, لوامع بانی, written, also in reply to J. Xavier, A.H. 1031, is given by S. Lee in his preface to Henry Martyn's "Controversial tracts on Christianity and Mohammedanism," Cambridge, 1824, pp. xii—ci.

Add. 5602.

Foll. 114; 11 in. by 7¼; 15 lines, 4⅝ in. long; written in Nestalik, apparently in India; dated Jumāda I., A.H. 1037 (A.D. 1627). [N. B. Halhed.]

حجة الهند

A treatise of Mussulman controversy, in which the falsehood of Hindū mythology is exposed, and the excellence of Islām demonstrated.

Author: Ibn 'Umar Miḥrābī, ابن عمر محرابی

Beg. الحمد لله رب العالمين . . . اما بعد حمد الله عز وجل ونعت رسول الله میکوید دعا کوی اهل الاسلام

It is written in the form of a dialogue between a parrot and a shārak (a species of talking-bird), and is preceded by a fabulous account of the origin of the work. It was composed, it is stated, for Damyatī, the daughter of Nal Rae, king of Naldrug, in the Mahrattah country. A young and accomplished Mussulman, who had become enamoured of the princess, after training two talking birds to repeat alternately the questions and answers, found means to have them purchased by her, and thus effected her conversion. The work, which was by her order written down in letters of gold, subsequently passed into the treasury of Gujrāt, where it long lay forgotten, until Rāe Karan discovered it, and, after some fruitless attempts by his own Pandits, had it at last interpreted to him by a strange Brahmin, secretly converted to Islamism, when the king's own conversion followed as a matter of course. The reason which the author gives for translating it from the Indian tongue into Persian is, that in his time the children of Mohammedans dwelling in villages, and associating with idolaters, were fast becoming imbued with their superstitious creeds, and heathenish practices.

A work entitled مرصاد العباد, and written A.H. 620 (see p. 38, Or. 258), is frequently quoted. See for other copies Stewart's Catalogue, p. 84, and Biblioth. Sprenger., No. 715. Stewart calls the author Omar Mehrāmy, and gives A.D. 1645 (A.H. 1055), as the date of the work.

Some extracts in English have been written in the margins by Nathaniel Brassey Halhed, whose name appears on the first page, and whose Persian seal is affixed at the back. These have been transcribed from

the present copy, so as to form a continuous text, by the Rev. J. Haddon Hindley, in Add. 7044.

Add. 26,315.

Foll. 145; 9 in. by 5¾; 12 lines, 3¾ in. long; written in cursive Indian Nestalik, and dated Ramazān, A.H. 1063 (A.D. 1653).

[Wm. Erskine.]

The same work.

This copy, although in appearance complete, wants about a quarter of the work at the end, viz., the portion corresponding to Add. 5602, foll. 86—114. The first two leaves have been supplied by a later hand.

Tanscriber: شیخ محمد نظام الدین فارسی

Add. 5633.

Foll. 24; 7¾ in. by 5; 13 lines, 3⅝ in. long; written in cursive Indian Nestalik; dated Muḥarram A.H. 1191 (A.D. 1777).

[N. B. Halhed.]

هدایة الهند

An abridgment of the Ḥujjat ul-Hind.

Author: Muḥammad Jān B. Muḥammad Ṣadīḳ, son of Ḥāfiẓ Sulṭān Maḥmūd Tāshkandī, محمد جان بن محمد صدیق ولد حافظ سلطان محمود تاشکندی

Beg. حمد متوافر مر خالقی را که هادي المضلین شان اوست

The abbreviator adds at the end, foll. 20 *b*—24 *b*, a few observations of his own on the heathenish practices of some Mussulmans of his time.

The subscription shows that this copy was written for Mr. Halhed by Faiẓ Ullah ul-Ḥusaini, of Mangalkoth.

SHĪ'AH THEOLOGY.

Egerton 1020.

Foll. 173; 8½ in. by 5; 13 lines, 3 in. long; written in large Indian Nestalik, apparently in the 17th century.

رسالهٔ حسنیه

A controversial work in defence of the Shi'ah tenets, especially with regard to the prerogatives of 'Alī and his descendants.

Author: Ibrāhīm B. Walī Ullah Astarābadi, ابراهیم بن ولی الله استرابادی

Beg. الحمد لله الذی منّ علینا بمعرفت الانبیا و ائمة المعصومین

The author professes to have translated this work from an Arabic original, which he found in the possession of a pious Sayyid at Damascus, on his return from a pilgrimage to Mecca and Medina, in A.H. 958. He adds that his translation was read with delight by Shāh Ṭahmāsp, who sent for him and desired him to adorn the book with his exalted name.

The frame-work is obviously fictitious. A fair and accomplished slave-girl, Ḥasaniyyah (or, as pointed by a later hand, Ḥusaniyyah) by name, undertakes, before Hārun ur-Rashīd, to support, in debate, the Shī'ah faith against all the doctors of the age.

Ibrahīm B. Khālid 'Aufī is sent for from Baṣrah, as the most learned man of the time, and a long discussion ensues, in which the latter is naturally discomfited.

The Arabic texts, frequently quoted, are written in large Naskhi, with all vowels.

This work has been printed in Persia, A.H. 1248; see Dorn's Catalogue des ouvrages arabes, etc., No. 27.

Add. 7609.

Foll. 272; 11 in. by 7⅓; 22 lines 4½ in. long; written in clear Naskhi; dated Rajab, A.H. 1080 (A.D. 1669). [Cl. J. Rich.]

زبدة التصانيف

A complete and popular exposition of the creed and religious obligations, according to the Shī'ah faith.

Author: Ibn Muḥammad Ḥaidar ul-Khwānsārī ابن محمد حيدر الخوانسارى

Beg. حمد بی حد و ستایش بی غدد معبودیرا سزد که پروردکار عالمین است

The work is dedicated to Shāh 'Abbās (probably 'Abbās I., A.H. 996—1037), and is divided into a Muḳaddimah, and twelve books (Bāb), each consisting of twelve chapters (Faṣl). It is to be noticed, however, that, although only twelve books are mentioned in the preface, thirteen are enumerated in the full table of contents which follows it, foll. 3 *b*—6 *a*.

The present volume contains only the Muḳaddimah treating of Kalām, *i.e.* the rational demonstration of religious truth, and the first eight books. The latter treat: 1. Of the fundamental points of faith, ارکان ایمان; 2 and 3. Of prayer; 4. Of fasting; 5. Of legal alms, زكوة; 6. Of pilgrimage; 7. Of the preeminence of Muḥammad and the Imāms; 8. Of the history of the prophets.

The remaining books, not contained in this volume, treat, according to the table, of the following subjects: 9. Qualities and observances enjoined on the true believer; 10. Things from which believers ought to abstain; 11. Science and 'Ulamā; 12. Creation and resurrection; 13. Divers traditions and narratives.

The author frequently inserts verses either due to other poets, or of his own composition.

Copyist: محمد طاهر بن محمد سعيد

Add. 7612.

Foll. 110; 8 in. by 4¼; 22 lines, 2¼ in. long; written in minute Nestalik; dated Shavvāl, A.H. 1056 (A.D. 1646.) [Cl. J. Rich.]

Foll. 1—42.

شجرة الهيه

A popular compendium of Shī'ah theology, treating of the proofs of the existence and attributes of God, of the authority of the Prophet and Imāms, and of future life.

Author: Ḥaidar, called Rafī'ud-Dīn ul-Ḥusainī ut-Tabāṭabā'ī, حيدر المدعو برفيع الدين الحسينى الطباطبائى

Beg. حمد بیحد و ثنای بیعد معبودیرا سزد که بافاضه انوار وجود

The author speaks, in the preface, of the reigning sovereign, Shāh Ṣafī (A.H. 1037—52), and states at the end that he completed this work in Rabī' II., A.H. 1047.

In the Ḳiṣaṣ ul-Khāḳānī, Add. 7656, fol. 156, the author is mentioned under the name of Mīrzā Muḥammad Rafī'ā Ṭabāṭabā'ī, of Na'īn, near Ispahan. He was Mujtahid, we are told, in the reign of 'Abbās II., at the close of which, A.H. 1077, he was past seventy years of age. The present tract is there enumerated among his works as رساله مشتمل برعلم الهى در اثبات نبوت و امامت و معاد

The work is divided into a Muḳaddimah and eight chapters (Maṭlab), the headings of which are mostly omitted.

Copyist: محمد امين بن محمد مومن سركابى

For the rest of the contents of this volume, see Arabic Catalogue, p. 392.

Add. 26,289.

Foll. 279; 11 in. by 6; 17 lines, 4 in. long; written in Nestalik, apparently in India, and dated Muharram, A.H. 1177 (A.D. 1763). [Wm. Erskine.]

گوهر مراد

A treatise on scholastic divinity (Kalām), according to the Shī'ah doctrine.

Author: 'Abd ur-Razzāḳ B. 'Alī B. ul-Ḥusain ul-Lāhijī, عبد الرزاق بن علی بن الحسین اللاهجی

Beg. گوهر مرادی که غواص فکرت را از دریاي حیرت

Maulānā 'Abd ur-Razzāḳ, born in Lāhijān, lived in Ḳum, in the time of 'Abbās II. (A.H. 1052—1077); he was a pupil of Ṣadr Shīrāzī, and a friend of Muḥsin Kāshī, and left, besides the present work, a large Dīvan, in which he takes the Takhalluṣ of Fayyaẓ. See Ḳiṣaṣ i Khaḳānī, Add. 7656, fol. 157; Riyāẓ ush-Shu'arā, Add. 16,729, fol. 345; Atashkadah, Or. 1268, fol. 91. His Commentary on the Tajrīd ul-Kalam has been printed in Tehran, A.H. 1280.

The author complains, in the preface, that a rational and independent knowledge of divine things, though necessary to salvation, was, in his time, too much neglected even by the learned. He wrote this work in order to afford to all an easy means of supplying that deficiency; he dedicates it to Shāh 'Abbās II.

The work is divided into a Muḳaddimah, four books (Maḳalah), and a Khātimah, as follows:

Muḳaddimah, treating of the dignity of man, his prerogative of divine knowledge, and of the science of Kalam generally; fol. 9 *b*.

Maḳālah I. On self-knowledge خود شناسي, in two chapters, treating severally of body and soul, or physics and metaphysics; fol 20 *a*.

Maḳālah II. Knowledge of God خدا شناسی, in three chapters—1. Existence and unity of God, fol. 76 *b*; 2. His attributes, fol. 96 *b*; 3. His acts, fol. 113 *b*.

Maḳālah III. On divine law, in four chapters—1. Religious obligations تکلیف; fol. 136 *a*; 2. Prophetic mission نبوت; fol. 140 *b*; 3. Imāmat امامت, showing, at great length, the proofs of the exclusive claims of 'Alī and the twelve Imāms, fol. 182 *a*; 4. Future state معاد; fol. 239 *a*.

Khātimah, treating of the two paths of spiritual life, that of the philosophers, and that of the Sufis, fol 268 *a*.

A modern table of contents has been prefixed, foll. 1—4. See Stewart's Catalogue, p. 40.

Or. 1294.

Foll. 238; 13 in. by 8¼; 27 lines, 5½ in. long; written in Naskhi and Nestalik, apparently in the 19th century.

A Shī'ah work in proof of 'Alī's right to the Imāmat.

Beg. حمدی که حامدان ملاء اعلی وذاکران کره غبرا

This work does not bear any specific title; it is described in the preface as رساله در اثبات امامت امام بحق. The author, whose name does not appear, states that he had been living for a long time at Ḥaidarābād, in the service of 'Abdullah Ḳuṭub Shāh (A.H. 1035—1083), and that he wrote the present work as a humble offering to His Majesty. In the concluding lines, also addressed to the king, we are told that the work was completed, after a year and half of unremitting labour, in A.H. 1058.

It contains the following divisions: 1. A Muḳaddimah treating of the significance of the Imām, and the necessity for his existence, fol. 3 *a*. 2. A book (Bāb) on the claims of 'Alī, fol. 7 *b*, subdivided into twelve chapters (Faṣl), the last of which treats at great length, foll. 142 *b*—232 *b*, of 'Alī's eleven successors. 3. A Khātimah, containing miscellaneous observations, fol. 232 *b*.

Or. 1295.

Foll. 206; 11¼ in. by 7¾; 18 lines, 4½ in. long; written in fair Nestalik; dated Ramaẓān, A.H. 1266 (A.D. 1850).

انصاب النواصب

A diatribe against the competitors and adversaries of 'Alī.

Author: 'Alī Dā'ūd Khādim ul-Astarābādī. علی داود خادم الاسترابادي

Beg. شکر و سپاس بیحد و قیاس خالقی را جل شانه و عظم سلطانه

The author, a most virulent Shī'ī, here rakes up all the most malignant slanders and calumnies against those that resisted or denied 'Alī's exclusive claims to the Khilāfat, chiefly against Abu Bakr, 'Umar, 'Uṣmān, and Mu'āviyah. The work is divided into fifty chapters (Bāb), subdivided into sections, significantly called Ṭa'n or Revilings. The last four chapters are directed against the four heads of the Sunnī schools, Abu Ḥanīfah, Shāfi'ī, Mālik and Ibn Ḥanbal.

Towards the end, A.H. 1076 is mentioned as the current year, and Shāh 'Abbās II. as the reigning sovereign.

Copyist: محمد علی جواد الشیرازی

Or. 1296.

Foll. 356; 9½ in. by 6¼; 21 lines, 3½ in. long; written in neat Nestalik; dated Jumādā II., A.H. 1114 (A.D. 1702).

حق الیقین

A full exposition of Shī'ah theology.

Author: Muḥammad Bāḳir B. Muḥammad Taḳī محمد باقر بن محمد تقي

Beg. الحمد لله الواحد الاحد الفرد الصمد العلیم القدیر

In spite of the considerable size of this work, the author terms it a compendious exposition of the essential points of doctrine, designed for those persons who lacked leisure to master his extensive works in Persian and Arabic. He dedicates it to the reigning Shāh, Sulṭān-Ḥusain, and states, at the end, that it was completed on the last of Sha'bān, A.H. 1109.

This is the last, and not the least voluminous, of the forty-nine Persian works of Muḥammad Bāḳir Majlisī, as enumerated in the notice of his life, Add. 24,052, foll. 28—30. It contains the following six books (Bāb), of very unequal extent:—1. God's existence and attributes, fol. 2 *b*. 2. Attributes which are not to be ascribed to God, fol. 6 *a*. 3. Attributes relating to God's acts, fol. 8 *b*. 4. On Prophecy (Nubuvvat), fol. 10 *a*. 5. On Imāmat, fol. 20 *a*. 6. On resurrection (Ma'ād), its antecedents and sequels from death to the end of the world, fol. 205 *b*.

In the fifth book, which contains nine chapters (Maḳṣad), and makes more than half the bulk of the work, the exclusive claims of 'Alī and his descendants to the Imāmat are demonstrated, and his opponents disparaged, at considerable length.

Copyist: ابن محمد حسین محمد تقی خاتون آبادی

This work has been printed in Tehran, A.H. 1241.

Add. 24,411.

Foll. 262; 8½ in. by 6¼; 22 lines, 4¼ in. long; written in close Naskhi, about the beginning of the 19th century.

[Sir John Malcolm.]

رساله خیراتیه

"Risālah i Khairātiyyah," a fierce denunciation of Sufism.

Author: Aḳā Muḥammad 'Alī B. Muḥammad Bāḳir Iṣfahānī Bahbahānī, اقا محمد علی بن محمد باقر اصفهانی بهبهانی

Beg. احمده علی نواله مصلیا علی احمده وآله

Aḳā Muḥammad 'Alī, born in Karbalā, A.H. 1144, was the eldest son of the great

Mujtahid, Aḳā Muḥammad Bāḳir Bahbahānī, who died A.H. 1205, and under whose tuition he rose to the same rank. After living some years with his father in Bahbahān, he repaired to Mecca, where he spent two years in law studies. After his return a fearful plague drove him from Karbala to Kirmānshahan, where he spent most of his remaining years in the enjoyment of undisputed spiritual sway, and died in A.H. 1216. A full account of his life is given by his son Ahmad, in his Mir'at ul Aḥwal, Add. 24,052, foll. 45—52; the same MS. contains, fol. 26, a mention of the present work, and of the numerous conversions effected by it. See also Tuḥfat ul-'Ālam, Add. 23,533, fol. 72, and Malcolm, History of Persia, vol. ii., pp. 422, 443.

This lengthy and most virulent refutation of the Sufi doctrines is especially directed against the great Sufi teacher of the time, Sayyid Ma'ṣūm 'Alī Shah, surnamed by his sectaries Ma'būd (or "the Lord") سید معصومعلی ملقب بمعبود شاه, and against his principal followers, Nūr 'Alī Shah Raunaḳ 'Alī, Aḳā Mahdī Kirmānī, and Mirzā Taḳī Kirmānī.

It begins with a letter addressed to an eminent Sayyid, whose name is not given. Here the author says that, a letter written by the Āsafjah, or Prime Minister (Mirzā Muḥammad Shafī', see Brydge's History of the Kajars, p. 28), to the Beglerbegi, or Governor of the Province, and relating to the said Ma'ṣūm 'Alī, having been shown to him, he was shocked to find a man of great piety supporting the arch enemy of the faith, no doubt in ignorance of his real character, and felt himself called upon to unmask and refute the foul heresy. According to our author, the first appearance of Ma'ṣūm 'Alī as a public teacher took place in Iṣfahan, under 'Alī-Murād Khān (A.H. 1196—1199), by whose order, and in consequence of the denunciation of the 'Ulamas, he and his disciple, Nūr 'Alī Shāh, had their ears cropped, and were expelled from the city. When, after staying a short time in Kirmān, and, subsequently, some years in Baghdad and Karbalā, he ventured to return to Persia, the author had him arrested in Kirmānshāhān, and conveyed to Tehran for punishment.

From the latter part of the work we learn that in the month of Ṣafar, A.H. 1213, the author betook himself to Tehran with the double object of congratulating Fatḥ 'Alī Shāh on his accession, and of urging him to extirpate the growing heresy. With this view the first half of the Khairātiyyah, the only part then finished, was submitted to His Majesty. The result was a general and fierce persecution of the Sufis. Two of the leaders, Aḳā Mahdī and Mīrzā Taḳī, both natives of Kirmān, were arrested in Hamadān, and delivered over to the author to deal with them as he deemed fit. The first was tortured to death. The latter was thrown into prison. Nūr 'Alī, frightened, fled to Mossul, where he died of the plague. Mirzā Taḳī, as the author exultingly states in a post-scriptum, was also overtaken by the divine wrath, in other words, put to death, three months after the completion of of this work. A short account of these disturbances is given by Malcolm in his History of Persia, vol. ii., pp. 417—423.

The time of composition, A.H. 1211, is indicated by the word خیرات, from which the title is derived; but the work was not finished before the 1st of Jumāda-l-ākhir, A.H. 1214; for that is the date rather enigmatically conveyed by the author in the concluding lines.

It may be noticed that a considerable portion of Jāmī's Notices of the Sufis, "Nafaḥāt-ul-uns," is here inserted in full for the sake of refutation.

Add. 16,831.

Foll. 110; 7¼ in. by 4½; 11 lines, 2½ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Wm. Yule.]

حسنیه

A short exposition of the creed and religious duties, according to the Shī'ah doctrine, without author's name.

Beg. حمد بیحد و ثنای بیعد مر واجب الوجودی را
که نظام اصول از فیض جود اوست

This treatise is divided, according to the preface, into an Introduction, two chapters (Bāb), and a Conclusion (Khātimah). The Introduction, fol. 3 *a*, defines, in a few lines, the meaning of Īmān and Islām. Bāb I., fol. 4 *a*, contains five sections (Rukn), treating of the principal points of the Shī'ah creed. Bāb II., fol. 52 *a*, expounds, in five sections (Faṣl), the ordinances relating to prayers, fasting, alms, pilgrimage, and Jihād. The Khātimah is wanting.

This is quite distinct from the work described p. 30, Egerton 1020, which bears a similar title.

ASCETICISM AND SUFISM.

Add. 16,833.

Foll. 19; 7 in. by 4; from 8 to 10 lines, 2½ in. long; written in Nestalik; dated Zulḳa'dah, the 21st year (probably of Shāh 'Ālam, *i.e.* A.H. 1193, A.D. 1780). [Wm. Yules.]

A religious tract, inscribed مناجات خواجه عبد الله انصاري

Beg. اي زدردت بیدلان را بوی درمان آمده
یاد تو مر عاشقانرا مونس جان آمده

Abū Ismā'īl 'Abd Ullah B. Abil-Manṣūr Muḥammad ul-Anṣārī ul-Haravī, surnamed Shaikh ul-Islām, a celebrated devotee, and the author of Manāzil us-Sā'irīn, was born in Ḳuhandiz, A.H. 396, and died in Herat, A.H. 481. Notices of his life are to be found in the Nafaḥāt ul-Uns, Add. 16,718, fol. 158; Majālis ul-'Ushshāḳ, Or. 208, fol. 46; Haft Iḳlīm, Add. 16,734, fol. 267; and Riyāẓ ush-Shu'arā, Add. 16,729, fol. 4. See also S. de Sacy, Not. et Extr., vol. xii., p. 352.

This tract, which is commonly known as رساله خواجه عبد الله انصاري, consists of invocations to God, followed by pious exhortations addressed to devotees.

It is written in prose, mixed with verses in the form of Rubā'is and Ghazals. In the latter the author designates himself, in some places, by the name of 'Abd Ullah, in others, by that of Pīri Anṣār, which, according to Wālih, Add. 16,729, fol. 4, was the Takhalluṣ of 'Abd Ullah Anṣārī.

Other copies are found in Add. 16,825, 26,292, 26,303. See also the Vienna Catalogue, vol. iii., p. 497, and the S. Petersburgh Catalogue, p. 254.

Or. 257.

Foll. 141; 8¾ in. by 6½; 17 lines, 3⅝ in. long; written in fair Nestalik, apparently in the 16th century. [Geo. W. Hamilton.]

A work, without title or author's name,

containing the religious teachings, moral precepts, and pious observances, of Muhammad and his followers.

Beg. الحمد لله رب العالمين . . . اما بعد اين كتاب تصنيف كرده آمد تا در اين ياد كرده شود از اخبار پيغمبر ما صلى الله عليه و سلم واز ياران او رضي الله عنهم و از كفتار عالمان و نيك مردان

The work begins with a short introduction on the duty of the devotee of attaching no value to his pious works. It contains fifty-five chapters (Bab), a table of which occupies the first two pages. They treat of true devotion, the terrors of death, the ordeal of the grave, resurrection, heaven and hell, moral duties, vices and virtues, religious observances, the pre-eminence of certain days and months, the virtue of the recitation of the Coran and prayers, finally, of the miracles of Muhammad.

Their headings are as follows: ١ در اخلاص و طاعتها ∴ ٢ در سختي مرك و هول آن ∴ ٣ در عذاب كور ∴ ٤ در بيان فزع و هول روز قيامت ∴ ٥ در صفت دوزخ و عقوبتهاي آن ∴ ٦ در صفت بهشت ونعمتهاي آن ∴ ٧ در اميد داشتن از خداي تعالى ∴ ٨ در امر معروف و نهي منكر ∴ ٩ در بيان توبه ونعمتهاي آن در دو سرا ∴ ١٠ در رحم پيوستن ∴ ١١ در بيان حق فرزند بر پدر ∴ ١٢ در حق همسايه نكاه داشتن ∴ ١٣ در حق شوهران بر زنان ∴ ١٤ در حق زنان بر شوهران ∴ ١٥ در عقوبت خمر حوردن ∴ ١٦ در نهي از دروغ كفتن ∴ ١٧ در نهي از غيبت كردن ∴ ١٨ در نهي از سخن چيني كردن ∴ ١٩ در نهي كردن از حسد ∴ ٢٠ در نهي كردن از كبر ∴ ٢١ در منع كردن از محتكري ∴ ٢٢ در نهي كردن از خنديدن ∴ ٢٣ در خشم فرو حوردن ∴ ٢٤ در زبان نكاه داشتن ∴ ٢٥ در نهي كردن از حرص دنيا و درازي امل ∴ ٢٦ در فضايل درويشان ∴ ٢٧ در بيان دست باز داشتن از دنيا ∴ ٢٨ در بيان صبر كردن در بلاها وسختيها ∴ ٢٩ در صبر كردن در مصيبتها ∴ ٣٠ در فضل طهارت كردن ∴ ٣١ در فضل پنج نماز فريضه ∴ ٣٢ در فضيلت روز آدينه ∴ ٣٣ در فضيلت نماز تطوع ∴ ٣٤ در فضل صدقه دادن ∴ ٣٥ در انكه صدقه دادن بلا باز دارد ∴ ٣٦ در فضل بيماري و ثواب آن ∴ ٣٧ در حق زيردستان ∴ ٣٨ در شفقت كردن ∴ ٣٩ در نهي از يكديكر بريدن ∴ ٤٠ در ترسكاري از خداي تعالى ∴ ٤١ در شكر بر نعمت خداي تعالى ∴ ٤٢ در فضل روز عاشورا ∴ ٤٣ در فضل ماه رجب ∴ ٤٤ در فضيلت ماه شعبان ∴ ٤٥ در فضل شب براة ∴ ٤٦ در فضل ماه رمضان ∴ ٤٧ در فضل شب قدر ∴ ٤٨ در فضل نماز تراويح ∴ ٤٩ در فضيلت روز عيد ∴ ٥٠ در فضل شش كانه شوال ∴ ٥١ در فضل بيست و پنج ذو القعده ∴ ٥٢ در فضل دهه ذو الحجه ∴ ٥٣ در فضل قران خواندن و بيان سورهاي آن ∴ ٥٤ در فضل نمازهاي فضايل كه امده است در شب وروز ∴ ٥٥ در معجزات حضرت رسول ∴

This copy breaks off before the end of the last chapter. The language is archaic, and such as is found in early translations from the Arabic. The text is a mere compilation of sayings of Muhammad, the companions, and some holy men of the 2nd and 3rd centuries, as Shakīk Zāhid (d. A.H. 174), Yahya Ma'az Rāzi (d. A.H. 258), etc., with anecdotes relating to the same.

An author frequently quoted is Faķīh Zāhid Abu-l-Lais Samarkandī. He wrote a similar work in Arabic, entitled بستان العارفين, from which the present seems to be in great part derived. Abu l-Lais died A.H. 375. See Al-Wafī bil-Wafayāt, Add. 23,359, fol. 124; Haj. Khal., vol. ii., p. 51; Tornberg, Upsala Catal., p. 289; and Biblioth. Sprenger., No. 914.

The title, الجزء الاول هدايت الطالبين, written by a later hand, in the margin of the table of contents, and the endorsement, هداية السالكين, on fol. 2 *a*, are of doubtful authority.

Add. 25,026.

Foll. 313; 13¼ in. by 9½; 23 lines, 6½ in. long; written with the vowels, in fine

Persian Naskhi, with 'Unvān and ruled margins; dated Zul-hijjah, A.H. 672 (A.D. 1274).

كيمياء سعادت

"The Alchemy of Bliss," an extensive work, treating of the religious obligations and moral duties of the true Muslim.

Author: Muḥammad B. Muḥammad ul-Ghazzālī uṭ-Ṭūsī, محمد بن محمد الغزالي الطوسي

Beg. شکر و سپاس فراوان بعدد ستارهٔ آسمان و قطرهٔ باران

Ḥujjat ul-Islām Abū Ḥāmid Muḥammad ul-Ghazzālī, the greatest divine and Shāfi'i lawyer of his time, is chiefly known by his Arabic works. He was born in Ṭūs, A.H. 450, and studied under Imām ul-Ḥaramain Abul-Ma'ālī Juvainī. After staying for many years in Naishāpūr, in the Niẓāmiyyah College, Baghdād, in Damascus and Jerusalem, engaged in teaching and writing, he returned to his native place, where he devoted himself to a religious life, and died A.H. 505; see Ibn Khallikān, English translation, vol. ii., p. 621, and Nafaḥat ul-Uns, Add. 16,718, fol. 177.

The present work may be considered as a popular abridgment of the author's voluminous Arabic work Iḥyā 'Ulūm id-Dīn (Arab. Catal., p. 386), the arrangement of which it follows.

Al-Ghazzālī himself, in his preface, refers readers desirous of fuller information to the last-named work, as well as to his Jawāhir ul-Ḳur'ān (Haj. Khal., vol. ii., p. 646).

The preface is followed by four introductory chapters, called 'Unwān, fol 3 *b*, treating of the soul, of God, the present world, and the life to come. The body of the work consists of four books (Rukn), the first two of which relate to external, and the last two to spiritual life, as follows:—1. Man's duty to God, or the acts of worship and religious observances, عبادات, fol. 31 *b*. 2. Man's duty to man, or rules to be observed in the intercourse with fellow creatures, معاملات, fol. 68 *b*. 3. Pernicious passions, or impulses, from which the soul should be freed, مهلکات, fol. 140 *b*. 4. Qualities conducive to salvation, with which the soul should be adorned, منجيات, fol. 282 *b*.

At the beginning of each Rukn is written in gold, red, and blue, a table of the ten chapters (Aṣl), into which it is divided.

This copy exhibits the archaic spelling of ذ for د, ك or کی for كه, and also the peculiarity that the two dots of final ی are frequently placed above it.

The first page contains the following title, written in gold, and richly illuminated: كتاب كيميا من مصنفات الامام حجة الاسلام مفتى الفرقين زين الدين محمد بن محمد بن محمد الغزالي الطوسى قدس روحه العزيز

Transcriber: على بن محمد بن عبد الله النساخ الشبانى الفارسى

The Kīmiyā i Sa'adat has been printed in Calcutta, without date (Biblioth. Sprenger., No. 756), and lithographed in Lucknow, A.H. 1282. MS. copies occur in Stewart's Catal., p. 49; Fleischer's Dresden Catal., No. 255; St. Petersburgh Catal., p. 256; Copenhagen Catal., p. 5; and Aumer's Münich Catal., p. 61. See also an account of the work by Gosche, Abhandlungen der Berliner Akademie, 1858, p. 262.

Add. 16,809.

Foll. 479; 11¼ in. by 7¼; 19 lines, 4¾ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Muḥarram, A.H. 1023 (A.D. 1614). [William Yule.]

The same work.

Transcriber: عبد الله الهروى المشهور بتاكى

Add. 7604.

Foll. 227; 9¼ in. by 6½; 23 lines, 4½ in. long; written in Naskhi by various hands. [Cl. J. Rich.]

A portion of the same work, extending from the beginning of Rukn I. to the end of Rukn III.

The older part of the MS., foll. 1—50, 196—225, appears to be of the 13th century. Most of the remaining portion is probably of the 15th, but a few leaves have been supplied here and there by still later hands.

Add. 25,841.

Foll. 248; 9 in. by 5¾; 17 lines, 4 in. long; written in Naskhi, with gold headings and ruled margins, apparently in the 15th century. [Wm. Cureton.]

The first half of the same work, containing the preface, the introduction, and the first two Rukns.

Add. 25,842.

Foll. 159; 9½ in. by 7; 21 lines, 5¼ in. long; written in cursive Nestalik, apparently in India, in the 18th century. [Wm. Cureton.]

The first half of the same work, as in the preceding copy.

Transcriber: عبد الله ولد محمد پناه

The first page bears the name of T. Macan.

Add. 16,810.

Foll. 165; 8½ in. by 4¾; 16 lines, 3 in. long; written in neat Indian Shikastah-Amiz, dated Shāhābād, Zulka'dah, the 11th year of Muhammad Shāh (A.H. 1142, A.D. 1730). [Wm. Yule.]

Two fragments of the same work, viz.:—

Foll. 1—72. Rukn III., from the beginning to the second page of Aṣl 6.

Foll. 73—165. Rukn II., from the fourth section (Bāb) of Aṣl 3 to the end of the Rukn.

Copyist: عبد الواحد سهارنپوری

Or. 258.

Foll. 333; 8¾ in. by 5¼; 12 lines, 2¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margin, apparently in the 15th century. [Geo. W. Hamilton.]

مرصاد العباد من المبداء الي المعاد

A Sufi work treating of the spiritual progress (سلوك) of the soul through its three stages, viz., the original state, المبداء, the present life, المعاش, and the world to come, المعاد.

Author: Abu Bakr 'Abd 'Ullah B. Muhammad B. Muhammad B. Shāhavar ul-Asadī ur-Rāzī ابو بكر عبد الله بن محمد بن محمد بن شاهور الاسدى الرازى

Beg. الحمد لله رب العالمين . . . حمد بيحد وثناي بيعد پادشاهی را كه وجود هر موجود

The author says in the introduction, that, while several works had been written on the above subject in Arabic, none existed in the Persian language, and that, although repeatedly urged by his disciples to supply that deficiency, he had been prevented from doing so by the disturbed state of Khorasan and Irak, which culminated in the Tātar invasion, A.H. 617. Finding his dwelling-place, Hamadān, threatened, he fled, with some disciples, A.H. 618, to Ardabīl, from whence, seeking for a country in which the true faith, safety and regard for merit, still prevailed, he was advised to go to Rūm (Asia Minor). Having reached Ḳaisariyyah, he found there sufficient leisure to write the present work, which, as we learn from the conclusion, he completed in Sīvās, A.H. 620, under the auspices of Sultan Kaikubād (A.H. 610—636; see Price's Retrospect, vol. ii., p. 387).

The work is divided into the following five books (Bāb), variously subdivided into chapters (Faṣl), a full table of which is given in ff. 5 *a*—6 *b*. 1. Introduction, in 3 chapters, f. 6 *b*; 2. Origin of beings, in 5 chapters, f. 18 *b*; 3. Present life, in 20 chapters, f. 58 *a*; 4. Future life, in 4 chapters, f. 210 *a*; 5. Spiritual progress of various classes of men, in 8 chapters, f. 253 *b*.

Najm ud-Dīn Dāyah, as the author is generally called, was a disciple of the famous Sufi, Najm ud-Dīn Kubrā. His two principal works, the present and Baḥr ul-Ḥaḳā'iḳ (Haj. Khal., vol. ii., p. 17), are held in high estimation by the Sufis. The Moghul invasion drove him to Asia Minor, where he associated with the celebrated mystics, Ṣadr ud-Dīn Ḳūniyavī and Jalāl ud-Dīn Rūmī. He died in A.H. 654, and was buried, according to Jāmī, in Baghdād. See Nafaḥāt ul-Uns, Add. 16,718, fol. 206; Majālis ul-'Ushshāḳ, Or. 208, fol. 35; Haft Iḳlīm, Add. 16,734, fol. 43. His name is written as above in the present MS., fol. 330. Haj. Khal., vol. v., p. 495, calls him نجم الدين ابو بكر عبد الله بن محمد بن شاهادر الاسدى الرازى المعروفا بدايه, while in Javāhir ul-Asrār, Add. 7607, fol. 49, his name is written نجم الدين ابو بكر محمد بن شاهاور. See Stewart's Catalogue, p. 43, and Flügel, Vienna Catalogue, vol. iii., pp. 417 and 453, where a fourth reading of the author's patronymic occurs, namely, ابن شامور.

Foll. 329, 320, and 333 have been supplied by a modern hand.

This MS. bears the stamps of the kings of Oude, Sulaimān Jāh and Amjad 'Alī.

Or. 251.

Foll. 164; $8\frac{1}{4}$ in. by $5\frac{1}{4}$; 21 lines, $3\frac{1}{8}$ in. long; written in Nestalik; dated Rabī' I., A.H. 1166 (A.D. 1753).

[Geo. W. Hamilton.]

حقايق دقايق

A Sufi work in prose and verse.

Author: Aḥmad Rūmī, احمد رومى

Beg. ابتدا با نام رحمن الرحيم
دستكير مرد و زن درروز بيم

The work begins with a versified preamble, in which the author says that he has here put into verse some words of religious admonition which issued from the lips of that treasurer of divine mysteries, Maulānā Jalāl ud-Dīn, in order to render easily intelligible, to high and low, all the profound truths which he could call to mind from the Coran, the Tradition, and the discourses of his Shaikh:

شاه مولانا جلال الحق و دين
خازن اسرار رب العالمين
جند لفظى را كه فرمودند لب
بر سبيل وعظ دينى را سبب
نظم كردم تا بود سهل اى كرام
از حقايق ها به نزد خاص وعام
هر چه ياد آمد ازقران و خبر
وز مقالتهاى شيخ راهبر

It consists of eighty chapters (Faṣl). Each of these begins with a Coranic verse or Ḥadīṣ in Arabic, as a text; this is followed by a Persian paraphrase, and some appropriate quotations from the Masnavī of Jalāl ud-Dīn Rūmī. The spiritual meaning is afterwards developed in prose, and further illustrated by some apologue or anecdote, in the same metre as the Masnavī.

The title is found in the following subscription, in which the author is described as a disciple of Jalāl ud-Dīn (d. A.H. 672), هذا الكتاب مسمى حقايق دقايق ازكفتار مولوى ومعنوى مولانا احمد رومى از شاكردان و مريدان مولوى المعنوى حضرت خداوندكار مولانا جلال الدين رومى رحمة الله عليه

Haj. Khal. gives the same title, vol. iii., p. 78, but without any further notice.

This MS. bears the same stamps as the preceding.

Or. 1229.

Foll. 84; 8 in. by 6; 15 lines, 4 in. long; written in Nestalik, A.H. 925 (A.D. 1519).

[ALEX. JABA.]

نزهة الارواح

A Sufi work in mixed prose and verse, in which the nature and rules of spiritual life سلوك are explained, and illustrated by anecdotes and sayings of holy men.

Author: Ḥusain B. 'Alim B. Abil-Ḥasan ul-Ḥusainī حسن بن عالم بن ابى الحسن الحسنى

Beg. بتوفيقش جو روشن ديدم آواز
سخن را هم بنامش كردم آغاز

Amir Ḥusainī, or Fakhr us-Sādāt, as he is frequently called, is celebrated both as Sufi and as poet. He was born in Guzīv, in the country of Ghūr, but lived chiefly in Herat, where he died A.H. 718. See Nafahāt ul-Uns, Add. 16718, fol. 281, Majālis ul-'Ushshak, Or. 208, fol. 96, and Piyāz ush-Shu'arā, Add. 16,729, fol. 116. Daulatshāh, however, places his death in A.H. 719, and the Haft Iklīm, Add. 16,734, fol. 262, in A.H. 717. Compare Hammer, Schöne Redekünste Persiens, p. 228; Sprenger, Oude Catalogue, p. 430; and Haj. Khal., vol. vi., p. 321.

The author's name, as written above, occurs, as well as the title and the date of composition, A.H. 711, in the concluding lines, fol. 83. The work is divided into twenty-eight chapters (Faṣl.), the headings of which are given by Krafft, p. 190, and by Flugel, Vienna Catalague, vol. iii., p. 418. Copies are also mentioned in Stewart's Catalogue, p. 29, No. XC.; the Copenhagen Catalogue, p. 7; the St. Petersburgh Catalogue, p. 437; and Bibl. Sprenger., No. 1604.

Transcriber: پير تاج الدين بن پير محمد

Add. 7817.

Foll. 103; 7½ in. by 4½; 15 lines, 2¼ in. long; written in cursive Indian Shikastah-Amiz, apparently in the 18th century.

[Cl. J. RICH.]

The same work.

The real title is found, as in the preceding copy, in the concluding section; the following, however, has been written, apparently by the copyist, on the first page: كتاب سنبلستان حسينى بر وزن كلستان شيخ سعدى

Egerton, 691.

Foll. 344; 10¾ in. by 6¾; 17 lines, 3⅝ in. long; written in Naskhi on tinted paper, with 'Unvān and gold-ruled margins; dated Rabī' I., A.H. 1084 (A.D. 1673).

[ADAM CLARKE.]

مفتاح الجنان

"The Key of Paradise," or Guide to a Godly life, containing directions relating to prayers, religious observances, and moral conduct, based upon the precepts of Muḥammad and other holy men.

Beg. حمد بيحد و ثناي بيعد مر خالق احد و رزاق صمد را

The author gives his name in the preface, fol. 2a, where it is written محمد مجير وجيه اديب, probably for Muḥammad Mujīr B. Wajīh-ud-Dīn, while by Haj. Khal., vol. vi., p. 11, he is called simply Wajīh-ud-Dīn. He further describes himself as the least and humblest servant of the Sultan of Shaikhs and Walīs, etc., etc., Naṣīr ul-Ḥakk vash-Shar' vad-Dīn, and states that he compiled the present work from the most approved treatises on law and tradition, and the best commentaries on the Coran, for the use of persons ignorant of Arabic, and included in it some forms of prayer اوراد

which he had learnt from his father and from his paternal uncle, Maulānā Ziyā ud-Dīn, the author of a Tafsīr entitled مغنی.

The work is divided into twenty-five books (Bāb), variously subdivided into chapters (Faṣl), a complete table of which concludes the preface; foll. 3 *a*—5 *b*. They treat of the following subjects: 1. Tahlīl, or the formula "Lā Ilāh illā 'llāh," fol. 5 *b*; 2. Ablutions, fol. 31 *b*; 3. Legal prayer, fol. 42 *a*; 4. Fasting, fol. 102 *b*; 5. Alms, fol. 110 *a*; 6. Reward promised to the secret motives of the believer's heart, fol. 137 *a*; 7. Good manners, fol. 138 *b*; 8. Indulgence and anger, forgiveness, pride and humility, covetousness and envy, fol. 144 *a*; 9. Modesty, fol. 154 *a*; 10. Truth and lying, slander, continence of tongue, sin, usury, fol. 156 *a*; 11. Claims of kindred, fol. 179 *a*; 12. Gratitude, fol. 196 *a*; 13. Patience and resignation, fol. 200 *a*; 14. Prayers, and the best times for their being granted, fol. 205 *a*; 15. Prayers for special objects, fol. 212 *b*; 16. Prayers for safety, fol. 221 *b*; 17. Prayers against pain and sickness, fol. 235 *a*; 18. Increase of memory, fol. 250 *b*; 19. Efficacy of various prayers, fol. 254 *b*; 20. Protection in the trial of the grave, fol. 258 *a*; 21. The causes of wealth and poverty, fol. 270 *b*; 22. The virtues of certain aliments, fol. 279 *a*; 23. Anecdotes of Khalifs and kings, fol. 282 *b*; 24. Signs of the resurrection, fol. 294 *a*; 25. Prayers for special days and months, fol. 302 *a*.

The occurrence of such local terms as لکه, چیتل, etc., points to India as the author's country. With regard to his time, the work itself affords the following indications. The oral teachings of Shaikh ul-Islām Farīd ud-Dīn are frequently adduced. This Farīd ud-Dīn was himself, as it appears from some passages, fol. 15 *a*, 226 *b*, 259 *a*, etc., a friend and disciple of Bahā ud-Dīn Zakariyyā (who died A.H. 661; see Akhbār ul-Akhyār, Or. 221, fol. 26), and of Ḳuṭb ud-Dīn Bakhtiyār (d. A.H. 633: see Safīnat ul-Auliyā, Or. 224, fol. 89); he can be no other than the celebrated Indian saint, Farīd ud-Dīn, surnamed Ganj i Shakar, who was, as stated in the Safīnat ul-Auliyā, fol. 90, a disciple and Khalīfah of Ḳuṭb ud-Dīn Bakhtiyār, settled in Ajwadhan,[a] near Debālpūr, province of Multān, and died there A.H. 664, at 95 years of age. On the other hand, the author records incidentally (fol. 292 *b*) his visit to the tomb of Sultan 'Alā ud-Dīn, who died A.H. 716, and refers to Niẓām ud-Dīn (Auliyā), who died A.H. 725, as belonging to an already somewhat remote past. Lastly, there can be little doubt that the holy personage, Naṣīr ud-Dīn, whose servant he calls himself in the preface, is the well-known saint, Naṣīr ud-Dīn Maḥmūd, surnamed Chirāgh i Dihlī, who was the most eminent disciple and the successor of Niẓām ud-Dīn Auliyā, and died A.H. 757 (see Akhbār ul-Akhyār, Or. 221, fol. 69). As his name, however, is followed by the formula, رضی الله عنه وارضاه و جعل محبوبة الفردوس مثواه, it is to be inferred that the present work was written after his death.

The works most frequently quoted are Tafsīr i Mughnī, Tafsīr i Munīr, Tafsīr i Zāhidī, Tanbīh ul-Ghāfilīn, by Abul-laiṣ Samarḳandī, Ṣalāt i Mas'ūdī, Wasīlat ul-Ḳulūb, Khāliṣat ul-Ḥaḳā'iḳ (Haj. Khal, vol. iii. p. 128), and Silk i Sulūk. The last is, according to 'Abd ul-Ḥaḳḳ, Or. 221, fol. 90, a work of Ẓiyā ud-Dīn Nakhshabī, who died A.H. 751.

Add. 23,983.

Foll. 169; 7 in. by 3¾; 17 lines 2 in. long; written in elegant Naskhi, with five 'Unvāns and gold-ruled margins; dated Muḥarram, A.H. 858 (A.D. 1454).

[a] Now Pākpatan; see the account of Farīd Shakarganj by Mohan Lal, Journal of the As. Soc. of Bengal, vol. v., p. 635, and Thornton's India Gazetteer, under Pauk Putten.

Five treatises by the Sufi Ṣā'in ud-Dīn 'Alī Tarikah Iṣfahānī, صائن الدين على تركه اصفهاني.

Khwājah Ṣā'in ud-Dīn is known as the author of commentaries upon the Fuṣūṣ ul-Ḥikam, the Kaṣīdah of Ibn Fāriẓ, and other standard works on Sufism. He held the office of Ḳāẓī in Yazd, but, being accused of infidelity, on the strength of some unguarded expressions in his writings, he was conveyed, by order of Shāhrukh, to Herat, where he had much to endure from the fierce persecution of the 'Ulamā, and died in A.H. 835. See Ḥabīb us-Siyar, Add. 6561, fol. 363; Majālis ul-Mūminīn, Add. 23,541, fol. 296 (where his death is placed in A.H. 830); Taḳī Kāshī, in the Oude Catal., p. 27; and Ḥaj. Khal., vol. vi., p. 8. تركه, which Sprenger reads Turkah, was, according to the 'Ālam-Ārā, Add. 16,684, fol. 40, the name of a family of Ḳāẓīs in Ispahan.

I. Fol. 2.

رسالهٔ حرف

A treatise on the letters of the Arabic alphabet and their mystic meanings.

Beg. سپاس و ستائش پروردکاری را که ظروف حروف و کلمات

In the introduction three kinds of letters are distinguished, viz. the written رقمي, spoken لفظي, and mental letters معنوي, the last term applying to letters used as numerical signs. These are separately discussed in three chapters (Aṣl); in an Appendix (Taznīb), an instance of the application of the system is given by the interpretation of the words سبع المثانی. In the concluding lines, the author refers, for further developments, to the work entitled خصايص كمالى.

II. Fol. 21.

رسالهٔ شق قمر و بيان ساعت

A treatise on the splitting of the moon, mentioned in the Coran, and the meaning attached to it by various classes of interpreters; also on the value of the word ساعت, which occurs in the same verse.

Beg. الحمد لله وليه والصلوة ... روزی از روزها که بياری دولت و اقبال

III. Fol. 35.

رساله در تصرف

A treatise on three classes of Sufis, designated by the names of محققان و ابرار و اخيار

Beg. الحمد لله على دقائق كماله و جلائل جماله و الصلوة والسلام

It is divided into a Mukaddimah and three chapters (Aṣl).

IV. Fol. 53.

مناظرات خمس

Five contests or debates between allegorical personages, namely, Reason and Love, مناظرهٔ اصحاب شيخ عقل با اعوان سلطان عشق, fol. 56; Fancy and Reason, مناظرهٔ وهم با عقل و اصحابش, fol. 95; Fancy and Imagination, مناظره وهم و خيال, fol. 99; Hearing and Sight, مناظره سمع و بصر, fol. 105; Lover and Beloved, مناظره و مقابلهٔ عاشق و معشوق, fol. 113.

Beg. الحمد لله الذي رتب نظام برية العالم بخلافة آدم

V. Fol. 131.

رساله در اعتقاد

The author's profession of faith.

Beg. حمد بيحد و سپاس بی قياس ملك الملكي را كه پويندكان جهان

It appears from the beginning of this tract that the author addressed it to Shāhrukh, in answer to the attacks of some 'Ulamā, who had impugned his orthodoxy. He ends by begging to be relieved of a professorship in Naishāpūr to which, after twelve years of seclusion, he had been called, much against his will, by the Vazīr Fakhr ul-Mulk. He adds, in conclusion, that Shāhrukh returned a flattering answer, and declined to accept his resignation.

The author's name does not appear in this MS.; but the first four treatises are found

ascribed to Ṣā'in ud-Dīn in another volume, Add. 16,839, and there is no reason to doubt that the fifth is from the same hand.

Add. 7607.

Foll. 226; 9¼ in. by 5¼; 19 lines, 3⅜ in. long; written in fair Nestalik, with gold-ruled margins; dated Zulhijjah, A.H. 1034 (A.D. 1614). [Cl. J. Rich.]

جواهر الاسرار

"The Pearls of Mysteries," a work treating of the esoteric meaning of various sayings of Muhammad and other holy men.

Author: Shaikh Āzarī, شیخ آذری

Beg. يا مفتح الابواب افتح باب قلبي و قلوب المسلمين

The author gives his own name in the preface, fol. 6 *a*, as follows: على بن حمزة بن على بن ملك بن حسن الطوسى المنسوب الى احمد بن محمد الزمجى الهاشمي المروزي المولد الاسفراينى المحتد يعرف بآذري

But this is probably a clerical error for ابو على حمزة بن على ملك, for most biographers agree in calling our author Ḥamzah B. 'Alī Malik, and in the subscription of the present MS. he appears as Jalal ud-Dīn Ḥamzah.

Āzarī was born at Marv and brought up in Asfarā'in, which his father, a Sarbadār of Baihaḳ, governed under the rulers of his race. He cultivated poetry from his youth, taking his Takhallus from the month of Āzar, in which he was born, and attracted the notice of Shāhrukh, who promised him the title of Malik ush-Shu'arā. But he soon gave up worldly pursuits, to devote himself to a religious life under the guidance of Shaikh Muḥyi ud-Dīn Ṭūsī, and subsequently that of the famous saint Ni'mat Ullah Valī. After performing the pilgrimage he repaired to India, and stayed some time at the court of Aḥmad Shāh Bahmanī, for whom he wrote an historical poem entitled Bahman Nāmah. After his return to his native land he spent the last thirty years of his life in retirement, and died in A.H. 866, at 82 years of age, in Asfarā'in, or, according to others, Asfizār. See Daulatshāh, Add. 18,410, fol. 204, where the present work is mentioned; Ḥabīb us-Siyar, Add. 6561, fol. 392; Majālis ul-Mūminīn, Add. 23,541, fol. 335; Haft Iḳlīm, fol. 325; Riyāẓ ush-Shu'arā, fol. 42; Khizānah i 'Āmirah, Or. 232, fol. 12; Oude Catalogue, pp. 19, 70, 315; Hammer, Schöne Redekünste, p. 300. Firishtah, Add. 6572, fol. 299, gives a full account of Shaikh Āzarī's life and his stay at the Bahmani court, a passage which his translator, Col. Briggs, has omitted without any notice.

The author had written, as he states in the preface, on his return from Syria in A.H. 830, a work on the same subject entitled مفتاح الاسرار. While staying in India, at the capital of Aḥmad Shāh Ghāzī (i.e. Ahmad Shāh Bahmani, A.H. 825—838), and preparing to set out on a second pilgrimage, he was appealed to by many friends anxious to obtain that book, and, on his return home, he yielded to their entreaties by writing it over again in a more condensed form, adding to it at the same time some new biographical notices, relating to holy men, which he had gathered on his travels. The preface is dated A.H. 840.

The Jawāhir al-Asrār is divided, like its prototype, into four books (Bāb), viz., 1. Mysteries of the detached letters in the Coran, fol. 9 *b*; 2. Mysteries of some Ḥadīs, or sayings of Muḥammad, fol. 15 *b*; 3. Mysteries of the sayings of the Shaikhs, in prose and in verse, fol. 54 *a*; 4. Mysteries of the sayings of the poets, fol. 173 *b*.

Copyist: محمد حسين الطهراني

This work is mentioned in Stewart's Catalogue, p. 38; the author's Divan and his

Ghara'ib ud-Dunyā in the S. Petersburgh Catalogue, p. 399, and the Copenhagen Catalogue, p. 40.

Add. 16,820.

Foll. 52; 9½ in. by 5½; 9 lines, 2 in. long; written in fine Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

لوایح

"Lawā'iḥ," a collection of Sufi apophthegms, with paraphrases in Rubā'is.

Author: Nūr ud-Dīn 'Abd ur-Raḥmān Jāmi, نور الدین عبد الرحمن جامی (d. A.H. 898; see p. 17 *a*).

Beg. لا احصی ثناء علیک کیف و کل ثناء یعود الیک

The work is so called from the small sections headed Lā'iḥah, or "flash of light," of which it consists. See Haj. Khal. vol. v., p. 344; Dorn, S. Petersburgh Catalogue, p. 252; Aumer, Munich Catalogue, p. 21; and Biblioth. Sprenger., No. 812.

The margins of this copy are covered with annotations, written in a minute and neat Nestalik, apparently by the same hand as the text, and enclosed in gold lines. Most of them are ascribed to a commentator named عماد, and some to another called محمد.

Copyist: دوست محمد

Add. 22,705.

Foll. 166; 9¼ in. by 5¾; 17 lines, 3 in. long; written in neat Nestalik, apparently in the 16th century. [Sir John Campbell.]

فتوت نامهٔ سلطانی

A treatise on the character, rules, and observances, of the religious order called Ahl i Futuvvat.

Author: Ḥusain Kāshifī حسین کاشفی (d. A.H. 910; see above, p. 9 *b*.)

Beg. الحمد لله [الذی] جعل طریق الفتوة منهاجا للسالکین

This order, which is here represented as a branch of that of the Sufis, traces its origin to 'Alī, the فتی "par excellence," and aims at moral perfection and practical excellence, "Futuvvat."

The treatise is divided into an introduction, twelve chapters (Bāb), and a conclusion.

This copy is imperfect at the end; it also wants the rubrics from fol. 86 to the last.

Egerton 1026.

Foll. 121; 8¼ in. by 5; 17 lines, 3½ in. long, in a page; written in neat Nestalik, with gold-ruled margins, in the reign of Muḥammad Shāh (A.D. 1719—49).

در مجالس

A collection of edifying discourses, relating to the Patriarchs and Prophets, to Muḥammad, 'Alī, and divers saints, as well as to some other religious subjects.

Author: Saif uz-Ẓafar Naubahārī, سیف الظفر نوبهاری

The author, apparently a Sunnī Faḳīr, states, that he had gathered the contents from the lips of the servants of the faith, in whose company he had spent his life. The work is divided into thirty-three chapters (Bāb), a table of which is given at the end of the preface; the first is headed در فضیلت آفرینش مهتر آدم, the last در فضیلت اهل بهشت که بدیدار حق سبحانه و تعالی بندکان او مشرف خواهند شد

The headings of the chapters have been given in full in the Munich Catalogue, p. 58, by Aumer, who calls the author Saif uz-Ẓafar B. ul-Burhān; also by Flugel, Vienna Catalogue, vol. iii., p. 444, where, however, the author is not named. In the Leyden copy, Catalogue, vol. i., p. 359, the work is called درر مجالس. and the author Saif ud-Dīn Ẓafar

Naubahārī. The latter's name is given as above in Stewart's Catalogue, p. 26.

The first page of the original MS. is lost, and has been replaced by a spurious beginning.

Add. 5563.

Foll. 176; 7¾ in. by 5½; 12 lines, 4 in. long, in a page; written in a cursive Indian character, apparently in the 18th century. [Charles Hamilton.]

The same work.

Beg. حمدی که از عنایت باریتعالی بزبان عارفان بود

The first page bears the name of a former owner, Robert Watherston.

Add. 16,836.

Foll. 126; 7½ in. by 3¾; 16 lines, 2⅝ in. long; written in a cursive Indian character, probably in the 18th century. [Wm. Yule.]

The same work, imperfect. This copy breaks off in the middle of Bāb 22; see Eg. 1026, fol. 77 *b*. The first page bears the stamp of "Claud Martin."

Add. 16,834.

Foll. 30; 4¼ in. by 2½; 11 lines, 1¾ in. long; written in neat Nestalik; dated Shavvāl, A.H. 1114 (A.D. 1703). [Wm. Yule.]

یزدان شناخت

A Treatise on the nature of the soul and its condition after death.

Beg. چون ایزد سبحانه و تعالی از جانب قدس ازلی و پردهٔ غیب

This tract consists of eight chapters (Faṣl). It is followed, fol. 19 *a*, without any apparent break, by a section (Bāb) treating, in six chapters, of prophecy, miracles, and inspiration, under the following heading: باب در شناختن نبوت و معجزات و کرامات و دانستن نفس قدسی نبوی, etc.

The copyist, Hidāyat Ullah Zarrīn Raḳam, states, in the subscription, that he wrote this MS. in the camp of 'Ālamgīr, then besieging Kundānah.

PARSISM.

Roy. 16 B. viii.

Foll. 71; $10\frac{1}{2}$ in. by $6\frac{1}{4}$; 15 lines, $3\frac{5}{8}$ in. long; written in flowing Nestalik, apparently in the 17th century. [Thomas Hyde.]

زراتشت نامه

Zaratusht-Namah, also called Zartusht-Namah, a translation in Persian verse of the life of Zoroaster, originally written in Pehlevi.

Author: Zartusht i Bahrām, زرتشت بهرام

Beg. سخن را بنام خداي جهان
بيارايد از آشكار و نهان

A notice of this work, with a table of its headings, has been given by Hyde in his "Historia religionis veterum Persarum," pp. 328-9. A review of its contents will be found in J. Wilson's Parsi Religion, Bombay, 1843, pp. 417—127, together with an English translation of the whole work by E. B. Eastwick, pp. 477—522. Its substance is found in Anquetil's Vie de Zoroastre, Zend-Avesta, part ii., pp. 1—70, and in the "Miracles of Zartusht," or Muʿjizāt i Zartushtī, published in Gujrātī by Edaljī Dārābjī, Bombay, 1840.

The author gives his name, towards the end of the poem, fol. 70 *a*, in the following verse:

که زرتشت بهرام بن پژدوام
نکی یادکاری ازان هر دوم

from which we learn that his father was Bahrām, son of Pazhdū (not Pazdawám, as in Eastwick's translation, p. 522). On his own showing, however, his claim to authorship is but slight, for, as he tells us a few lines before, fol. 69 *b*, he merely followed the words, i.e. the version, of a learned and pious man, Kāʿūs Kai (probably for Kaikāʿūs, which the metre did not allow), son of Kaikhusrau, of the city of Rai:

نوشتم من این قصه ارجمند
زکفتار دانندهٔ هوشمند
هنرمند و دیندار کاوس کی
ورا باب کیخسرو ازشهر ري

It might be supposed that this earlier version was in prose, but it is distinctly stated in another passage that it was in verse, so that we are left in ignorance as to the process by which Zartusht made it his own. In the introduction of the poem, fol. 3 *a*, the same Kaikāʿūs, who there speaks in the first person, relates how he had been

urged to turn this history into verse, first by the learned Mobad, with whose assistance he had read the Pehlevi original, then by a divine messenger who appeared to him in his sleep, lastly by the pressing advice of his own father. The latter is designated in the following lines as Kaikhusrau, the son of Dārā, of an ancient and noble house of Rai:

بگفتم من این قصهٔ خواب خویش
بکیخسرو ان محترم باب خویش
کجا پور داراش خوانی همی
به پرس از کسی کر ندانی همی
که ان خانه در ری قدیمی شدست
نه مخفی است کاکنون بدید آمدست

This last passage has been curiously rendered by Eastwick, who translates, p. 479:
"'Twas Kujápúr the city of my sire."
"The house of Kujá is an ancient name," etc.
thus transferring the poet's birthplace from Rai to some undefined place in India.

Zartusht states in the concluding lines, fol. 70 *a*, that he wrote the poem in the course of two days, working at it day and night, in the month of Ābān and the year 647 of Yazdagard (A.D. 1277-8):

چل و هفت با ششصد ای مرد کرد
همان ماه آبان که کیتي فسرد
من ایـن روز آذر کرفتم بدست
بآبان جو بر جشن بودیم مست
شب و روز بنوشتم ایـنرا بکـام
بدو روز کردم من این را تمام

The same date is recorded, in a somewhat different wording, in another copy, Add. 27,268, fol. 75 *a*:

چل و هفت بد ششصد از یزدجرد
همان ماه آبان که کیتی است فرد

It is found also in Anquetil's MSS. Zend-Avesta, part ii., p. 6, and in Eastwick's translation, p. 521.

In an epilogue found in the present copy, fol. 70 *b*, but wanting in the other, as also in Eastwick's translation, Zartusht adds that, after completing the present work, he was called upon by a heavenly voice to write, as a companion to it, a poetical version of the book of Ardāvīrāf; see Roy. 16 B. ii.

The last five lines, containing a much later date, the year 853 of Yazdagard, have been added by some transcriber, who calls himself Māvandād B. Khusrau.

Roy. 16 B. ii.

Foll. 152; 11 in. by 6¼; 15 lines, 3¾ in. long; written in Nestalik, on European paper, by the same hand as the preceding MS.; dated in the month of Bahman, the year 1047 of Yazdagard (A.D. 1678).

[Tho. Hyde.]

Foll. 106—152.

کتاب اردای ویراف

A poetical version of the Book of Ardāi-Vīrāf, by the same Zartusht B. Bahrām, زرتشت بن بهرام

Beg. شاهنشاه اردشیر از فر دادار
کرفت آن بادشاهیرا سزاوار

The Pehlevi original, Ardā-Vīrāf Nāmak, has been published, with an English translation and introduction, by Dr. M. Haug, Bombay, 1872. Another English translation, principally based upon the poetical version of Zartusht, was printed in London, 1816, under the following title, "Ardai Viraf Nameh, or the revelation of Ardai Viraf, translated by J. A. Pope," but is not to be found in the Museum Library. Abstracts of the work, derived from Pope's translation, will be found in J. Wilson's Parsi Religion, pp. 435—444, and in Spiegel's Traditionelle Literatur der Parsen, pp. 120—128. The present version is mentioned by Anquetil, Zend-Avesta, vol. ii. p. xxxii.; and another

poetical translation, by Kā'ūs, Herbad of Nausārī, is noticed in the same volume, p. xxx. See also Ouseley Collection, No. 560.

The author's name appears in the following line, at the beginning of the epilogue, fol. 150 *a*, where he calls himself Zartusht, son of Bahrām, son of Pazhdū, exactly as in the preceding work:

به جز زرتشت بن بهرام پژدو
که گوید این چنین گفتار با تو

The time of composition is not stated, but, both works having one and the same author, their dates cannot be far apart; moreover, as we have seen in the preceding MS., the author proposed to write the story of Ardāi Virāf immediately after completing the Zartusht Nāmah, i.e., in the year 647 of Yazdagard. The date of A.Y. 900 (A.D. 1530—1531), which Dr. Haug assigns to the present version in his Introductory Essays, p. xix., is therefore inadmissible.

Transcriber: هیربد خورشید بن اسفندیار بن رستم

The first part of the volume contains the same text, written in the Zend character, foll. 2—94, and some short notices and extracts in the same writing, foll. 95—105, the detail of which will be found in Prof. Sachau's Contributions to the knowledge of Parsee Literature, Journal of the Royal Asiatic Society, 1870, p. 279.

A fly-leaf at the end contains some Latin notes, in the handwriting of Tho. Hyde.

Add. 6940.

Foll. 64; 13 in. by 8; about 25 lines a page; written by the Rev. John Haddon Hindley on paper bearing in its water-mark the date 1814.

The same work.

This copy has at the beginning nineteen additional verses relating to the conquest of Alexander and the ruin in which it involved the Persian empire and the Zoroastrian faith.

The subscription of the MS., from which the present copy was taken, is transcribed at the end. It is here stated to have been completed in Shavvāl, A.H. 1203 (A.D. 1789), by Pishūtan Jīv, son of Hīr Jī B. Homjī, of Nausārī. This town, twenty miles to the south of Sūrat, is one of the oldest Pārsī settlements in India.

The first two leaves contain two notices on the Virāf Nāmah in English, the first by Hindley, the second transcribed from the original MS.

Roy. 16 B. xv.

Foll. 65; 8¼ in. by 4¾; 15 lines, 2¼ in. long; written in Nestalik, and dated Muḥarram A.H. 1050 (A.D. 1640).

[Tho. Hyde.]

A poetical version of the Ṣad Dar, or Hundred Gates, a popular exposition of the Zoroastrian law, so called from the hundred sections which it contains.

Author: Īrānshāh B. Malakshāh, ایران شاه بن ملکشاه

Beg. بنام خداوند ذات و صفات
خداوند فیض و خدای حیات

Hyde has given an account, and a condensed Latin translation, of this work, with the text of the Prologue, in his "Historia religionis veterum Persarum." p. 431—488: see also Spiegel, Einleitung in die Literatur der Parsen, p. 182; Anquetil, Zend-Avesta, Part ii., p. xxxiv.; and Sachau, Contributions, etc., p. 280.

The author gives his own and his father's name in the following verse of the Prologue, fol. 4 *b* (Hyde, p. 435).

بایران شه آن مرد مشهور بود
ملك شاه را در جهان پور بود

He states there that having been led by

divine will to Kirman, he met there a pious learned and illustrious Dastūr, Shahriyār, son of Dastūr Ardashīr B. Bahrāmshāh, with other Dastūrs of the same family, whom he enumerates with great praises, stayed in their service, and wrote this version in obedience to their commands. It was completed, he adds (fol. 4 *b*, Hyde, p. 436, and Roy. 16 B. i., f. 185), on the sixth day of the month of Isfandārmuz, in the year 864 of Yazdagard (A.D. 1495).

همی از در هیصد و شصت و چار
سفندارمذ ماه ای کامکار
ششم روز آن روز خرداد بود
کزین نظم جان و خرد شاد بود

The corresponding date of the Hijrah, 900, is expressed by the chronogram شتر in the following line at the end, fol. 65:

ده و چار بود از محرم که من
شتر کرد تاریخ آن در سخن

The original work is said, fol. 2 *b*, to have been compiled in prose, by some great doctors not named, from the Avastā, Zend and Pāzend.

Roy. 16 B. vii.

Foll. 65; 9¼ in. by 5; 15 lines, 3 in. long; written in Nestalik, with ruled margins; dated Sūrat, in the month of Ardībihisht, and the year 1043 of Yazdagard (A.D. 1674).
[Tho. Hyde.]

The same work.

Copyist: هیربد هرمزدار بن هیربد فرامرز بن هیربد قیامدین بن هیربد کیقباد لقب سنجانه

The person for whom this MS. was written is named in the following line at the end:

از فرمایش کنورچی ناهانه پهایی مودی انکریز نوشته شد

Another MS., Roy. 16 B. vi., written by the same scribe, A.Yazd. 1042, has a similar colophon; see Sachau, Contributions, etc., p. 268.

Roy. 16 B. i.

Foll. 330, 11 in. by 6¼; 16 lines, 3¾ in. long; written in Nestalik, on European paper, by the same hand as Roy. 16 B. ii., in the 17th century. [Tho. Hyde.]

I. Foll. 18—174 *a*. The poetical version of the Book of Ardāī-vīrāf (see Roy. 16 B. ii.), in the Zend and Persian characters. The Persian is written in red ink under each line of the Zend writing.

II. Foll. 174 *b*—330. The poetical version of the Ṣad-dar (see Roy. 16 B. xv.), written also in both characters.

The last thirty Dars, or sections, are wanting in this copy.

On the fly-leaf is written: "This booke is very hard to be procur'd, for when I had prevailed with the Priest to write it for me, he durst not let his owne cast or sect know of it, but wrote it all in the night, when all eyes were shut and asleep."

Add. 27,268.

Foll. 98; 7½ in. by 4¾. [Sir John Malcolm.]

I. Foll. 1—76; 11 lines, 2⅝ in. long; written in Nestalik; dated Sūrat, in the month of Ardībihisht of the year 1046 of Yazdagard (A.D. 1677).

زراتشت نامه

The poetical version of the History of Zoroaster (see Roy. 16 B. viii.), with the heading کتاب مولود زرتشت اسفتمان و ستایش باري تعالی

Copyist: بهدین کنورجي ولد بهمن بن لیمجي بن جیوا ابن پدم بن دیکیا لقب درودکران

II. Foll. 77—98; 11 lines, 3¾ in. long; written in Nestalik; dated Sūrat, in the month of Bahman of the year 1107 of Yazdagard (A.D. 1738), Jumādā II., A.H. 1151.

قصه سنجان

History of the settlement of the Parsis in India, in Persian verse.

Author: Bahman, son of Kaikubād, بهمن بن کیقباد

Beg. بنام ایزد دانای سیحان سبحان
بهردم می سرا بم نکته از جان

An English translation of this work by E. B. Eastwick, with notes by the Rev. John Wilson, has been published in the Journal of the Bombay Branch of the Asiatic Society, vol. i., pp. 167—191. An abstract of it is given in W. Hamilton's Description of Hindostan, vol. i., p. 613; see also Dosabhoy Framjee, "the Parsees," London, 1858, pp. 7—21; Anquetil, Zend-Avesta, Discours Préliminaire, pp. 318—324; Part ii., p. xxxiv., and J. Wilson, Religion of the Parsis, pp. 210—213.

The author states in the epilogue that his name was Bahman, and his dwelling-place Nausarī; that his father, Kaikubad, was the son of a great Dastūr named Hurmuzyār, and surnamed, on account of his vast learning, Sunjānah. He completed the present work in the year 969 of Yazdagard (A.D. 1500). He adds that he wrote it down from the records of his ancestors, and that it was corrected by his master.

Copyist: رستم بن موبد بهرام بن کروثمان مکانی داراب .... عرف سنجانه

Both the above works are correctly described in a Persian note on the fly-leaf, dated A. Yazd. 1180 (A.D. 1810—1811).

There is also at the end of the volume an English note of the same date, in which it is stated that these works were got from Dastūr Kāūs of Sūrat; here the second is called "Kessa Senjan, or Story of St. John's." We read, on the same page, "This MS. was given to me by Mr. Duncan." [Signed] J. M. (i. e. John Malcolm).

Add. 24,413.

Foll 94; 8½ in. by 6½; 13 lines, 4¾ in. long; written in Nestalik and Shikastah-Āmīz, by different hands; dated Bombay, in the months Tīr and Khordād, and the year 1179 of Yazdagard, A.D. 1809.

[Sir John Malcolm.]

A collection of Parsi tracts, most of which were composed for Major (afterwards Sir John) Malcolm, by Mobad 'Aidal of Bombay, and are written in the author's own hand.

'Aidal, who calls himself here, fol. 31, موبد عیدل بن موبد داراب بن موبد رستم عرف سنجانه, was familiarly known by the name of Edal Daru, and was the chief priest of the Rasmī sect of the Parsis. He is the author of a life of Zoroaster in Gujarātī, entitled Mu'jizāt i Zartushtī, and published in Bombay, A.D. 1840. He was still alive in 1843. See J. Wilson, The Parsi Religion, Bombay, 1843, p. 9.

Contents: I. Foll. 1—18. The Ḳissah i Sanjān (see Add. 27,268, II.), with the heading: آغاز داستان بهدینان فارس که از ولایت ایران بهندوستان آمده اند

II. Foll. 22—25. Fragment of a vocabulary of Zend and Pāzend words, explained in Persian. This is the initial portion of the fourth section of the Appendix to the Farhang i Jahāngīrī.

III. Foll. 31—44. فرهنك شاهنامه.

A glossary of the old Persian, Pehlevi and Pāzend, words occurring in the Shāhnāmah.

Beg. سپاس و ستایش بیقیاس مرداوررا سزاست

The author, Mobad 'Aidal B. Dārāb, states in the preamble that he compiled this glossary from various dictionaries in obedience to the commands of Major Malcolm, who was very fond of reading the Shāhnāmah.

IV. Foll. 49—57. رسالهء نوشیروان

The tract so called in the subscription was

also written by Mobad 'Aidal for Major Malcolm in the year 1179 of Yazdagard. It contains the following headings: Account of the fire-temple built by Nūshīrvān, the Just, آغاز داستان آتشکده که نوشیروان عادل بنا کرده بود. Story of the Farrukh Nāmah, given by the Hīrbud Rāmish Ārām to Abul-Khair Amrī. The oath of Nūshīrvān and his sending for the Dastūr Yūnān. Account of Marghūzan, the palace of Nushīrvān, which the Khalif Māmūn attempted to demolish. See for similar accounts Anquetil, Zend Avesta, 2nd Part, p. xxxvi., and Sachau, Contributions etc., p. 263.

V. Fol. 61—68. Visit of Hārūn ur-Rashīd to the tomb of Nushīrvān the Just, حکایت رفتن هارون الرشید برای زیارت دخمهٔ نوشیروان دادکر See Anquetil and Sachau, ib.

VI. Foll. 69—74. "The assembly held by Nūshīrvān, his questions to Yūnān, and the latter's answers in admonition, a fragment in verse, کفتار اندر مجلس کردن نوشیروان وپرسش او با یونان و پاسخ یونان در اندرز و حقیقت دانش او

Beg. کنون پند دیکر زمن کوشدار
زنوشیروانست این یادکار

This fragment agrees in substance, and often in words, with the corresponding portions of a rhymed history of Nūshīrvān, written about the year 980 of Yazdagard, by Marzubān Rāvarī. See Sachau, "Contributions" etc., pp. 258—263, 282.

VII. Foll. 77—84. A tract on the old Persian names of the days and months, and on the festivals of Naurūz, Mihragān, and Tīrgān, compiled from Pehlevi and Pāzend books by Mobad 'Aidal B. Dārāb, for Major Malcolm, with the heading: فصل در ذکر اسماء تاریخ فارسیان و نوروز و مهرجان از کتاب پهلوی و فارسی نوشته شده

VIII. Foll. 85—94. A history of Ardashīr Bābagān, in Pehlevi, with the following Persian heading: آغاز داستان اردشیر بابکان.

This MS. has been described by Professor Sachau, "Contributions" etc., p. 280.

Add. 22,378.

Foll. 53; 9¾ in. by 6¼; about 16 lines, 4 in. long; written in Nestalik, apparently in Gujarāt, in the 18th century.

I. Foll. 2—9. A fragment of the Bundehesh, namely, chapter xviii. and portions of chapters xix. and xx., in Pehlevi, with interlinear transcriptions in Persian characters, and with Persian paraphrase.

Beg. سري نامه باشد خدای جهان
که دایم بود بر شما مهربان
کتاب بن دهشن که شروع پیدایش بود

II. Foll. 10—17. The beginning of Shikand Gumānī Guzār, شکند گمانی گذار, in Pehlevi and Persian, as above.

III. Foll. 18—49. A Zend-Sanscrit-Persian vocabulary, with the heading: لغات زند با موافق لغات سسکرت است. It is written in three columns; the first contains the Zend words in the original character, with a Persian transcription underneath; the second the Sanscrit words in Devanagari, also accompanied with a transcription, on the first page in Gujarātī, and on the others in Persian characters; the third, the Persian equivalents.

It must be noticed, however, that the second column contains many words which are not Sanscrit at all, but only Zend words transcribed in Devanagari.

The words are arranged roughly by subjects, but without any division into classes.

IV. Foll. 50—53. Some remarks on the Zend letters and on the permutations which they undergo in Zend and in the cognate Persian and Sanscrit words.

Beg. بدانکه هر حروف بصورت مانند نر و ماده نمون کشته اند

This MS. has been described by Professor Sachau, "Contributions" etc., p. 282, and by Dr. Justi in his Introduction to the Bundehesh, p. 17.

Add. 22,379.

Foll. 39; 9½ in. by 5½; 15 lines, 3½ in. long; written in Indian Nestalik, by the same hand as the preceding, in the 18th century.

فرهنك پهلوي

A Pehlevi-Persian vocabulary, without author's name.

Beg. نخست آفرین مر خداوندرا
که کویا و بینا کند خاك را

A prologue of seven verses, in praise of a king, whose name does not appear, is followed by the Pehlevi and Zend alphabets, foll. 2 *a*—3 *a*. The vocabulary is written in four columns; the first three contain the Pehlevi words written respectively in the Pehlevi, Zend, and Persian characters; the fourth gives the Persian equivalents.

It is arranged by order of subjects in twenty-four sections (Bāb), to which are added at the end the names of days and months, the numbers and the numerical figures.

This is apparently the vocabulary which Anquetil's master, the Dastūr Dārāb of Surat, arranged in alphabetical order, and which has been published in that form by Anquetil, Zend Avesta, vol. ii., pp. 476—526, and reproduced by Justi in his Dictionary of the Bundehesh. See Sachau, "Contributions" etc., p. 281.

The first twenty leaves are, more or less, torn at the bottom.

Add. 8994.

Foll. 139; 6 in. by 4; 8 lines, 2¼ in. long; written in Nestalik, on European paper; dated A.H. 1226 (A.D. 1811).

I. Foll. 1 *b*—37 *a*. Ormazd Yasht, v. 1—33; the text in the Persian character, with Persian paraphrase and commentary.

II. Foll. 37 *a*—45 *b*. Saugand Nāmah, سوکند نامه, treating of the cases in which the oath should be administered, and of the forms to be observed in taking it.

Beg. کسی که مبلغي بکسی بابد داد اکر چنانچه منکر شود

III. Foll. 46 *a*—61 *a*. Rivāyat, or ordinances relating to the legal obligations and religious observances of the Parsis.

Beg. در دین چنین کوید که پیرایه بهای زن یعنی مهر و کابین

IV. Foll. 61 *b*—73 *b*. A tract containing twenty-three maxims, uttered by as many sages, for the guidance of Nūshīrvān, with the heading: نصیحت نامه بوزرجمهر حکیم و کنکر شاه نوشیروان

V. Foll. 74 *a*—81 *b*. A Persian paraphrase of the Ashem Vohu, with commentary.

VI. Foll. 81 *b*—84 *a*. The wise sayings of the sage Jāmāsp, in answer to questions put to him.

Beg. سوال کردند از جاماسب که از مردمان که خردمند ترکفت انکه نیکو خوتر

VII. Foll. 84 *b*—99 *b*. Moral teachings of Buzurjmihr. They are in the shape of questions and answers, the interlocutors being Buzurjmihr and his master. It is stated in the preamble that the former wrote this tract by desire of Anūshīrvān and gave it the name of Ẓafar-Nāmah.

Beg. کویند در روزکار انوشیروان عادل هیچ چیز عزیزتر از حکمت نبود

VIII. Foll. 100 *a*—104 *a*. A Persian para-

phrase of the Yatā Ahu Vairyo, with commentary.

IX. Foll. 104 *b*—139 *a*.

The book of Dādār B. Dādukht, کتاب دادار بن دادوخت

Beg. این یک دفتریست که ویرا راسته خوانند داد بن دادخت موبدان موبد کرده است

It is said in the preamble that the work was written by the Mobadān Mobad, Dādār B. Dādukht, a great sage of the time of Shāpūr B. Ardashīr Bābagān, that it was subsequently translated from Pehlevi into Persian by the great master, Jahyād B. Mihrabān, استاد جلل بن [sic] جهیاد بن مهربان, and finally put into more modern language by the Mobadān Mobad, Abu Naṣr B. Surūshyār.

It consists of answers given by Dādār to the questions put to him by some Greek physicians who had been sent to Shāpūr's court by the Emperor ابولیوس, and who are said to have been utterly discomfited by this display of Zoroastrian wisdom. The questions relate to the constitution, and various functions, of the human body.

This MS. has been fully described by Professor Sachau; see his "Contributions" etc., p. 277. The date 1858, however, there assigned to the transcription, is evidently wrong; for the MS. was purchased for the Museum in 1832. The æra of the Hijrah, by which it is distinctly dated, fol. 104 *a*, has been mistaken for that of Yazdagard.

Transcriber: دستور رستم ولد دستور تیران دستور رستم اهرستانی

The same name appears in a seal impressed on fol. 73 *b*, as رستم ولد موبد طیران

Add. 26,323.

Foll. 11; 6¼ in. by 4; 11 lines, 2½ in. long; written in cursive Shikastah-Āmīz, on English paper water-marked 1809.

[Wm. Erskine.]

I. Foll. 2 *b*—7 *a*. A portion of the 15th Fargard of the Jad Dīv Dād (Vendidād Sādeh), containing ordinances against infanticide, in the Pehlevi text, with Persian paraphrase; see Anquetil, Zend Avesta, Part 2, p. 393.

The heading is as follows: اینچند حکم دبن و آئین زرتشنی که دادار هورمزد سر پرکرد پانزدهم جددبو داد باشو زرتشت فرموده آن اوستارا مع زبان پهلوی بموافق نوشته بفارسی ترجمه نموده

II. Foll. 7 *b*—11 *a*. Legal decisions, extracted from the Rivāyat, enjoining on the Zoroastrians the duty of giving Parsi sepulture to the Hindus whom they have taken as children into their service, and brought up in their faith.

Beg. از کتاب روایت نوشته شده ∴ پرسش سیزدهم اینکه در اینجانب بهدینان هندوستان

HINDUISM.

Add. 5616.

Foll. 345; 9 in. by 5; 15 lines, 3¼ in. long; written in Indian Shikastah-āmīz; dated Zulḥijjah, A.H. 1135 (A.D. 1723).

[N. B. Halhed.]

سرّ الاسرار

"The Mystery of Mysteries," a translation of the Upanishads of the four Vedas by Muḥammad Dārā-Shikūh, محمد دارا شکوه

Beg. حمد ذاتی را که نقطه بای بسم الله در جمیع کتب سماوی

Dārā-Shikūh, the eldest son of Shāhjahān, was born A.H. 1022. He was put to death by his brother Aurangzīb A.H. 1069.

The translator states in the preface that, during his stay in Kashmīr, A.H. 1050, he had become a disciple of the great Sufi, Mullā Shāh (who died A.H. 1072; see Or. 360); that he had read the principal works on Sufism, and written some himself. He proceeds to say that, although he had perused the Pentateuch, the Gospels, the Psalms, and other sacred books, he had nowhere found the doctrine of Tauḥīd, or Pantheism, explicitly taught, but in the Beds (Vedas), and more especially in the Upnikhats (Upanishads), which contain their essence. He wished therefore to render these more accessible, and as Benares, the great seat of Hindū learning, was then under his rule, he called together the most learned Pandits of that place, and, with their assistance, wrote "himself" the present translation. The task was accomplished, as stated at the end, in the space of six months, and was completed in Delhi, on the 29th of Ramaẓān, A.H. 1067.

A Latin translation of this work has been published with notes by Anquetil Duperron, with the following title: Oupnekhat (i. e. Secretum tegendum) opus ipsa in India rarissimum, continens antiquam et arcanam doctrinam e quatuor sacris Indorum libris excerptam, ad verbum e Persico idiomate in Latinum conversam, etc. Argentorati, 1801.

The work is called in this MS. سر الاسرار (a title also found in Stewart's Catalogue, p. 53, xxii.), both in the preface and in the conclusion; but in the next two copies, as also in the Catalogue of Sir Wm. Ouseley's Collection, No. 480, in a copy belonging to King's College, Cambridge, No. 217, and in Anquetil's translation, vol. i., p. 6, it bears the title of سر اکبر.

It contains fifty Upanishads, a table of which is found in the following copies. Prefixed is a short glossary of those Sanscrit words which are preserved in the Persian translation, بيان لغات سرالاسرار, foll. 17, 18; see Anquetil's Latin translation, vol. i., pp. 7—12. The first sixteen leaves, and the margins throughout the volume, contain copious pencil-notes in the hand-writing of Halhed.

See for the names of Upanishads, Colebrook Essays, pp. 91—98, Weber, Indische Studien, Heft 2, and Vorlesungen, pp. 148—165.

Add. 5648.

Foll. 392; 9 in. by 6¼; 15 lines, 3¼ in. long; written in Indian Nestalik, probably in the latter part of the 18th century.

[N. B. Halhed.]

The same work.

Prefixed are the glossary of Sanscrit terms, and a table of the fifty Upanishads, foll. 1 *b*—3 *a*; but the translator's preface is wanting.

Or. 1121.

Foll. 107; 9¼ in. by 6½; 15 lines, 3⅞ in. long; written in Indian Shikastah-Āmīz, apparently in the 18th century.

[Warren Hastings.]

Thirty-four Upanishads, extracted from the preceding work.

Beg. طالب پرجاپت از پرجاپت پرسید که گرفتاری کدام است

This volume contains the Upanishads belonging to the Atharva-Veda, to the exclusion of the others, beginning with the Sarb and ending with the Narsingh. Their arrangement, which differs from that of the preceding copies or Anquetil's translation, is the following: Upanishad vi., fol. 1; ix., fol. 4; x., fol. 9; xxxi.—xxxvi., fol. 12; iv., fol. 22; xliii., fol. 29; xxiii.—xxix., fol. 31; xiv.—xvi., fol. 46; xviii., fol. 58; xx.—xxi., fol. 61; vii., fol. 63; xvii., fol. 65, xlii., fol. 66; xxxvii., fol. 67; xli., fol. 77; xlvi.—l., foll. 78—107.

Or. 1248.

Foll. 314; 12½ in. by 7¾; 15 lines, 4½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1219, March, A.D. 1805, Samvat 1861.

رامایں

The Rāmāyana of Vālmīki, translated into Persian prose.

Beg. برضمایر ارباب احباء مخفی نماند که این کتاب است درمیان اهل هند مشهور که انرا رامایں خوانند

Contents.—Introduction; Vālmīki's conversation with Nārada; invention of the Sloka and composition of the poem; its recitation by Kusa and Lava; its division into seven Kāndas and summary of their contents (Gorresio's translation, vol. i., pp. 1—28); fol. 1:—Bāla-Kānda, بال کاند, fol. 1?; Ayodhyā-Kānda, اجودها کاند, fol. 55; Aranya-Kānda, ارن کاند, fol. 95; Kishkindhyā-Kānda, کهسکهندا کاند, fol. 121; Sundara-Kānda, سندر کاند, fol. 146; Yuddha Kānda (without heading), fol. 179; Uttara Kānda, اوتر کاند, fol. 255.

The Kāndas are subdivided into short sections headed ادهای (Adhyāya). These are not numbered, except in the last Kānda, in which they amount to one hundred and ten.

The translation is far from literal. The wordy exuberance of the original is much reduced, but the substance of the narrative is faithfully rendered. Some explanations respecting Indian traditions are added by the translator, who speaks of what the Hindus assert, در زعم هندوان, in the tone of one who does not belong to them.

It is known that Mullā 'Abd ul-Ḳādir Badā'ūnī translated the Rāmāyana by command of Akbar. He states himself in his Muntakhab ut-Tavārīkh (see Elliot's History of India, vol. v., p. 539), that he was engaged four years on that work, and completed it A.H. 999. It is not impossible that the present MS. may contain his version.

An abridged translation of the Rāmāyana, written A.H. 1097, by Chandraman, son of Sri Rām, occurs in the Mackenzie Collection, vol. ii., p. 144.

Or. 1249.

Foll. 267; 12½ in. by 8; 15 lines, 4⅝ in. long; written in Nestalik; dated Benares, November, 1804.

رامائن

The Rāmāyana of Tulsī-Dās, translated from Hindi into Persian prose by Debīdās, or Devī-Dāsa, Kāyath, دبیی داس کایتهه

Beg. سجود ما بدرگاه سری رام جیو که از تهمت وجود مبرا

The Rāmāyan of Tulsīdās is a free imitation of the Sanscrit poem. It was commenced at Benares A.D. 1575. The author died in 1624. See Wilson, Asiatic Researches, vol. xvi., p. 48, and Garcin de Tassy, Littérature Hindoui, vol. i., p. 509. The second volume of the latter work contains a translation of the Sundara Kānda of Tulsīdas, pp. 215—272.

This version is divided, like the original, into the following seven Kandas: Bāla-Kānda, بال کاند, fol. 1. This Kānda begins with a long introduction, in which Rāma is glorified in a dialogue between Sankara and Parvatī. Ayodhyā-Kānda, اجودهیا کا ند, fol. 67; Aranya-Kānda, ارند کاند, fol. 129; Kishkindhyā-Kānda, ککند اکاند, fol. 147; Sundara-Kānda, سندر کاند, fol. 157; Lankā-Kānda, لنکا کاند, fol. 174; Uttara-Kānda, اوتر کاند, fol. 210.

Two episodes connected with Rāma's history have been added by Debīdās from other sources:—

1. The history of Lava and Kusha, قصه لو و کش, from the Jaimini-Purāna, جیمن پران, (i.e. Kusalavopākhyānam; see Jaimini-Bhārata, Weber, Berlin Catal. p. 115); fol. 247.

2. The episode of Sulochanā, حقیقت سولوچنان, wife of Meghavāda, who was slain by Lakshmana; fol. 258.

Copyist: کاشی ناته کهتری

Four leaves of smaller size added at the end, foll. 264—267, contain an abridged version of the episode of Duryodhana and the Rishi Durvāsas, درباسا, from the Mahābhārata.

Or. 1251.

Foll. 242; 12½ in. by 7¾; 12 lines, 5 in. long; written in Nestalik; dated Benares, Jumādā I., A.D. 1804.

راماین

An abridged version of the Rāmāyana, in Masnavī verse.

Author: Girdhar-Dās, گردهر داس

Beg. ثنا و شکر آن بخشنده جانرا
پدید آورد کوهر دو جهانرا

The author belonged, as he states himself, fol. 6 *b*, to the Kāyath tribe, and lived in Dehli. He devotes a section of his introduction, fol. 3 *b*, to the praise of the reigning sovereign, Jahāngīr. His version is not divided, like the preceding, into Kāndas, but into shorter sections with rubrics.

It consists, as stated in the concluding lines, of 5900 distichs, and was completed in A.H. 1036, corresponding to the year 1681 of Bikrāmājit.

A poetical version of the Rāmāyana is mentioned, without author's name, in the

Catalogue of Sir Wm. Ouseley's Collection, No. 74.

On the fly-leaf is written the name of John Bridge, with the following note: "An ancient Indian book, formerly belonging to Col. Charles Stuart, afterwards General Stuart."

Add. 5638—5640.

Three volumes, perfectly uniform, and containing respectively foll. 413, 371, and 440; 15½ in. by 9½; 22 lines, 5½ in. long; written by the same hand, in large Nestalik, with ruled margins; dated Murādābād, from Rabī' I., A.H. 1175, to Rabī' I., A.H. 1177 (A.D. 1761—3). [N. B. Halhed.]

مهابهارت

The Persian version of the Mahābhārata, with a Preface by Abul-Fazl.

Beg. of Preface:

اي هژده هزار عالم از شوق تو مست
سر در سر حست و جوی جان بر کف دست

After a long encomium on Akbar, Abul-Fazl says that, having observed the fanatical hatred prevailing between Hindūs and Mussulmans, and convinced that it arose only from their mutual ignorance, that enlightened monarch wished to dispel the same by rendering the books of the former accessible to the latter. He selected in the first instance the Mahābhārata as the most comprehensive, and that which enjoyed the highest authority, and ordered it to be translated by competent and impartial men of both nations. By this means he wished also to show to the Hindūs that some of their grossest errors and superstitions had no foundation in their ancient books, and further to convince the Mussulmans of their folly in assigning to the past existence of the world so short a span of time as seven thousand years.

Abul-Fazl then gives a general sketch of the Hindū system of cosmogony and of the contents of the poem. From a mention of the current year, fol. 11 *a*, it appears that this preface was written in A.H. 995.

'Abd ul-Ḳādir Badā'ūnī, one of the translators, says, in his Muntakhab ul-Tavārīkh, that the order for the translation was given by Akbar in A.H. 990, and that he himself, Naḳīb Khān, Mullā Shāh, and Muḥammad-Sulṭān Thānesarī, wrote a literal version, which was then turned into elegant prose by Faiẓī. (See Elliot, History of India, vol. v., pp. 537 and 571; A'in i Akbari, Blochmann's translation, p. 104.) The title of Razm-Nāmah, which, according to him, was given to the version, is not found in this copy.

In the conclusion of a copy described below, Add. 5642, fol. 481 *b*, Naḳīb Khān, who there calls himself Ibn 'Abd ul-Laṭīf ul-Ḥusainī, says that he had translated the whole work from Sanscrit by order of Akbar in the space of one year and a half, and that he completed it in Sha'bān, A.H. 992. He adds that he was assisted by some Brahmans, whom he calls دیبی مصر و ستاودانی و مدسودن مسر و چتربهوج و شیخ بهاون, i. e. Devī-Misra, Satāvadhāna, Madhusūdana-Misra, Chaturbhuja and Bhāvan.

It is curious to find that the principal translator of the Hindu epos was a Mohammedan Sayyid of Persian birth. Naḳīb Khān's father, Mīr 'Abd ul-Laṭīf, son of the well-known historian, Mīr Yaḥyā of Ḳazvīn (see Lubb ut-Tavārīkh, Or. 140), repaired from Persia, where he was persecuted as a Sunnī, to the court of Humāyūn, which he reached, however, only after that monarch's death, in A.H. 963. He was well received by Akbar, who took him for his tutor. His son, Mīr Ghiyāṣ ud-Dīn 'Alī, became a great favourite with Akbar, who conferred on him the title of Naḳīb Khān in A.H. 988. He died at Ajmīr in the 9th year of Jahāngīr, A.H. 1023. See A'īn i Akbari, Blochmann's translation, p. 447; Maāṣir ul-Umarā, Add. 6568, fol. 561 *b*; and

Tazkirat ul-Umarā, Add. 16,703, fol. 161 *a*. In the latter work Naḳīb Khān is designated as the translator of the Mahābhārata.

Add. 5638 contains the Preface and Parvas i.—iv.; Add. 5639, Parvas v.—xii.; and Add. 5640, Parvas xiii.—xviii.

This copy was written for Rāe Bahādur Singh, in Murādābād.

Copyist: محمد خان ولد شجاعت خان قوم افغان سرواني ساكن تهته

These three volumes contain respectively 68, 36, and 30 whole-page miniatures, in fair Indian style. They bear the Persian stamp of Chief Justice Sir Elijah Impey, with the date 1775, and of Thomas Edwards, Bahadur, with the date 1777.

Two different versions of the Mahābhārata are mentioned in the Mackenzie Collection, vol. ii., p 143.

Add. 5641, 5642.

Two volumes, containing respectively foll. 370 and 481; 11¼ in. by 6¼; 27 lines, 3½ in. long; written by the same hand in fair, small Naskhi, with 'Unvān and gold-ruled margins; dated Zulḥijjah, A.H. 1007 (A.D. 1599). [N. B. Halhed.]

The same version, complete in two volumes.

Add. 5641 contains Abul Fazl's preface and Parvas i.—xi. Prefixed, foll. 7—14, is a very full table of the contents of the whole work in Persian, with references to the folios of the present copy. It is stated, at the end, that it was compiled by Basant Rāe, son of Kāsīram, son of Rāemal, a Kāyath in the service of Shāyistah Khān, in the 31st year of Aurangzīb, i. e. A.H. 1098.

Six leaves at the beginning contain a descriptive list, by N. B. Halhed, of the first 97 miniatures of the preceding copy (Add. 5638—40), which illustrate the part of the work contained in the present volume.

Add. 5642 contains Parvas xii.—xviii. Prefixed is the continuation of the above descriptive list of miniatures, from the 98th to the 128th.

Both volumes bear copious marginal notes in the handwriting of Halhed.

An English abstract of the Mahābhārata, derived from the present version by Halhed, in 1791, is to be found in Add. 5657, foll. 1—18.

Add. 16,870.

Foll. 283; 19 in. by 8; 29 lines, 7½ in. long; written in very close Indian Shikastah; dated from Jumādā II., A.H. 1218, to Ṣafar, A.H. 1219 (A.D. 1803—4). [Wm. Yule.]

The same work, complete in one volume.

Add. 16,873.

Foll. 80; 10 in. by 6¼; 12 lines, 4½ in. long; written in Nestalik, about the close of the 18th century. [Wm. Yule.]

A Persian translation of the Virāta-Parva, or Parva iv., of the Mahābhārata.

Beg. جنميجى كفت بزركان من كه از نرس جرجودهن در بلده بيرات

This version is different from the preceding; it is much fuller, and keeps closer to the text.

On the fly-leaf is written, in the hand of Major Yule: "Bought at the sale of Gen. Martin's effects, Lucnow, 1802."

Add. 7036.

Foll. 206; 12½ in. by 7¾; written by J. Haddon Hindley, A.D. 1798.

Notes on the Mahābhārata in English, with some short extracts in Persian. They are chiefly transcribed from Halhed's marginal notes in Add. 5641-2. Foll. 187—206 contain an alphabetical index of Sanscrit words and proper names.

Add. 7676.

Foll. 55; $7\frac{3}{4}$ in. by $6\frac{1}{2}$; 15 lines $2\frac{3}{4}$ in. long; written in Shikastah; dated Benares, Samat 1822 (A.D. 1765). [Cl. J. Rich.]

کیتا

The Gītā, i. e. Bhagavad-Gītā, translated from Sanscrit into Persian prose. The translation is ascribed in the following heading to Abul-Fazl:

کیتا بزبان فارسی تصنیف شیخ ابو الفضل علامی از کتاب مهابهارته از فن ششم که انرا بهکهم پرب کویند سریکرشن جیو وارجن سنباد

Beg. دهرت راشتر کفت که کور کهیت که مزرعه نیکوکاربست مردم من و جماعت پاندوان هنکامی که نقصد کارزار رودرو شدند بچه کار مشغول کشتند

This version of the Gītā is no part of the translation of the Mahābhārata written for Akbar, for in the latter the whole episode is condensed into a few pages: see Add. 5639, foll. 78—80. The present version, on the contrary, is full, and follows the text very closely. It is not mentioned amongst the translations made for Akbar: see A'īn i Akbari, Blochmann's translation, p. 104.

A Persian version of the same work, in 18 chapters, is mentioned by Aumer, Münich Catalogue, p. 140; another ascribed to Abul-Fazl is found in the Library of King's College, Cambridge, No. 14.

Copyist: کوبندرای کایتهه کوڈ ساکن الهاباد

Add. 5651.

Foll. 47; 8 in. by 5. [N. B. Halhed.]

I. Foll. 1—35; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Shāhjahānābād, Jumādā I., the 25th year of Muḥammad Shāh, A.H. 1155 (A.D. 1742).

Another translation of the Bhagavad-Gītā.

This version, which differs from the preceding, is also ascribed, in the following short preamble, to Abul-Fazl, who is said to have written it by permission of Akbar:

این نسخه کیتا که در انکشاف سرادر قدرت ذو الجلال و استکشاف حقیقت معرفت لا یزال است آنرا باجازت سلطان عادل و برهان کامل .... جلال الدین محمد اکبر بادشاه غازی ... بنده شیخ ابو الفضل از زبان سهنسکرت ترجمه بعبارت لسان فرس و عربی در اورده

This statement is more probable in this case than in the other, for the present translation is far less literal, and written in a much more elegant Persian. It begins thus:

ابراجه دهراشت از عنایت و برکت بیاس بر حقیقت این خواص و کنه این منافع مطلع کشتم بلك بچشم نیز دیدم که پسران نیرهٔ رای تو بر غرور خود اقرار ورزیدند

Copyist: کوبند سهای دوری

II. Foll. 36—47; 19 lines, 4 in. long; written in Indian Shikastah-Āmīz; dated the 4th year of 'Ālamgīr II. (A.H. 1170, A.D. 1757).

Two extracts from Sanscrit works, in Persian translation. The first, foll. 36—39, is headed, نسخه سروده باب دوم بحر الحیات که ترجمه انبرت کند است

It treats of the breath of the right and left nostrils, and of the hidden virtues of each.

The second, foll. 40—47, bears the following title: ترجمه کورکه ست که عبارت از جواب سوال مچهندر و کورکه است

It is a dialogue between a Guru called Goraksha and his disciple, on deliverance from the bonds of this perishable world.

See Gorakshaṣatakam, Aufrecht, Bodleian Catalogue, p. 236.

Copyist: کرب سنکه دوری

Add. 6607.

Foll. 139; 10 in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in Nestalik, dated Sironj (Malvah), in the reign of Aurangzīb, Rajab, A.H. 1110 (A.D. 1699). [J. F. Hull.]

دسم اسکند از شري بهاکوت مهاپوران

The tenth Skandha of the Bhāgavata Purāna, or the legend of Krishna, translated into Persian prose. It is divided into ninety Adhyāyas, the first two of which are wanting in this copy. The third begins thus:

سوکه دیو کفت ای راجه از دیوکی هشت طفل تولد کشت ازانجمله هفت پسر و یك دختر بود

At the end is a table of chapters, in the handwriting of the transcriber, the latter portion of which is lost.

This copy was transcribed, as stated in the subscription, from a MS. in the library of Rājah Rām, son of Jagajjīvan Dās, Kāyath, Ḳānūngo of Chanderī, Ṣūbah of Mālvah.

Copyist: رام کرشن خلف پرتاپ سنکه دهوسر ساکن چکله کوالیار

On fol. 136 *b* is written the name of a former owner, P. Bradshaw, with the date 1758.

A condensed English translation of the Persian version, written by Halhed in 1791, is to be found in Add. 5657, foll. 18—111, and a transcript of it by J. H. Hindley in Add. 7025—7027. The copy upon which it was made contained an introduction, wanting in the present MS. and in which the translation was ascribed to Faiẓī.

An earlier Persian version of the Bhāgavata Purāna is mentioned by Aumer, Munich Catalogue, p. 140, No. 351. There is also one in two volumes in the library of King's College, Cambridge, No. 62.

The Bhāgavata Purāna has been edited, with a French translation, by Burnouf, Paris, 1840.

Add. 5650.

Foll. 220; 8½ in. by 5; 12 lines, 3¼ in. long; written in cursive Indian Shikastah-Āmīz, about the beginning of the 18th century. [N. B. Halhed.]

The same translation.

Beg. ادهیاي اول کیفیت سری کرشن و رام هنکامي که راجه پریچهت نه دفتر از جمله دوازده جراید سری بهاکوت شنیده متعجب و مباهی کردیده از کوساییں سکدیو پرسید

This copy breaks off in the beginning of the 88th Adhyāya.

It has some pencil notes, written by N. B. Halhed, in the margins.

Or. 1122.

Foll. 48; 11½ in. by 8½; 17 lines, 4¼ in. long; written in Nestalik, apparently in India, in the latter part of the 18th century. [Warren Hastings.]

Fragment of an account of some legendary kings of India, apparently derived from some Purāna. It begins with the story relating to king Sagara, the Rishi Aurva, and the Asvamedha performed by the former. The latter part, foll. 14—48, is entirely taken up with the history of Rāma, and breaks off in the account of the first day's battle before Lankā.

Beg. نام نهاده در توکیرش ضیافت و جشن عالی داد از نطفه او باسم راجه سودیب ازان باسم راجه بیجی

The story of Sagara and Aurva is told at length in the Vishnu Purāna: see Wilson's Works, vol. viii., pp. 80—198.

An account of Rāma and his ancestors forms part of the Pādma Purāna: see Wilson's works, Analysis of the Purānas, vol. iii., p. 46.

Add. 5644.

Foll. 513; 12½ in. by 8½; 15 lines, 3¾ in. long; written in fair Nestalik in India, apparently in the latter part of the 18th century. [N. B. Halhed.]

جوك باششته

"Jog-Bāshishth," (Yoga-Vāsishṭha), an exposition of Hindū gnosticism, in the form of a dialogue between the Rishi Vāsishṭha and Rāmachandra, translated from the Sanscrit.

Beg. برهمنان هندرا در وحدت ذات حق سبحانه و تعلي وصفات و كمال ومراتب تنزلات

This translation, whose author is not named, was made, as stated in the preamble, from an abridgment, by a Kashmīr Pandit, called Anandan, پندت كشميرى انندن نام, of the original work, Yoga-Vāsishṭha. It is divided into six books, called Prakaranas پركرن, and subdivided into Sargas سرك. The six parts are the following:

Vairāgya-Prakarana, بيراك پركرن, fol. 8 *a*.

Mumukshu-Prakarana, ممچهه پركرن, fol. 53 *b*.

Utpatti-Prakarana, اتپت پركرن, fol. 68 *b*.

Sthiti-Prakarana, استهت پركرن, fol. 186 *a*.

Upaṣama-Prakarana, اپشم پركرن, fol. 193 *b*.

Nirvāna-Prakarana, نربان پركرن, fol. 326 *b*.

The abbreviator, Anandan, states in his introduction, fol. 7 *b*, that the original work, as dictated by Vālmīki, and written down by Bhrigu, consisted of thirty-two thousand Slokas, and that he had reduced it to six thousand, and divided it into the six books above mentioned.

See Aufrecht, Catalogue of the Bodl. MSS., p. 353, and Weber, Berlin Catalogue, p. 187.

This copy contains numerous marginal notes in pencil, in the handwriting of Halhed.

A version of the same work, mentioned in Dr. D. Forbes' Catalogue, p. 61, is said to have been written by order of Dārā-Shikūh. See also Biblioth. Sprenger., No. 1661, and the Catalogue of King's College, Cambridge, No. 28.

Add. 5637.

Foll. 155; 9¾ in. by 6; 15 lines, 3½ and 4½ in. long; written by two hands, in Nestalik and in Shikastah-Āmīz; dated Rabī' I., the 26th year (of Shāh 'Ālam), Faṣlī 1192 (A.D. 1784). [N. B. Halhed.]

جوك باششته

Jog-Bāshishth, an abridged version of the same work.

Beg. سپاس و ستايش تمام نثار حضرت كه در آب اكوان

It is stated in the preamble that former translators, although giving a literal rendering of the Sanscrit text, had failed to penetrate its real meaning. Akbar, having expressed in his court, in A.H. 1006, his wish to procure a truer version, a desire which was increased by a vision in which the holy interlocutors Vāsishṭha and Rāmachandra themselves had appeared to him, one of the persons present undertook the task, and carried it out with the assistance of some learned Hindus.

On the fly-leaf is written, in the handwriting of Halhed: "The gift of Lala Herjis Ray."

Add. 7030 and 7031.

Two volumes, containing respectively foll. 45 and 24; 7 in. by 4½; about 20 lines; written, on one side of the paper only, by the Rev. J. Haddon Hindley, in 1805.

A short abstract of the Jog-Bāshishth in English, being a transcript of Halhed's marginal notes in Add. 5644, with some names and short notes in Persian.

Add. 16,868.

Foll. 246; 10¼ in. by 6¼; 15 lines, 3½ in. long; written in plain Nestalik, apparently in the 18th century. [Wm. Yule.]

تحفة الهند

An exposition of some of the elegant arts and sciences of the Hindus.

Author: Mīrzā Muḥammad B. Fakhr ud-dīn Muḥammad میرزا محمد بن فخر الدین محمد

Beg. الحمد لله رب العالمین .... اما بعد چنین گوید مست بادهٔ هذیان بیخود

The author states in the preface that he wrote the present work, in the reign of 'Alamgīr, by desire of Kūkultāsh Khān, for the use of Prince Muḥammad Mu'izz ud-Dīn Jahāndār Shāh.

Kūkultāsh Khān governed the province of Multān in the name of that young prince, the eldest son, and afterwards the successor, of Shāh 'Ālam, who was born A.H. 1071. As the title of Khanjahān, which Kūkultāsh received in A.H. 1086, is not mentioned here, it may be inferred that the work was written before that date. See Maāṣir Ālamgīri, p. 142, and Maāṣir ul-Umarā, Add. 6567, fol. 194.

It is divided into an Introduction (Mukaddimah) and seven Chapters (Bāb), as follows:—

Mukaddimah, Hindū system of writing, fol. 3 *a*. Bab 1. Prosody (Pingal), fol. 43 *b*. 2. Rhyme (Tuk), fol. 123 *a*. 3. Figures of speech (Alankār), fol. 137 *a*. 4. The theory of love (Singār-ras), fol. 155 *a*. 5. Music (Sangīt), fol. 169 *a*. 6. The theory of sexual pleasure (Kok). 7. Physiognomy, or the art of interpreting the outward appearances of men (Sāmudrik). The last two chapters are wanting in this MS.

All the technical terms of the above sciences are given in their Sanscrit form, and spelt at full length.

The "Present from India," ascribed to Mirza Khan by Sir Wm. Jones, Asiatic Researches, vol. iii., p. 65, is, no doubt, the same work.

Copies of the Tuḥfat ul-Hind are mentioned in the Bibl. Sprenger., No. 1655-6, and in the Catalogue of King's College, Cambridge, No. 217.

Egerton 1027.

Foll. 40; 9 in. by 6; 15 lines, 4½ in. long; written in cursive Nestalik; dated Ajodhiyā (Oude), Rajab, A.H. 1180 (A.D. 1766).

مخزن العرفان

An account of the holy land of Braj, and of all the places consecrated by the memories of Gopāl, or Krishna.

Author: Rūp-Nārāyan, son of Harīrām, Khatri of Siyālkut, روب نارایں ولد هریرام کهتری متوطن سیالکوت

Beg. بر هوشمندان دقیقه رس ودانشوران صبح نفس که افتاب وار

The author, a devout worshipper of Gopāl, or, as he is frequently called here, جگلکشور, had spent four or five years at the holy shrines of Braj. He wrote the present work, which is also designated by the name of برج مهاتم, or Vraja-Māhātmya, in Lahore, A.H. 1129, a date expressed by the title مخزن العرفان

Copyist: سرب سکهه

Add. 5646.

Foll. 211; 10½ in. by 8; 9 lines, 5¼ in. long; written in a large and fair Nestalik, with two 'Unvāns and gold-ruled margins, in the latter part of the 18th century.

[N. B. Halhed.]

A code of Hindū laws, compiled from Sanscrit sources, with a preface by Zain ud-Dīn 'Alī Rasā'ī زین الدین علی رسائی

Beg. بر اگاه خاطران روشن ضمیر و معنی شکافان حقیقت پذیر

An English translation of this work has been published with the following title: "Code of Gentoo Laws, from a Persian translation, made from the original written

in the Shanscrit language, by N. B. Halhed," London, 1776.

It is stated in the preface that the Governor-General, Hastings, in order to improve the administration of justice, had directed some learned Brahmans, convened for that purpose, and whose names are given (see Halhed's translation, p. 6), to compile the present work from the most approved Sanscrit texts, and that it was subsequently translated from Sanscrit into Persian.

The preface is followed by two introductory chapters treating of the origin of the Hindū castes, fol. 4, and of the duties of the ruler, fol. 13, after which is found a table of contents, fol. 21—23, and, at the end of the latter, the following list of the Sanscrit works used for this compilation: بیاد رتناکر بیاد چنتامنی نبت چنتامني داي تت بیهارتت دهرم رتن بیهار ماتربکا الخ, i. e. Vivāda-Ratnākara, Vivāda-Chintāmani, Nīti-Chintāmani, Dāya-Tattva, Vyavahāra-Tattva, Dharma-Ratna, Vyavahāra-Mātrikā, etc. The date of composition is indicated by three versified chronograms at the end of the preface, but they are incorrectly written in the present copy. According to Halhed's translation, p. 5, the work was begun in May, 1773, and finished in February, 1775.

Add. 5654.

Foll. 112; 10¾ in. by 7¾; 17 lines, 4 in. long; written in a cursive Indian Nestalik, apparently in the latter part of the 18th century. [N. B. Halhed.]

A treatise on the cosmogony, the geographical and astronomical systems, the mythology and historical legends of the Hindūs, compiled from Sanscrit sources.

Author: Munshī Karpārām, منشی کرپارام

Beg. سپاس بی قیاس قدسی اساس واحدي بزرك را لایق و سزاوار است

The author's name, as well as that of the patron for whom he wrote this work, are left out in the preface. Both are supplied, however, by the following note, pencilled by Halhed at the back of the first page:

"This book was compiled by one Karparâm, of the Coit or Writer Cast, for Mr. Hastings. This man was a Moonshy in the Persian Translator's office at Calcutta. He was well versed in Hindoo learning, and his knowledge of the Persian and Arabic, added to the Sanscrit and Bengalee, gave advantage over most of the Pandects." The work breaks off in the middle of the story of Sakuntalā.

The words لب لباب, which occur in the preface, have been wrongly taken for the title of the book; they are only used to describe the "marrow" which the author had extracted from the original works.

Add. 5655.

Foll. 27; 11¼ in. by 7½; 17 lines, 5 in. long; written in ill-shaped Indian Shikastah Āmīz; dated Rabī' I., the 26th year (of Shāh 'Ālam), Faslī 1192 (A.D. 1784). [N. B. Halhed.]

پورانارته پرکاش

Purānārtha-Prakāṣa, an exposition of the system of chronology and cosmogony of the Hindūs, of their Shāstras, and the genealogies of their kings; translated from the Sanscrit by Zūrāvār Singh, زوراور سنکه

Beg. پرم ایسوريرا از صدق اعتقاد پرنام میکنم که بصورت برهما و بسن و شیو نمودار شده

The translator, after a long panegyric on Governor-General Warren Hastings, states that the Sanscrit original was written, in obedience to his commands, by the Chief Pandit, Rādhākanta Tarka, پندت بردهان رادهاکنت ترك, and that he was himself directed by the same exalted personage to

translate it into Persian. The margins contain notes in the handwriting of Mr. Halhed. The Sanscrit original, in the Bengali character, is found in Or. 1124.

An English translation of the Persian version, by Halhed, is preserved in Add. 5657, foll. 163—194.

Add. 7022.

Foll. 275; 9 in. by 7; about 15 lines in a page; written, on one side of the paper only, by the Rev. J. Haddon Hindley. The paper is water-marked 1813.

A transcript of the preceding MS., with the English translation of Halhed, copied from Add. 5657.

At the end, foll. 235—275, is added, from the same source, viz. Add. 5657, foll. 195—201, a Rājāvalī, or genealogy of Hindū Rājahs, brought down to A D. 1666, in English only.

Add. 24,035.

Foll. 53; 9½ in. by 6; 15 lines, 4 in. long; written in fair Nestalik, about A.D. 1812. [H. H. Wilson.]

رياض المذاهب

An account of the castes and sects of the Hindūs.

Author: Mathurānāth, a Mālvah Brahman, متهراناتهه برهمن مالوي

Beg. حمدی که سزاوار واجب برحق بود

The author, as we learn from the preface, had been dwelling some time at Benares, engaged in the pursuit of the various Hindū sciences, and in the composition of some original treatises. He wrote the present work, A.D. 1812, A.H. 1228, at the request of Mr. John Glyn جان گلن, with the object of obtaining the favourable notice of the Governor-General, Lord Moira. (Mr. Robert Tho. John Glyn was at that time registrar of the city of Benares.)

The account begins with the primitive castes, as instituted by the Vedas; but it deals chiefly with the different sects and religious orders, and includes also those which are out of the pale of Hindū orthodoxy, as the Jainas and the Sikhs. The original Hindū names, in the Devanagari character, are added throughout between the lines. Many coloured drawings, showing the costume and appearance of the different classes, are introduced.

This is one of the main sources of Prof. H. H. Wilson's "Sketch of the religious sects of the Hindūs." The author is there described as "late librarian of the Hindū College at Benares, a man of great personal respectability and eminent acquirements." His work, it is added, is the fullest and most satisfactory. See Wilson's Works, vol. i., p. 8.

Or. 476.

Foll. 98; 9¼ in. by 6¼; 15 lines, 3⅝ in. long; written in small and close Shikastah-Āmīz; dated Rajab, A.H. 1266 (A.D. 1850). [Geo. W. Hamilton.]

هفت تماشا

A full account of the creeds, traditions, and sects of the Hindūs, and of the Mussulmans of India.

Author: Muḥammad Ḥasan, called Ḳatīl, محمد حسن مشهور بقتيل

Beg. زيب پيشانی بيان فصيحان صندل حمد خداونديست

Mīrzā Ḳatīl was born of a Khatrī family settled in Faiẓābād, and his first name was Davālī Singh. In his 18th year he was converted to Islamism by Mīrzā Bāḳir Shahīd Iṣfahānī, who bestowed upon him the name of Muḥammad Ḥasan and the Takhalluṣ of Ḳatīl. His poetical talent ingratiated him with the Navvāb Sa'ādat 'Alī of Oude. After

staying several years in Dehli, he returned to Lucknow, where he held the office of Head-Munshī, and died A.H. 1233. See the Taẕkirah of Muṣḥafī, Add. 16,727, fol. 74, and Sprenger, Oude Catalogue, pp. 170 and 535.

It appears from the preface that the present work was written in the time of Navvāb Sa'ādat 'Alī Khān, and at the request of a pious and learned Sayyid, Mīrzā Muḥammad Ḥusain, who came from Karbalā to Lucknow in A.H. 1228.

It is divided into seven chapters, termed Tamāshā, as follows:—1. Creeds of the Smārtik or orthodox Hindūs, fol. 6 *a*. 2. Origin of mankind and its divisions, fol. 19 *a*. 3. Creeds of the heterodox Hindūs, fol. 24 *b*. 4. Festivals of the Hindūs, fol. 43 *a*. 5. Manners of the Hindūs, fol. 53 *a*. 6. Manners and laws of the Mussulmans of India, fol. 69 *a*. 7. Curious facts relating to Indian Faḳīrs, etc., fol. 92 *b*.

Add. 27,255.

Foll. 462; 12¼ in. by 8¾; 9 lines, 4⅝ in. long; written in fair and large Nestalik, with a rich double page 'Unvān and gold-ruled margins, A.D. 1825. [Sir John Malcolm.]

تشريح الاقوام

An account of the origin and occupations of the various castes and tribes of Hindūstān, with native drawings representing their appearance and costumes.

Author: Colonel James Skinner, كرنيل جمس سكنر

Beg. بعد حمد وسپاس ايزد جهان آررن چنين كوند

James Skinner was born in India in 1778. He was the son of a Scotch officer in the Company's Service and of a Rājput mother. He served with distinction in the Marattah armies under General de Boigne, and afterwards under General Perron, from 1796 to 1803, when he took service under Lord Lake and played a prominent part, as leader of irregular horse, in the military events of the period. He was rewarded in 1827 with the rank of Lieutenant-Colonel in Her Majesty's army and the title of Companion of the Order of the Bath. He died at Hansi in 1841. His friend Mr. J. Baillie Fraser has published a full and interesting account of his adventurous career (London, 1851), in which, however, we find no mention either of the present work or of his Taẕkirat ul-Umarā (Add. 24,051), which will be described further on.

We learn from the preface that the author drew his materials chiefly from Sanscrit sources, which he caused to be translated for him, and that the work was completed in the cantonments of Hansī, in August 1825, when it was dedicated to General Sir John Malcolm.

The work is divided into three books (Faṣl), as follows:

Book I. contains a chronological account of the Timuride Emperors, from Tīmūr to Akbarshāh, who ascended the throne A.H. 1221; fol. 9 *a*.

Book II., which forms nearly the entire bulk of the work, treats of Hindū castes; it is divided into two parts (Bāb), the first of which comprises the lay or secular castes, دنياداران, the second, the orders of religious mendicants, فقيران.

Part I. is again subdivided into the four following sections, called Dafah:

1. The four original castes, viz., 1. Brahmans, with their offshoot, the Chaubé, fol. 23 *a*; 2. The Chhatrīs, fol. 37 *a*, with their branches, the Khatrīs, fol. 64 *a*, and the Mewātīs, fol. 71 *a*; 3. The Besh or Vaishyas, fol. 76 *a*; 4. The Shūdars or Kāyaths, fol. 97 *a*.

2. The mixt castes (Barn-Sankar) derived from the four first, as follows:

From the Brahman Caste: Ganak (astrologers), Chāraj and Bhojakī (mendicants), Kāpṛī (trumpeters), Ḍākaut (fortune-tellers), Fīlbān (elephant-drivers), Bāzīgar (conjurers; see an account of the Bazeegurs, by Capt. D. Richardson, Asiat. Researches, vol. vii., pp. 457—85); Bhānmatī (female conjurers), Khirs-wālah (bear-drivers), Maimūn-wālah (monkey men), foll. 107—128.

From the Chhatrī Caste: Bhāt (bards), Bandī-jan or Kalāwant (singers), Bīsiyā or Kanchan (dancers), Chāran or Banjārah (corn-chandlers), Ḍom, Ahīr (cowherds), Gadaryah (shepherds), Jāt, Sikh, Bhīl; foll. 129—165.

From the Vaishya Caste: Bīdhak (corn-vendors), Māgad or Jāgah (genealogists), Mastūli (sailors), foll. 166—174.

From the Shūdar Caste: Bhangī (sweepers), Chamār (tanners), Khaṭīk (the leaf which contained the account of this caste has been torn from the MS.), Mochī (shoemakers and saddlers), Dhānak (guides), Kūnch-band (makers of brushes for cleaning thread), Kanjar (makers of winnowing fans), Bāwarī (fowlers), K'hār (pālkī-bearers), Mall (wrestlers), Ghulām (attendants), Ḥajjām (barbers), Bārī (men who make plates of leaves), Jarrāḥ (surgeons), foll. 175—220.

3. The castes derived from Vishvakarmā, viz.: Bāghbān (gardeners), Kūnjrah (fruit-sellers), Thītherah (braziers), Āhangar (smiths), Sankh-kar (bell-makers), Jūlāh (weavers), Niwārbāz (tape-weavers), Rīsmān-sāz (rope-makers), Kumhār (potters), Khisht-paz (brick-makers), Bāzīd (clay-figure-makers), Zargar (goldsmiths), Muṣavvir (painters), Chhīpī (cloth-printers), Khayyāṭ (tailors), Atū-kash (embroiderers), Tanbūl-farosh (betel-leaf sellers, foll. 222—268.

4. Miscellaneous castes, viz.: Baid (doctors), Sathiyā (oculists), Kān-mail-wālah (ear-pickers), Kalāl (vintners), Mīṇah (thieves), Rāj (masons), Khātī (carpenters), Gangā-pūtar (degraded Brahmans attending on pilgrims), Bharūpiah or Bhānd (comedians), Gāẓar (washermen), Telī (oil-pressers), Naddāf (cotton-dressers), Nat (tumblers), Saḳah (water-carriers), Kāghazī (paper-makers; the account of this caste, with the exception of its concluding portion, is lost), Āgarī (corn-sifters), Niyāriyah (Sanscr., suvarnādishodhana, a low caste that search the sweepings or ashes for gold or silver), Bīl-dār (diggers), Badhak (butchers), Biyāl-grāhī (snake-charmers), Muniyār (makers of glass bracelets), Gulkhan-afrūz (anna-bhrajaka, corn-roasters), Būriyā-bāf (mat-makers), Chiḳ-sāz (screen-makers), Saikal-gar (polishers), Gandhī (perfumers), Mudrāgar (seal-engravers), Rībārī (camel-drivers), Chūnah-paz (lime-burners), Paik (runners), Loniyā (salt-diggers), Kamāngar (bow-makers), Diyah-gar or Kūpah-sāz (makers of leathern bottles), foll. 270—361.

Part II. treats of the following orders of Darvīshes: 1. Sannyāsī and their branches, viz., Paramahans, Dandī, Sarbang, fol. 360. 2. Bairāgī and their offshoot the Nānga, fol. 377. 3. Sīvaṛah or Jain-dharm, with their offshoot Dhūndiyah, fol. 388. 4. Jogī, fol. 400. 5. Jangam, fol. 405. 6. Bhakīt or Tīliyah-Rājah, fol. 409. 7. Dādū-Panthī, fol. 413. 8. Nānak-Panthī (Sikhs) and their offshoot Akāliyah, fol. 426. 9. Sathrāshāhī, fol. 432. 10. Kālīkanthī, fol. 434. 11. Charandāsī, fol. 438. 12. Nītānandī, fol. 441. 13. Khākī, fol. 445.

Book III. treats of the following Mohammedan families or tribes: 1. the Kings of Oude, from Burhān ul-Mulk Sa'ādat Khān to Ghāzī ud-dīn Ḥaidar Khān, fol. 447. 2. The Afghans of Kuṣūr (Panjāb), fol. 451. 3. The Bhaṭī tribe, fol. 453. 4. The Kavvāls or Mohammedan singers, fol. 458. 5. The order of Faḳīrs, called Benawā or Bānawā, fol. 460.

The sources most commonly quoted are, in Sanscrit, the Mahābhārata, Amara Kosha,

the Bhāgavata, Brahmavaivarta, and other Purānas, Bhujāp-Praband (Bhoja-Prabandha?), said to have been written in the time of Rājah Bhoja by Kālidās, of Ujjain; in Bhākhā, the Prithī Rāj Sāk'hā, written by Kāshī-Nāth, a Mārwār Brahman, a hundred years after Prithī Rāj's death, and oral tradition.

The miniatures, 104 in number, are very carefully executed by native artists. Some of them, especially among those which represent Darvīshes, are portraits of real persons, whose names have been added. Prefixed is a tabulated index of contents, occupying eight pages, foll. 1—4.

Egerton 1032.

Foll. 89; 8¼ in. by 5½; from 7 to 13 lines, 3¾ in. long; written in large and cursive Indian Nestalik, about A.D. 1815.

مخزن العرفان

A Persian commentary upon a gnostic poem in Hindi verse, entitled Amit Charitra, امت چرتر

Beg. of the poem:

سري گور پدانبهوج رج ته نج سنك دهار

Beg. of the comm.: لفظ سري كلمه تعظيم است خاصه محامد عز و جلال

The poem is in the form of a dialogue between a Guru and his disciple. The author is Rām-Parshād, of Oude, who, as we learn from the commentary, was treasurer to the Navvāb Nāẓim, Muḥammad Dārāb 'Alī Khān.

The poem is said to have comprised five parts, called كوس; but the present copy contains only the first two. It is stated at the end that the poem was completed in Zulḳa'dah, A.H. 1227, and the commentary in Rabī' I., A.H. 1230.

Add. 25,022.

Foll. 224; 9¼ in. by 6; 11 lines, 3½ in. long; written in Nestalik, and dated A.D. 1796.

I. Foll. 1—63.

كرم كانڈ

Karma-Kānda, a Jaina work ascribed to Nemichandrāchārya, نيم چندراچارج, and consisting of eighty-one distichs termed Gāthā, in Jaina Prākrit, with a Persian commentary by Dilārām, son of Mansārām, a Brahman of Bījnūr, Shāhjahānābād.

The text is written in Devanagarī. The commentator states at the end that he wrote this work for General Claud Martin (see above, p. 2 *a*), and completed it in Muḥarram, A.H. 1211, corresponding to July, 1796.

II. Foll. 65—224.

پنچاست گای

Panchāsat Gāī, a Jaina work, consisting of 346 distichs, in Jaina Prākrit, with a Sanscrit translation; to which is added a Persian commentary by the same Dilārām.

The name of the author of the poem occurs twice in the commentary, first as كورندكورنداچارج: fol. 69, secondly as كوندلونداجارج, fol. 223, probably for Govindāchārya.

The commentary was written, like the above, for Gen. Claud Martin, and completed in May, 1796.

Both the above works are found in the Bodleian Library. See Aufrecht's Catalogue, p. 372, Nos. 261, 262.

HISTORY.

GENERAL HISTORY.

Add. 7622.

Foll. 490; 13 in. by 9; 33 lines, 6¼ in. long; written in a clear and bold Persian Naskhi, with a double-paged 'Unvan and ruled margins; dated Rajab, A.H. 734 (A.D. 1334). [Cl. J. Rich.]

تاریخ طبري

A history of the world from the creation to the author's time, an abridged translation from the Arabic; see Arabic Catalogue, p. 142.

Author: Abu Ja'far Muḥammad B. Jarīr uṭ-Ṭabarī, ابو جعفر محمد بن جرير الطبري (d. A.H. 310.)

Translator: Abu 'Alī Muḥammad B. Muḥammad B. 'Abd Ullah ul-Bal'amī, ابو علی محمد بن محمد بن عبد الله البلعمی

An excellent French translation of this Persian version, by M. Hermann Zotenberg, has been published in four volumes for the Oriental Translation Fund, Paris, 1867—1874. In his first volume, pp. 1—355, M. Zotenberg has reprinted a translation published in 1836 by M. Dubeux, and carefully revised by himself on the manuscripts. Accounts of Bal'ami's version will be found in the "avertissements" of Zotenberg and Dubeux: see also Haj. Khal., vol. ii., p. 36; Kosegarten's Taberistanensis Annales, Gryphisvaldiæ, 1831, Præfatio, pp. x. xi.; Dorn, S. Petersburgh Catalogue, pp. 260—264; Morley's Descriptive Catalogue of the Historical MSS. of the Roy. As. Soc., pp. 17—21; Pertsch, Gotha Catalogue, p. 46; Flügel, Vienna Catalogue, vol. ii., p. 64; Sprenger, Journal of the As. Soc. of Bengal, vol. xvii., part ii., pp. 437—471.

An edition of Tārīkh i Ṭabarī, in four volumes, has lately been issued from the press of Navalkishor, Lucknow. Translations of the Persian version are found both in Osmanli and in Oriental Turkish. The former has been printed in Constantinople, A.H. 1260, and is fully described by Dr. G. Rosen in the Zeitschrift der Deutschen Morg. Gesellschaft, vol. ii., pp. 159—187. The latter, written in A.H. 928, is mentioned by Kosegarten, ib., p. xix., and by Dubeux, p. x.

The present copy contains two short preambles, both in Arabic. The first, fol. 1 *b*, is a doxology, apparently transcribed from the original work, and beginning thus: قال محمد بن جرير الطبرى فى خطبة الكتاب الحمد لله العلى الاعلي الولى الاولي الوفى الاوفى

The second, fol. 2 *a*, is the translator's preface, and bears the heading: ستايش الامير ابي صالح منصور بن نوح. It is here stated that, in the year 352, the Amīr Abu Ṣāliḥ Manṣūr B. Nūḥ, after a careful examination of the history of Ṭabari, issued his commands through his trusted agent, Abu-l-Hasan Fāiḳ ul-Khāṣṣah,[a] على لسان امينه وخاصته ابو الحسن فائق الخاصة, for a translation of that work. Accordingly the translator, who speaks here in the first person, but does not give his name, proceeded to turn it into Court-Persian, بلغة الفارسية الدرية, introducing at the same time new headings, frequently altering the arrangement of the original, collating the verses of the Coran and the traditions, and suppressing, for brevity's sake, the long Isnāds or enumerations of vouchers.

After this, and at the bottom of the same page, comes the first chapter of the translation itself; it treats of the object of creation, and begins with the following heading: القول فيما خلق الله الخلق لاجله. See Zotenberg's translation, vol. i., p. 9. The Persian preface of other copies, ib., pp. 1—8, is here wanting. It will be seen, from what precedes, that our copy agrees very closely with the corresponding portion of the Gotha MS., as described by Kosegarten in his preface, pp. x.—xii.

The text is archaïc, both in wording and spelling. It is divided into short chapters by headings, written in large characters, alternately in black and red. There are notable differences in the division and arrangement of these chapters, as compared with the French translation. There is here no trace of the division into volumes, which is found in some copies.

[a] This Fā'iḳ was the Amīr's Ḥājib or Chamberlain; see Notices et Extraits, vol. iv., p. 336, and Journal Asiatique, 5e Série, vol. iii., p. 356

The present MS., as well as the next following, derives an especial value from the additional matter contained at the end. Most copies of Bal'ami's version bring the full narrative to a close with the death of Al-Mu'taṣim, A.H. 227 (i. e. nearly a century before Ṭabari's death), and conclude with a meagre summary of his successors. In the present MS., on the contrary, the reigns of the latter, down to Ṭabari's time, are recorded at some length, more particularly those of al-Musta'īn and al-Muktafī; they occupy no less than twenty-three leaves, as follows: al-Vāṣiḳ, fol. 467; al-Mutavakkil, fol. 468; al-Muntaṣir, ib.; al-Musta'īn, fol. 469; al-Mu'tazz, fol. 471; al-Muhtadī, fol. 478; al-Mu'tamid, fol. 479; al-Muaffaḳ, fol. 480; al-Mu'taẓid, fol. 481; al-Muktafī, fol. 484.

The account of the last reign is brought down to the slaughter of the caravan of pilgrims by the Ḳarmaṭis under Ẕakrūyah, in Muḥarram, A.H. 294, and the dispatch by Muktafī of an army to Kūfah, under command of Muḥammad B. Dā'ūd al-Jarraḥ, fol. 489 *a* (see Weil, Geschichte der Chalifen, vol. ii., p. 529). It is then stated, fol. 489 *b*, that, after proceeding thus far, Ṭabarī was overtaken by death, and left this record unfinished. Other copies, it is added, do not go beyond the reign of al-Mu'taṣim. The same anonymous writer gives then, from other sources, a short account of the subsequent doings of Ẕakrūyah, his final defeat by Vaṣīf B. Ṣavārtikīn, and his death (Rabī' I., A.H. 294). The record of the death of al-Muktafī and accession of al-Muḳtadir, in Zulḳa'dah, A.H. 295, brings this appendix and the volume to a close.

Transcriber: الحسين بن علي بن حسين البهمنى المعروف بانوشروان

Abu 'Alī Muḥammad B. Muḥammad ul-Bal'amī is mentioned in the Tārīkh i Guzīdah and the Ḥabīb us-Siyar, both as Vazīr of the Amīr Manṣūr B. Nūḥ and as translator of

Ṭabari's history. He died A.H. 386; see Notices et Extraits, vol. iv., p. 363. His father, Abul-Fazl Muḥammad B. 'Abdullah ut-Tamimi ul-Bal'ami (so called from Bal'am, a town in Asia Minor, and who had filled the office of Vazir, under the Amir Ismā'il, the founder of the Sāmānī dynasty), died in A.H. 329. See Ansāb us-Sam'āni, Add. 23,355, fol. 90, and Dustūr ul-Vuzarā, Or. 234, fol. 56.

The first page of this MS. contains a circular ornament in shaded gold, and the following title, written within illuminated borders: كتاب تاريخ طبرى من تصانيف الامام محمد بن جرير الطبرى رحمة الله عليه

On the same page is an Arabic note, stating that it became the property of one 'Abd ur-Raḥmān B. 'Alī, at Edreneh (Adrianople), A.H. 904.

Add. 23,497.

Foll. 404; 9½ in. by 7; 21 lines, 5 in. long; written in a small and very neat Naskhi; dated Rajab, A.H. 911 (A.D. 1505). [Rob. Taylor.]

The latter portion of the Tārikh i Ṭabarī, comprising about two-fifths of the entire work.

It begins abruptly, fol. 28 *a*, in the Khilāfat of Abu Bakr, and the first page relates to the sending of Khālid B. Valīd against the Persians in 'Irāḳ (Zotenberg's translation, vol. iii., p. 320).

The first portion of this MS. differs so materially from the preceding copy and the French translation, as to be evidently derived from some other source; while the account of the Persian war is compressed into a few pages, an excessive development is given to that of the conquest of Syria, into which much new matter is introduced, as will be seen from the following headings: خبر فرستادن ابو بكر رضى الله عنه خالد بن وليدرا بحرب عجم (fol. 28 *a*) تدبير كردن ابو بكر بحرب روم (fol. 30 *b*), قصه هلقام اندر جاهليت او (fol. 36 *b*) رفتن هشام بن عتبة بن ابى وقاص بمدد حرب روم (fol. 39 *b*) خبر جبله به ابو عيده جراح المعدن (fol. 41 *a*) نمودن هرقل صورتهاء بيغامبران عليهم السلام (fol. 42 *a*) حرب كردن مسلمانان با روميان (fol. 45 *b*) رسيدن خبر مرك ابو بكر بولايت شام (fol. 46 *b*) حديث مثنى بن حارثه كه خالد اورا بعراق خليفه كرده بود (fol. 49 *a*)

From the last heading the text agrees substantially with the preceding copy, but it is fuller and contains much additional matter. Towards the end the reigns of al-Mu'taṣim and his followers occupy considerable space, as follows:—al-Mu'taṣim, fol. 339 *b*; al-Vāṣiḳ, fol. 361 *a*; al-Mutavakkil, fol. 363 *b*; al-Muntaṣir, fol. 372 *a*; al-Musta'in, fol. 373 *b*; al-Mu'tazz, fol. 378 *a*; al-Muhtadī, fol. 387 *b*; al-Mu'tamid, fol. 390 *a*; al-Mu'taẓid, fol. 392 *a*; al-Muktafī, fol. 396 *b*.

The narrative concludes, as in Add. 7622, with the slaughter of the pilgrims by Zakrūyah, and the sending of Muḥammad B. Dā'ūd ul-Jarrāḥ to Kūfah.

This is followed, fol. 403 *b*, by the anonymous appendix already described under the preceding number.

Transcriber: عبد الله بن محمد بن علي مشهور بنور حداد

There is a considerable lacune after fol. 253. It extends from the end of the paragraph headed, "Sulaimān B. Kaṣīr put to death by Abū Muslim" to the beginning of the chapter in which the death of al-Manṣūr is recorded: Zotenberg's translation, vol. iv., pp. 347—430.

A table of chapters, written apparently in the present century, and occupying six and twenty folios, has been prefixed to the MS.

Add. 16,814.

Foll. 392; 13½ in. by 10; 27 lines, 7 in. long; written in Naskhi, with gold-ruled margins, probably in the 16th century.

[Wm. Yule.]

The same work, imperfect at the beginning.

The first two leaves, which have been added by a later hand, supply but imperfectly that deficiency of the MS.; they contain the first portion only of the Persian preface, beginning: سپاس وآفرین مر خدای جهانیان وافریننده زمین وزمان (see Kosegarten, p. xii., and Zotenberg's translation, p. 1).

This preface breaks off near the bottom of fol. 2 *b*, in the passage relating to the duration of 7000 years assigned to the world (Zotenberg's translation, p. 7); in the last two lines of the same page an attempt has been made to introduce an apparent connection with the next page.

The original text begins, fol. 3 *a*, in the midst of the legend of the city of brass, told in connection with the fifteenth question put to Muḥammad by the Jews (Zotenberg's translation, p. 49).

It comes to an abrupt termination, little more than one page after the heading خبر بابك الخرامی ووقایع که میان او وافشین بود, and in the middle of the account of Afshīn's scheme to draw Bābak out of his strongholds near Ardabīl; see Zotenberg's translation, vol. iv. p. 528.

The latter part of the MS., foll. 375—380, supplied by a more modern hand, completes the account of al-Muktafī's reign, and concludes with a brief and incomplete enumeration of his successors, namely, from al-Vāsiḳ to al-Mu'tazz, fol. 379, and from al-Muttaḳī to al-Mustaẓhir, whose death (A.H. 511) is recorded. After this the unknown continuator says that he has here registered the Khalifs of his own time, adding, "Let those who shall come after me do the same."

The date of transcription is apparently 921, but the first figure is of doubtful reading.

The division into parts called Mujallad or volumes, noticed by Dubeux, p. vi., is observed in the first half of this MS.; the beginnings of the second, fol. 54, third, fol. 118, and fourth, fol. 164, are marked by illuminated headings.

A tabulated index of contents, written in Persian, apparently in the present century, occupies twelve leaves added at the end of the volume, foll. 381—392.

Add. 26,174.

Foll. 333; 9½ in. by 6¾; 25 lines, 4½ in. long; written in a small and neat Naskhi, with 'Unvān and gold-ruled margins; dated Jumādā ii., A.H. 906 (A.D. 1500).

[Wm. Erskine.]

A portion of the same work.

Although inscribed النصف الاخر, "the latter half," this volume comprises nearly the last two-thirds of the work (Add. 7622, ff. 156—490).

It begins with the short summary of the chronology of the world, which immediately precedes the account of Muḥammad's genealogy (Zotenberg's translation, vol. ii., p. 354); and brings down the detailed narrative to the death of al-Mu'taṣim, fol. 330 *a*.

The last six pages are taken up with a short summary of al-Mu'taṣim's successors. It is brought down, as in Add. 16,814, to the death of al-Mustaẓhir (A.H. 511), and concludes in the very same words.

The chapters are marked with consecutive numbers, from 175 to 461, written in Arabic figures in the margins.

Add. 26,189.

Foll. 266; 11¼ in. by 9; 21 lines, 6 in. long; written in a fine and bold Persian

Naskhi, with an 'Unvān, gilt headings and ruled margins, apparently in the 14th century. [Wm. Erskine.]

طبقات ناصري

A general history from the earliest times to A.H. 658, treating more especially of the dynasties which flourished in Ghūr, Ghaznah, and Hindustan, in the 6th and 7th centuries of the Hijrah.

Author: Minhāj i Sirāj Jūzajānī, منهاج سراج جوزجانى

The considerable portion of this work, which bears upon the history of India, comprising sections xi. and xvii—xxiii., has been edited by Capt. W. Nassau Lees, in the Bibliotheca Indica, Calcutta, 1864. An English translation by Major H. G. Raverty, extending to the entire work except the first six sections, has been printed for the same series, London, 1873—1876. The contents have been fully noticed by W. H. Morley in his Descriptive Catalogue, pp. 21—25. An account of the author's life and copious extracts from the Ṭabaḳāt, in English, will be found in Sir H. M. Elliot's History of India, vol. ii., pp. 259—383. See also Haj. Khal., vol. iv., p. 153; Stewart's Catalogue, p. 7; and Aumer, München Catalogue, p. 67.

The author calls himself in various places Minhāj i Sirāj, which is short for Minhāj ud-Dīn B. Sirāj ud-Dīn. His name is written in full, as follows, in the preface, Calcutta edition, p. 1: ابو عمر عثمان ابن محمد المنهاج سراج الجوزجانى but the Munchen MS. reads ابو عمرو عثمان

From some passages of his work, in which he incidentally refers to himself or his family, the following facts may be gathered. His grandfather, Maulānā Minhāj ud-Dīn 'Usmān Jūzajānī, a great scholar, who was commonly called Imam Auḥad of Bukhārā, settled in Sīstān on his return from Mecca, in the reign of Shams ud-Dīn Muḥammad, king of Nīmrūz; fol. 116 *b*. His father, Maulānā Sirāj ud-Dīn i Minhāj, whom he calls the most eloquent of Persians, the wonder of the age, was appointed by Sultan Mu'izz ud-Dīn Muḥammad B. Sām, in A.H. 582, Ḳāẓī of the army of Hindustan. He subsequently took up his abode in Fīrūzkūh. Sultan Bahā ud-Dīn Sām called him thence to Bāmiyān, and made him Ḳāẓī and Khaṭīb of his kingdom: see foll. 160 *b*, 157 *a*.

The author himself must have been born A.H. 589, for he says, Calc. ed. p. 88, that he was eighteen years of age when he witnessed the slaying of Malik Rukn ud-Dīn Maḥmūd in Fīrūzkūh, A.H. 607. He was brought up in the Ḥaram of the princess Māh i Mulk, who was a daughter of Sultan Ghiyāṣ ud-Dīn Muḥammad B. Sām, and a foster-sister of the author's mother, fol. 133 *a*. He was twice sent from Ghūr to Nīmrūz as envoy to Sultan Tāj ud-Dīn Niyaltigīn, viz., in A.H. 622 and 623, fol. 119 *b*. In the latter year he left for India, and arrived, in A.H. 624, at the city of Uchh, then the seat of Sultan Nāṣir ud-Dīn Ḳabāchah, where he was appointed, in the same year, master of the Madrasah i Fīrūzī and Ḳāẓī of the army (Calc. ed. p. 143). In the following year, and after the overthrow of Ḳabāchah by Shams ud-Dīn Īltatmish, he followed the conqueror to Dehli, and filled under him and his successors the highest offices of the law. His Indian career is told by Elliot, loc. cit., pp. 260 and 261. 'Abd ul-Ḥaḳḳ Dihlavī, who calls him Ḳāẓī Minhāj Jūzajānī, says that he was much addicted to the pious exercises of darvīshes, and that the celebrated saint Niẓām ud-Dīn Auliyā used to attend his weekly prayer-meetings. See Akhbār ul-Akhyār, Or. 221, fol. 69.

The present work is dedicated to the son of Īltatmish, Nāṣir ud-Dīn Maḥmūd Shāh (A.H. 644—664). It was written in A.H. 657 and 658; the first date is mentioned as the current year in the early part of the work,

fol. 165 *b*, and the author says expressly, at the end of the 22nd section, that he completed it in the month of Shavvāl, A.H. 658.

Some portions were written at an earlier date; thus the account of the Abbasides closes with a mention of the great victory gained by al-Mu'taṣim over the Moghuls before Baghdād, in Muḥarram A.H. 656, and with a prayer for his welfare, his final defeat and death being recorded in a later addition; see fol. 57 *a*.

It is divided into twenty-three sections called Ṭabaḳāt, i. e. classes or generations, as follows:—I. Patriarchs and Prophets. Life of Muḥammad, fol. 2 *b*. II. The first four Khalifs, the sons of 'Alī, and the ten favoured Companions (Mubashshar), fol. 32 *a*. III. The Banū Umayyah, fol. 39 *b*. IV. The Abbasides, fol. 43 *b*. V. The kings of Persia down to the rise of Islamism, fol. 57 *a*. VI. The Tubba's and Kings of Yemen, fol. 76 *b*. VII. The Ṭāhiris, fol. 84 *a*. VIII. The Ṣaffāris, fol. 87 *a*. IX. The Sāmānis, fol. 89 *a*. X. The Dailamis, fol. 95 *a*. XI. The Subuktigīnis, fol. 97 *a*. XII. The Saljūḳis, fol. 104 *a*. XIII. The Sanjaris, fol. 112 *b*. XIV. The kings of Nīmrūz and Sijistān, fol. 115 *b*. XV. The Kurdish kings, fol. 120 *a*. XVI. The Khwārazmshāhis, fol. 124 *b*. XVII. The Shansabānis and kings of Ghūr, fol. 133 *a*. XVIII. The Shansabānis of Ṭukhāristān, fol. 155 *b*. XIX. The Shansabānis of Ghaznah, fol. 158 *b*. XX. The Mu'izzis, fol. 167 *a*. XXI. The Shamsi Sultans of India, fol. 175 *b*. XXII. The Shamsi Maliks, or the vassals of the Shamsi Sultans, fol. 197 *a*. XXIII. Disasters of Islamism and invasion of the infidels, fol. 227.

This copy is slightly imperfect at the beginning. The first page is enclosed in a tastefully illuminated border, now partly torn. The page which must once have faced it with the like ornamentation, and which contained the first eleven lines of the preface, is lost. At the end about ten leaves are wanting, and the upper halves of foll. 265 and 266, now the last, have been torn off. Fol. 266 *b* contains the first three distichs of the Ḳaṣīdah of Imām Yiaḥyā A'ḳab; see Calc. ed. p. 439.

The whole volume is more or less damaged by damp, and slightly torn at the inner edge. The words which, from that reason, are sometimes wanting at the beginning or end of the lines, have been restored in the margin in a handwriting of the 16th century.

Add. 25,785.

Foll. 317; 12 in. by 9; 19 lines, 5 in. long; written in a clear Naskhi, with gold-ruled margins, apparently in the 16th century. [Wm. Cureton.]

The same work.

This copy wants about seven leaves at the beginning and two at the end. It begins seventeen lines before the heading صالح علیه السلام, Add. 26,189, fol. 7, and it ends abruptly, fol. 315 *b*, four and twenty lines after the heading حکایت صلابت دین مسلمانی برکاخان, Calcutta edition, p. 448.

The last two leaves, ff. 316, 317, contain a text which, although perfectly uniform with the preceding, and following it without apparent break, does not belong to the same work.

Fol. 316 contains a summary account of the successive "usurpers" of the Dehli throne, from the time of Ghiyāṣ ud-Dīn Balban to the defeat and death of Khusrau Khān (A.H. 720). The interesting fact about this fragment is that the anonymous writer appears to be no less a personage than Malik Fakhr uddīn Jūnā, afterwards Sultan Muḥammad B. Tughluḳ Shāh (A.H. 725—752); for he speaks in the first person of his flight from the degrading yoke of the "Hindu's child" هندو بچه (Khusrau Khān), and of the subsequent defeat of the same by his (the writer's) father (Ghāzī Malik, after-

wards Ghiyāṣ uddīn Tughluḳ), who is stated in the last line to have reigned subsequently four years and ten months. These events are related by a contemporary historian, Ziyā i Barnī, in his Tārīkh i Fīrūzshāhī; see Elliot's History of India, vol. iii., pp. 224—229. Sultan Muḥammad B. Tughluḳ, who was, according to Firishtah, remarkable for his literary and scientific attainments, wrote his memoirs under the title of Futūḥāt i Fīrūzshāhī. See Mohl, Journal des Savants, 1840, p. 221, and Firishtah, Bombay edition, vol. i., p. 271.

In the next leaf, probably another detached fragment of the same work, the author dwells at length on his religious doubts, and his long and eager search after the rightful Imām.

This copy of the Ṭabaḳāt appears, from numerous corrections in the margins, to have been collated throughout.

At the end of the reign of Iltatmish, fol. 208, a space of a page and a half, which was designed to contain a tabulated list of the princes and Amīrs of the reign (Calcutta edition, pp. 177—180), has been left blank.

Add. 7628.

Foll. 728; 18 in. by 11; 33 lines, 7½ in. long; made up of quires, written by different hands in every variety of character, from the most formal Naskhi to the most cursive and ill-shaped handwriting; transcribed for Sultan Shāhrukh, not later than A.H. 837 (A.D. 1433). [Cl. J. Rich.]

جامع التواريخ

A general history of the world from the earliest times to A.H. 700, including a special account of the Moghuls, brought down to A.H. 703.

Author: Rashīd Ṭabīb (p. 413 *b*.), رشيد طبيب

Beg. (fol. 404 *b*) فهرست كتاب داستانها وفذلك حساب بيانها حمد و ثنا و آفرين

A portion of this work, comprising the history of Hūlāgū Khān, has been edited, with a French translation and notes, in the Collection Orientale, Paris, 1836, by Etienne Quatremère, who gives an exhaustive account of the author's life and writings in the "Mémoire" prefixed to the text, pp. i.—clxxv. The same subject is fully treated by Morley in his Descriptive Catalogue, pp. 1—11, and by Sir H. M. Elliot, Bibliographical Index, pp. 1—47, History of India, vol. iii. pp. 1—23, vol. i. p. 42, vol. ii. p. 550. See also Quatremère's observations on Sir H. M. Elliot's article in the Journal des Savants for 1850, pp. 515—522. Compare Haj. Khal., vol. ii. p. 509; D'Ohsson, Histoire des Mongols, vol. i., pp. xxxiii.—xliv.; Dorn, S. Petersburg Catalogue, p. 279; Flügel, Vienna Catalogue, vol. ii., p. 179; Aumer, Münich Catalogue, p. 69. An account of the discovery by Morley and Dr. Forbes of some portions of the work, till then supposed to be lost, will be found in the Journal of the Roy. Asiat. Soc., vol. vi., pp. 11—41, and vol. vii., pp. 267—272.

Rashīd ud-Dīn Faẓl Ullah B. ʿImād ud-Daulah Abul-Khair B. Muaffiḳ ud-Daulah ʿAlī was born at Hamadān about A.H. 645. He commenced his career as a physician, and attended in that capacity the Sultan Abaḳā Khān. In A.H. 697 he was called to the Vazirate by Ghāzān Khān, and he held that office also under Ghāzān's brother and successor, Uljāitū. Accused of having caused the latter sovereign's death by poison, he was put to death near Tabrīz, A.H. 718, by order of his son, Sultan Abū Saʿīd. A full account of his life is to be found in the Ḥabīb us-Siyar, under the reign of Abū-Saʿīd. The Jāmiʿ ut-Tavārīkh was commenced by order of Ghāzān in A.H. 700, and was completed under Uljāitū in A.H. 710. It is divided according to the author's preface, Qua-

tremère's edition, p. 50, into three volumes, as follows:

Vol. I., containing two books (Bāb), viz., Bāb 1. Origin and history of the Turkish tribes, in an introduction and four chapters. Bāb 2. History of Chingīz Khān, his ancestors, and his descendants, down to the accession of Ūljāitū.

Vol. II., divided also into two Bābs, as follows: Bāb 1. History of Ūljāitū from his birth to the time of composition. Bāb 2, comprising two sections (Ḳism), namely: Ḳism 1, subdivided into two parts (Faṣl)—*a*. An abridgement of general history from Adam to A.H. 700; *b*. A detailed record of all nations of the world. Ḳism 2. A continuation of the history of Ūljāitū, to be written afterwards. (This section does not appear to have ever been written.)

Vol. III. Description of countries and roads. (This volume has not yet been found.)

In a detailed list of all his works, subsequently drawn up by the author, the above arrangement is so far modified that the contents of vol. ii. are distributed into two, thus bringing up the total to four volumes: see Quatremère's edition, pp. lxxii. and clix.

The present MS. contains the first volume and a considerable portion of the second, namely, Ḳism 1 of Bāb 2 (corresponding to vol. iii. of the author's later division); but they have been transposed in the binding, vol. i. being placed last.

Contents:—Muḳaddimah: History of the Patriarchs and Prophets, from Adam to Ṣāliḥ. This section is imperfect at the beginning. Fol. 3, the first of the original MS., begins in the middle of the story of the sacrifices offered by Abel and Cain. The preceding page, fol. 2 *a*, written for Mr. Rich, A.D. 1818, in order to give an appearance of completeness to the volume, is far from supplying the deficiency, and is, moreover, evidently borrowed from some other work.

Ḳism 1: History of the kings of Persia, with accounts of contemporary prophets and kings (the kings of Arabia and the Roman emperors), from Kayūmarṣ to Yazdajird; fol. 5 *a*.

Genealogy and life of Muḥammad; fol. 58 *a*. Maḳālah 2: Khilāfat of the first four Khalifs (Rāshidīn); fol. 104 *b*. Maḳālah 3: Reign of the Banū Umayyah; fol. 126 *b*. Maḳālah 4: Khilāfat of the Banū 'Abbās; fol. 151 *a*.

History of Sultan Yamīn ud-Daulah Maḥmūd B. Subuktigīn, his ancestors and descendants, including as much of the history of the Dailamis, Āl i Buvaih, and Āl i Sāmān, as is connected therewith; fol. 204 *a*. This account is brought down to Khusrau Shah, the last of the dynasty.

History of Āl i Saljūḳ (from their first appearance to the death of Ṭughril B. Arsalān, A.H. 590); fol. 237 *a*. At the end of this section is a separate chapter, foll. 260 *b*—261 *b*, called Ẕail, or supplement, treating at greater length of the close of the reign of Ṭughril, A.H. 581—590. The author, who calls himself Abū Ḥāmid Muḥammad B. Ibrāhīm, states that he wrote it in the month of Rabī' II., A.H. 599, or, as he adds, eight years and two months after the death of Ṭughril. This supplement is also noticed by Morley in his account of the East India House MS., Journal of the Roy. Asiat. Soc., vol. vii., p. 269.

History of the Sultans of Khwarazm, from the beginning to the end of the dynasty; fol. 263 *b*. This section is imperfect at the end; it comes abruptly to a close in the account of the occupation of Ghūr by Muḥammad Khwārazm Shah, after the death of Shihāb ud-Dīn Muḥammad B. Sām (A.H. 602).

History of the Salghuris of Fārs, from the beginning to the end of the dynasty; fol. 268 *a*. This section also comes to an abrupt termination; the last lines relate to

the march of a Moghul army against Saljūḳ Shāh in Shīrāz (A.H. 663).

History of the Ismā'īlis; fol. 273 *b*. This section has a preface, in which the author states that he wrote it after completing his history of the nations of the world, and as a supplement to it. It comprises the following two parts (Ḳism)—1. History of the 'Alavī Khalifs of Maghrib and Egypt, with an introduction treating of their tenets; fol. 273 *b*. 2. History of the Nizārī Dā'īs of Ḳuhistān, with an introduction on the career of Ḥasan Ṣabāḥ, called Sayyidnā; fol. 290 *a*. This latter part contains a very full account of the Ismā'īlis of Alamūt, and is brought down to their extermination by Hulākū in A.H. 654.

History of Ughūz and the Turks, and of the world-wide empire conquered by the former, fol. 307 *a*. This section is found similarly placed in the MS. of the East India Library: see Morley, ib. p. 269. The narrative of the conquests of this legendary hero of the Turkish race is followed, fol. 315 *b*, by an account of his descendants· it closes with a short summary of the Subuktigīnis, Saljūkis, Salghuris, and the Turkomans of Rum, who are all connected with the lineage of Ughūz.

History of the races and kings of Khitāi, or Chīn, and of Māchīn, fol. 323 *a*. This account is brought down to the final conquest of China by Ūktāi Ḳa'ān, in A.H. 631.

History of the Jews, fol. 337 *a*.

History of the Afranj (Europeans), fol. 362 *a*. This section was written, as stated at the beginning, in A.H. 705.

History of India, fol. 375 *a*. This section is found in the copies of the East India House, of the Royal Asiatic Society, and of the Asiatic Society of Bengal. The contents of the last two have been fully noticed by Morley in his Descriptive Catalogue, p. 8, and by Sir H. M. Elliot, History of India, vol. iii., p. 19. Considerable extracts from it in English have been published by the latter in the Bibliographical Index, pp. 28—47, and his translation, carefully revised by Professor Dowson, has been reprinted in the History of India, vol. i., pp. 44—73.

Volume I. Preface of the Jāmi' ut-Tavārīkh, fol. 404 *b*. The text has been printed with a French translation in Quatremère's edition, pp. 4—60.

Preface of volume i., fol. 410 *b*.

Beg. حمد و ثناء فراوان وشکر وسپاس بی بایان مرافریدکار بی حون

This preface is addressed to Sultan Maḥmūd Ghāzān, and the work which was written by his order, and afterwards became the first volume of the Jāmi' ut-Tavārīkh, is here called تاریخ مبارك غازانی. The latter and most important portion of this preface is printed in Quatremère's edition, pp. 60—82.

Bab 1. History of the origin of the Turkish races (a term which here includes the Moghuls), their ramifications and genealogies; comprising an introduction (Dībājah) and four chapters (Faṣl), fol. 411 *a*. See the detail in Quatremère's edition, p. 50.

History of the ancestors of Chingīz Khān, fol. 456 *a*. History of Chingīz Khan, fol. 469 *a*. This chapter is divided, like all the following, into three sections (Ḳism); the first is genealogical, and contains an enumeration of the wives, children, and relatives of the king; the second gives the history of his reign; the third treats of his disposition and character, anecdotes relating to him, and various occurrences of his reign not previously mentioned.

History of Ūktāi Ḳa'ān, fol. 539 *a*. History of Jūjī Khān, fol. 556 *a*. In this last chapter, and in all the following, with the exception of that of Ghāzān, the third of the three sections above mentioned is omitted, although its heading is generally written. The same deficiency is also noticeable in another copy, Add. 16,688. History of Chaghatāi Khān,

fol. 564 *b*. History of Tūlūi Khān, fol. 570 *b*. History of Kuyūk Khān, fol. 574 *a*. History of Mung Gā Ḳā'ān (also written Manggū Ḳā'ān, منككو قاآن), fol. 578 *a*. History of Ḳūbīlāi Ḳā'ān, fol. 588 *b*. History of Tīmūr Ḳā'ān, fol, 603 *a*. History of Hūlāgū Khān, fol. 610. This last is the chapter edited by Quatremère in the Collection Orientale, pp. 84—423. History of Abaḳā Khān, fol. 629 *b*. History of Takūdār B. Hūlāgū Khān, fol. 642 *b*. History of Arghūn Khān, fol. 648 *a*. The history of Kaikhātū, which should follow, is wanting. History of Ghāzān Khān, fol. 655 *a*. This last and extensive portion of vol. i. is divided into the following three sections: 1. The genealogy of Ghāzān, his life from his birth to his accession, his wives and children, fol. 655 *a*. 2. History of his accession, and of the wars and other events of his reign, fol. 657 *a*. 3. His praiseworthy qualities, his edicts and regulations, his wise sayings and pious foundations, fol. 691 *a*. The second, or historical section, is brought down to Ghāzān's death, A.H. 703. The third is subdivided into forty chapters, called Ḥikāyāt, a table of which is given at the beginning, and the fortieth of which brings the volume to a close. The substance of this third section is found, much abridged and differently arranged, in the "Institutes of Ghazan Khan, by Capt. Wm. Kirkpatrick," New Asiatic Miscellany, pp. 171—226.

The account of the accession of Ūljāitū, which, according to the table of contents, fol. 408 *b*, should conclude the first volume, is here wanting.

In that portion of this volume which treats of the great Moghul Emperors, from Chinghīz Khān to Ḳūbīlāi Ḳā'ān, tabulated lists of contemporary sovereigns in various parts of the East are introduced from time to time, viz. for the following periods:— A.H. 549—562, fol. 474 *a*; A.H. 563—590, fol. 479 *a*; A.H. 591—599, fol. 487 *b*; A.H. 600—606, fol. 493 *b*; A.H. 607—614, fol. 501 *b*; A.H. 615—624, fol. 521 *b*; A.H. 626—631, fol. 544 *a*; A.H. 632—638, fol. 547 *a*; A.H. 639—643, fol. 577 *a*; A.H. 648—655, fol. 586 *a*; A.H. 658—693, fol. 600 *a*.

That the present MS. was written for Shāhrukh, and during his reign (A.H. 807—850), is distinctly shown by the subscription of the second volume, fol. 403 *a*, in which the transcriber prays that "this history, the like of which was never written, may be blessed to its owner, the Pādishāh of the seven climes, the shadow of God upon earth, Shāhrukh Bahādur," etc. That prince is said to have so highly valued Rashīd-ud-Dīn's work, that he ordered it to be continued to the end of Abu Sa'īd's reign. See D'Ohsson, Hist. des Mongols, p. xlii.

Shāhrukh's seal, with this inscription, من كتب خزانه السلطان الاعظم شاه رخ بهادر, is found impressed in no less than four places, viz. foll. 157 *a*, 524 *a*, 623 *a*, 728 *b*.

By the side of the بسم الله, written in gold at the beginning of the preface of vol. i., fol. 410 *b*, is written in the margin, also in gold, خط بايسنغر. This makes it probable that this Bismillah is a specimen of the penmanship of Bāisunghur, the third son of Shāhrukh, a prince well known for his literary tastes, and who died in his father's lifetime, A.H. 837.

By the side of Shāhrukh's seal, foll. 524 *a*, 623 *a*, and, by itself, in many other places, as foll. 237 *a*, 272 *b*, 307 *b*, 404 *b*, 410 *b*, is found another seal identical in shape and similar in character to the first, with the inscription: حسبى الله ولى الاحسان وانا العبد محمد سلطان. This, no doubt, belonged to Sulṭan Muḥammad, second son of Bāisunghur, who, at the time of Shāhrukh's death, made himself master of 'Irāḳ and Fārs, and who fell in a struggle with his brother Mīrzā Bābar for the empire of Khurāsān, A.H. 855.

In spite of its royal origin, the present copy is far from correct; the proper names

especially are badly treated; they are mostly written without diacritical points, and sometimes omitted altogether, their place being left blank.

At the top of the first page, fol. 3 *a*, is found a short notice of the work written in Turkish, by Muḥammad Rasmī. He states at the end that the present copy had been brought by a bookseller to the imperial camp of Bābā Ṭāghī, where he was staying, in Muḥarram, A.H. 1185, and that, after inspecting it, he wrote in it the above notice as a substitute for the lost preface.

Lower down, and in the margin, is another Turkish note, dated A.H. 1210, and signed 'Ārif . . . , stating that the present MS., having been compared with a copy kept in the imperial palace, was found to have lost a little over a quire (juz).

The last owner was Mr. Rich, who purchased the MS. in Baghdad, 1818, and wrote an account of it on the fly-leaf, fol. 1 *a*. From this we learn that the page of modern writing before noticed, fol. 2 *b*, was transcribed in Aug. 1818, from another copy, in which the life of Ūljāitū was also wanting. Mr. Rich supposed that the seal which has been attributed to Sulṭān Muḥammad, son of Baisunghur, might have belonged to Uljaitū, also called Muḥammad Khudābandah. Hence his erroneous estimate of the antiquity of our copy (A.D. 1314), reproduced by Sir H. Elliot, Bibliographical Index, p. 18, and set aside by Morley, Descriptive Catalogue, p. 6.

Add. 16,688.

Foll. 293; 11 in. by 8¼; 21 lines, 6¼ in. long; written in a bold and distinct Naskhi, probably in the 14th century. [Wm. Yule.]

جامع التواريخ

The latter half of volume i., or Tarikh Mubārak Ghāzānī, corresponding to foll. 561—728 of the preceding copy.

Contents: The second section (Ḳism) of the history of Jūjī Khān, containing an account of his reign, fol. 2 *b*.

Of the third Ḳism, treating of that prince's praiseworthy qualities, sayings, etc., nothing but the heading is found. The same applies to the corresponding section of the following notices, with the exception of that of Ghāzān Khān.

History of Chaghatāi Khān, fol. 8 *a*.

Three pages, foll. 12 *a*—13 *a*, are taken up by the elaborate sketch of a pedigree, in which, however, the names have never been entered. The same may be observed further on, foll. 21 *a b*, 33 *a*, 86 *a b*.

History of Tūlūī Khān, fol. 18 *b*; Mūnggū Ḳā'ān, fol. 32 *a*; Ḳūbilāi Ḳā'ān, fol. 47 *b*; Tīmūr Ḳā'ān, fol. 76 *b*; Hūlāgū Khān, fol. 81 *b*; Abāḳā Khān, fol. 116 *a*; Arghūn Khān, fol. 143 *b*; Kaikhātū Khān, fol. 156 *a*; Ghāzān Khān, fol. 162 *b*.

Reviews of contemporary sovereigns are to be found for A.H. 639—643, fol. 30 *b*, for A.H. 648—655, fol. 45 *a*, and for A.H. 658—693, fol. 72 *b*.

At the end of the history of Ghāzān, fol. 291 *a*, is a curious note, written by a person calling himself "the servant of His Highness, Muḥammad B. Ḥamzah, known as Rashīd-reader, the transcriber of this blessed book," بندهٔ دولت محمد بن حمزه معروف برشيد حوانى كه ناسخ اين كتاب مباركست, who speaks of the author as still occupying the post of Vazīr, مخدوم جهانيان آصف عهد, and of Ūljāitū as the reigning sovereign, پادشاه وقت سلطان سعيد ظل الله تعالى سلطان الجايتو خلد ملكه. After enumerating the three volumes composing the Jāmi' ut-Tavārīkh, which are thus designated, اول اين تاريخ مبارك غازانى دوم تاريخ عالم بنام اولجايتو سلطان سيوم صور الاقاليم ومسالك الممالك ومسافات, he says that, for the sake of those persons who, transcribing the first volume

alone, would wish to have in it a record of the reign of Ūljāitū, he ventures to add it here as an appendix to this book, hoping that this liberty will be condoned. This appendix, which occupies the last three pages of the present MS., contains a short account of Ūljāitū's recall from Khorasan to Tabrīz and of his elevation to the throne.

Rashīd ud-Dīn seems to have adopted the suggestion of his scribe, for in his summary of the contents of the Jāmi' ut-Tavārīkh, Quatremère's edition, p. 56, the first volume is made to conclude with an account of Ūljāitū's accession.

The first two leaves of this MS. and the last three, foll. 2, 3, 291—293, are written by a later hand, in imitation of the old writing. The subscription, in the same handwriting, is dated on the 3rd Zulḥijjah, A.H. 930 (A.D. 1524), and the copyist calls himself محمد بن ابی طاهر بن حسن یعرف بشیر. Foll. 288, 289, are also in a later hand, but not the same as the last.

This text is far more correct than that of the preceding copy, but the diacritical points are frequently left out, chiefly where they are most wanted, namely in the proper names.

A note on the first page, dated apparently A.H. 1022, records the purchase of the MS. for six rupees, which amount has been converted by a later hand into thirty-six.

Add. 18,878.

Foll. 164; 9½ in. by 6¼; 11 lines, 3½ in. long; written in Nestalik, apparently in India; dated September, A.D. 1828, Rabī' I., A.H. 1244.

A portion of volume ii. of the Jāmi' ut-Tavārīkh, containing the following sections:—History of China, fol. 1 *b* (Add. 7628, fol. 23 *a*—336 *b*); History of Europe, fol. 47 *b* (Add. 7628, foll. 362 *a*—374 *b*); History of India, fol. 95 *b* (Add. 7628, foll. 375 *b*—411 *b*).

The text of this fragment is both incorrect and defective. The last section breaks off in the middle of the chapter treating of the prophecies of Shākamūnī.

Add. 7626.

Foll. 167; 10 in. by 7¼; 21 lines, 4⅛ in. long; written in a small and neat Nestalik, with an 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 1004 (A.D. 1595).

[Cl. J. Rich.]

روضة اولي الالباب فى تواريخ الاكابر والانساب

A general history of the world, from Adam to the accession of Sultan Abū Sa'īd, A.H. 717.

Author: Abu Sulaimān Dā'ūd B. Abil-Fazl Muḥammad ul-Banākitī, ابو سلیمان داود بن ابی الفضل محمد البناکتی

Beg. الحمد لله حق حمده . . . اما بعد چون حق تعالی توفیق رفیق این ضعیف

The author, whose name appears as above in the preface, calls himself in another place, fol. 161 *a*, Abu Sulaimān Dā'ūd, surnamed Fakhr Banākitī. He was a poet as well as an historian, and does not fail to give in the present work specimens of his verses in praise of Ghāzān Khān, Ūljāitū, and Abū Sa'īd. We learn from him, fol. 160, 161, that he received from Ghāzān Khān, in A.H. 701, the title of Malik ush-Shu'arā; and that his elder brother, Sayyid Niẓām ud-Dīn 'Alī, son of Maulānā Tāj ud-Dīn Banākitī, was a holy Darvīsh, who stood high in the regard of the Moghul sovereigns, from Abaḳā to Ghāzān, and died in Tabrīz, A.H. 699.

Banākit, from which the above Nisbah is derived, is a town of Māvarā un-nahr, also called Shāsh, and in modern times Tāshkand: see Haft Iḳlīm, Add. 16,734, fol. 605. Fakhr Banākitī is mentioned by Daulatshāh, fol. 114, and by Khwānd Amīr, Ḥabīb us-Siyar,

reign of Khudābandah. Compare Quatremère, Histoire des Mongols, p. xcix., and Hammer, Geschichte der Ilchane, vol. ii., p. 267.

The contents of the present work are given in full by Hammer, Wiener Jahrbucher, vol. 69; Anz. Bl. p. 33; by Morley, Descriptive Catalogue, pp. 25—28; by Sir H. Elliot, History of India, vol. iii., pp. 55—59; and the Persian headings will be found in the Vienna Catalogue, vol. ii., p. 61; see also Dorn, Asiat. Mus., p. 101. The Historia Sinensis, published by Andreas Müller, Berlin, 1677, and wrongly ascribed to Abdallah Beidavi, has been proved by Quatremère, Histoire des Mongols, pp. lxxxv. and 425, to be an extract from the present work.

In a preface dated on the 25th of Shavvāl, A.H. 717, the author says that this history is chiefly derived from the Jāmi' ut-Tavārīkh of Rashīd ud-Dīn. A.H. 717 is frequently mentioned in the course of the work as the current year, as foll. 11 *b*, 117 *a*, etc.; and it appears again in the following line, at the end, as the date of the completion of the work: بسال بزذ و شوال

شد این دفتر تمام از قبل و از قال

This history, which is commonly known as Tārīkh i Banākitī, is divided into nine sections (Kism), as follows:

I. Prophets and patriarchs, from Adam to Abraham, fol. 5 *b*. II. Kings of Persia, from Kayūmars to Yazdajird, fol. 12 *b*. III. Muhammad, early Khalifs, Imāms, Banū Umayyah, and Abbasides, fol. 28 *a*. IV. Kings who reigned in Iran during the time of the Abbasides, fol. 86 *a*. V. Kings and Prophets of the Jews, fol. 95 *a*. VI. History of the Christians and Afranj, fol. 101 *b*. VII. History of the Hindus, fol. 108 *b*. VIII. History of Khitāi, fol. 117 *b*. IX. History of the Moghuls, fol. 124 *b*.

A Persian note at the end relates to the purchase of the MS. in Isfahan, A.H. 1160, by Hājī Mustafā Khān Shāmlū, Persian ambassador in Turkey, for three Tūmāns and five thousand Dīnārs of Tabrīz.

Fol. 166 contains a statement by Muhammad Amīn Zāhid, of Balkh, of the number of persons whom he had gained over to a religious life, consigned to writing by one of his disciples in A.H. 1010.

Add. 7627.

Foll. 185; 10 in. by 6¼; 21 lines, 4 in. long; written in neat Naskhi; dated Haidarābād, Zulka'dah, A.H. 1004 (A.D. 1596).

[Cl. J. Rich.]

Another copy of the same work.

The author's name is here written ابو سلیمان ابن داود بن ابی الفضل محمد بن محمد بن داود البناکتی, and the title روضة لاولی الالباب فی معرفة التواریخ والانساب

Copyist: کیاي الحسینی اللاهجی

Add. 22,693.

Foll. 249; 8½ in. by 6; 21 lines, 4 in. long; written in a small and neat Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 890 (A.D. 1485).

[Sir John Campbell.]

تاریخ گزیده

A general history, from the earliest times to A.H. 730.

Author: Hamdulla B. Abi Bakr B. Ahmad B. Nasr Mustaufi Kazvīnī حمد الله بن ابی بکر بن احمد بن نصر مستوفی قزوینی

Beg. سپاس و ستایش بادشاهیرا که ملك او بی زوالست

Hamd-ullah belonged to an ancient family of Kazvīn, called the Mustaufis, which traced its origin to Hurr B. Yazīd Riyahī. He states, in the last section of the present work, that his great grandfather, Amīn ud-

Dīn Naṣr, after discharging some time the office of Mustaufi of Irak, adopted a religious life, and was slain at the time of the Moghul invasion; he adds that his own brother, Zain ud-Dīn Muḥammad B. Tāj ud-Dīn Abi Bakr B. Zain ud-Dīn Aḥmad B. Amīn ud-Dīn Naṣr, had been deputy comptroller of the Vizārat, نائب دیوان وزارت, under Rashīd ud-Dīn. Besides the Guzīdah, he wrote in A.H. 740 a well known geography entitled Nuzhat ul-Kulūb (Add. 16,736). See Reinaud, Géographie d'Aboulféda, Introduction, p. 155; Hammer, Geschichte der Ilchane, vol. ii., p. 268; and, for the contents of the present work, Haj. Khal., vol. v. p. 79, Hammer, Jahrbücher, vol. 69, Anz. Bl., pp. 33—35, Flügel, Vienna Catalogue, vol. ii. p. 63, Aumer, Munich Catalogue, p. 68, and Elliot, History of India, vol. iii. pp. 60—66.

From a somewhat diffuse preface it appears that the author, having imbibed a taste for historical pursuits in the learned society of his celebrated patron, the great Vazīr Rashīd ud-Dīn Fazl-ullah, had undertaken the composition of a full chronicle in verse, extending from the Hijrah to his own time. Of this he had already written upwards of fifty thousand distichs, and intended to complete it in seventy-five thousand. But he determined in the meanwhile to compile the present abridgment in prose, bringing the history down to the time of composition, A.H. 730.

The preface contains a dedication to the son and successor of his late patron, Khwājah Ghiyās ud-Dīn Muḥammad B. Khwājah Rashīd ud-Dīn Fazl-ullah. Ghiyāṣ ud-Dīn was called to the office of Vazīr after the death of Dimashḳ Khwājah, A.H. 728, and held it till A.H. 736, when he was put to death; see the present MS. fol. 177 *a*, Lubb ut-tavārīkh, Add. 23,512, fol. 105, and Quatremère, Histoire des Mongols, pp. xlvi.—lii. It must be noticed, however, that in the conclusion of Book iv. another patron, Shams ud-Dīn Muḥammad B. Niẓām ud-Dīn ul-Ḥusainī ul-Yazdī, also a Vazīr, is mentioned with great eulogies.

Among many works which the author had consulted for this compilation, he mentions the Jāmi' ut-tavārīkh of Rashīd ud-Dīn as the most important.

The Guzīdah is divided into an Introduction (Fātiḥah), six books (Bāb), and an Appendix (Khātimah), as follows: Fātiḥah, Creation of the world, fol. 5 *a*. Bāb i., Prophets and sages, fol. 6 *a*. Bāb ii., Kings anterior to Islamism, fol. 23 *a*. Bāb iii., Muḥammad, fol. 36 *a*; early Khalifs, fol. 47 *b*; Imāms, fol. 57 *b*; Aṣḥāb and Tābi'īn, in alphabetical order, fol. 59 *a*; Banū Umayyah, fol. 71 *b*; Banū 'Abbās, fol. 82 *a*.

Bāb iv. Kings of the Islamitic period, in the following twelve sections (Faṣl): 1. Banī Lais Ṣaffār, fol. 103 *b*. 2. Samānis, fol. 105 *a*. 3. Ghaznavis, fol. 109 *a*. 4. Ghūris, fol. 113 *a*. 5. Dailamān, fol. 115 *b*. 6. Saljūḳis of Iran, Kirman and Rūm, fol. 121 *a*. 7. Khwārazmshāhis, fol. 137 *a*. 8. Atābaks of Diyārbakr and Fars, fol. 142 *b*. 9. Ismā'īlis of Maghrib and Iran, fol. 144 *b*. 10. Ḳarākhitā'is of Kirman, fol. 150 *a*. 11. Atābaks of Lur Buzurg and Lur Kūchak, fol. 152 *b*. 12. Moghūls, in three sections—Genealogy of the Turkish tribes, fol. 160 *a*. Genealogy of the house of Chingīzkhān, fol. 162 *b*. History of the Moghūls of Iran, foll. 165 *b*—177 *b*.

Bāb v. Imāms and Mujtahids, fol. 217 *b*; Readers of the Coran, fol. 218 *b*; Traditionists, fol. 219 *a*; Shaikhs, in chronological order, ib.; 'Ulama, in alphabetical order, fol. 233 *a*; Poets, similarly arranged, fol. 238 *a*.

Bāb vi. Account of the city of Ḳazvīn. This last section is much abridged in the present copy, as compared with the following. It has been translated by M. Barbier de Meynard in the Journal Asiatique, 5[e] Série, vol. x., pp. 257—295.

Khātimah, a description of an elaborate series of genealogical tables, devised by the

author to illustrate general history. This last section is wanting in this copy.

The present MS. contains an extensive and important addition, inserted between the fourth and fifth books of the original work, foll. 177 *b*—217 *b*. It is a detailed history of the dynasty of the Al i Muzaffar in Kirman, from its origin in A.H. 718 to its overthrow by Tīmūr in A.H. 795. The author, who calls himself Maḥmūd كتبى (without diacritical points), says in a short preamble that, finding the history of that dynasty by Mu'īn ud-Din Yazdī (see Add. 7632) overloaded with metaphors, far-fetched phrases, and wordy eulogies, it seemed to him advisable, while engaged in transcribing the Tārīkh i Guzīdah in A.H. 823, to insert a plain but full record of those princes, whom he had served himself, as his forefathers had done before him for several generations.

In the closing narrative Shāhrukh, who, although then only seventeen years old, played a brilliant part in the conquest of Kirman, is spoken of by the author in the adulatory style due to the reigning sovereign of his day.

Add. 7631.

Foll. 252; 8¼ in. by 6; 25 lines, 3½ in. long; written in a small Turkish Naskhi; dated Muharram, A.H. 924 (A.D. 1518).

[Cl. J. Rich.]

The same work, Tārīkh i Guzīdah.

There are many marginal notes and additions in Persian, Arabic, and Turkish. Some leaves at the end, foll. 247—252, are filled with miscellaneous notices and extracts.

Add. 7630.

Foll. 246; 10 in. by 7; 19 lines, 4⅜ in. long; written in a fair Nestalik; dated Jumādā I., A.H. 1009 (A.D. 1600).

[Cl. J. Rich.]

The same work.

Scribe: هدايت قزوينى

Add. 11,630.

Foll. 301; 9½ in. by 5¼; 21 lines 3¼ in. long; written in small Nestalik, apparently about the close of the 16th century.

The same work.

The margins contain some corrections, notes, and, in some parts, considerable additions. Those of foll. 169—232 especially are covered with extracts, drawn chiefly from Tārīkh i Badā'ūnī. Foll. 292—297 contain some poetical pieces and miscellaneous extracts, and foll. 298—301, a table of the contents of the work, with reference to the folios of this copy.

A note on fol. 2 *a*, records the purchase of the present copy in Kashmīr, A.H. 1076, by Khwājah Muḥammad Naẕr.

Add. 23,499.

Foll. 263; 9½ in. by 7; 21 lines, 4¼ in. long; written in fair Naskhi, with ruled margins, apparently in the 16th century, with the exception of foll. 2—35, and 232—263, supplied by a later hand, probably in the 18th century. [Rob. Taylor.]

The same work.

Egerton 690.

Foll. 198; 10½ in. by 7½; 21 lines, 5 in. long; written in Indian Nestalik; dated Calcutta, Rabī' II., A.H. 1216, July, A.D. 1803.

The same work.

The MS., from which this copy was transcribed, had been written in Aurangābād, A.H. 1093, by Muḥammad Hāshim B. Mīr Muḥammad Ṣāliḥ ul-Khwāfī (the well known historian Khāfī Khān).

On the first page is written "Hen. Geo. Keene, 1803."

Add. 16,696.

Foll. 134; 9 in. by 5; 19 lines, 3 in. long; written in small Nestalik, with ruled margins, apparently of the 16th century.

[Wm. Yule.]

مجمع الانساب

An abridgement of general history from the earliest times to the death of Sultan Abū Sa'īd, A.H. 736.

Author: Muḥammad B. 'Alī B. Muḥammad, محمد بن علی بن محمد

Beg. الحمد لله الذی جعل الحمد مفتاحا لکثره و سیفا للمزید من فضله

This beginning, as well as the whole of the first page, fol. 1 *b*, has been supplied by a later hand.

In a copy belonging to the Asiatic Museum of S. Petersburg, the author is called Muḥammad B. 'Alī B. Muḥammad B. Ḥusain B. Abi Bakr ush-Shabāngāra'ī; see Dorn, Caspia, pp. 108, 166. He was therefore probably a native of Shabāngarah, a district situate between Fars and Kirmān, the chief town of which is Dārābjird; see Ouseley's travels, vol. ii., p. 471. He appears, however, to have dwelt in Luristān, for he professes to have derived his account of that country, not from any book, but from oral information gathered from a number of trustworthy persons; and he shows himself also well acquainted with Hurmūz. He was a poet by profession, for in a Kaṣīdah addressed to Ghiyāṣ ud-Dīn, fol. 86, he says that he had been sending year after year laudatory poems to that Vazīr. He states, however, speaking in A.H. 733, fol. 2 *b*, that although more than forty years of his life were spent, he had done nothing yet to leave a lasting memory behind.

The work begins with two prefaces, which may be called those of the first and second editions. Both, owing to the loss of some leaves, are imperfect in the present copy. The first in point of time, foll. 2, 5—9, is dated A.H. 733. It contains eulogies, in prose and verse, on the reigning sovereign Abu Sa'īd, and on his Vazīr, Ghiyāṣ ud-Dīn Muḥammad B. Rashid ud-Dīn, to whom the work is dedicated. In the second, foll. 3 and 4, the author describes his grief at receiving the intelligence of the premature death of the youthful monarch, and deplores at the same time the loss of his book in the pillage of the late Vazīr's house. (Abu Sa'īd died in A.H. 736, at the age of thirty-six years, and the house of Ghiyāṣ ud-Dīn was plundered after his death, a few months later; see Price's Retrospect, vol. ii., p. 672, and Quatremère, Histoire des Mongols, p. 411.) With reviving hope, however, he resolved to write it afresh. He then greets the access to sovereign power of the Nūyān 'Alā ud-Dīn (a title probably designating Shaikh Ḥasan, grandson of Amīr Chūpān, who is termed further on, fol. 131 *b*, the present master of the world), and praises his Vazīr Maḥmūd.

This second edition was not completed till A.H. 743, for this date appears, fol. 95*b*, as that of the current year.

The division of the work into Kisms, Ṭabakahs, Gurūhs, and Ṭāi'fahs, is extremely complicated; it is, however, but imperfectly carried out, some sections being altogether omitted, while others are too short to be of any use. Some dynasties are only represented by meagre lists of names, and others are summarily disposed of in a few lines.

Contents:—Introduction: Creation of the world, the four elements, construction of the human body, fol. 9 *b*. Account of the inhabited world, the seven climates, and the principal races of mankind, fol. 30 *a*.

Kism I. History of Adam, fol. 40 *b*. Kism II., Ṭabakah 1, Descendants of Shīs (Seth), Kayūmarṣ, 'Ād, Farīdūn, Kayānis, Luhrāspis, fol. 45 *b*.

Ṭabakah 2, in four Gurūhs:—1. Suc-

cessors of Alexander, Ptolemies, Cæsars, Arab kings of Irak and Yaman, Ashkānis, fol. 56 *a*. 2. Sāsanis and Akāsirah, fol. 64 *a*. 3. Dailamis, fol. 78 *a*. Saljūķis, fol. 78 *b*. Malāḥidah, fol. 79 *a*. Khwārazmshāhis, fol. 84 *b*. Ghūris, *ib*. 4. Kings of Shabāngārah, fol. 86 *a*. Atābaks of Fārs, fol. 87 *a*. Kings of Kirmān, fol. 87 *b*. Kings of Shirāz, fol. 88 *b*. Kings of Hurmūz, fol. 91 *a*. Moghuls, in two sections, called Ṭā'ifah :—1. Chingīz and his successors in China down to Ķubilāi Ķā'ān, fol. 95 *b*. 2. Hulāgū and his successors in Īrān down to the death of Abū Sa'īd, fol. 117 *a*.

The history of Luristān, which has been rejected by the author to the end of the work, is wanting in the present copy, with the exception of a few introductory lines, fol. 133 *b*. It is found in a MS. belonging to the Royal Asiatic Society, and described by Morley, Catalogue, pp. 28—30. Other copies are mentioned in Stewart's Catalogue, p. 8, and in the Catalogue of Sir Wm. Ouseley's Collection, No. 335.

Besides the title of مجمع الانساب , which occurs in this copy at fol. 40 *a*, we find that of جامع الانساب , fol. 86 *a*; while a third بحر الانساب is written, apparently by the transcriber, at the end of the volume.

Or. 137.

Foll. 482; 10¾ in. by 7; 17 lines, 4 in. long; written in a large and bold Nestalik, apparently in the 17th century.

[Geo. W. Hamilton.]

تاریخ محمدی

A general history from the time of Muḥammad to A.H. 842, with special reference to India.

Author: Muḥammad Bihāmad-khānī, محمد بهامد خانی

Beg. حمد موفور و ثنای نامحصور بر حضرت با عظمت الوهیت ·

The author's surname is derived from the name of his father, Bihāmad Khān, afterwards Malik ush-Sharķ Malik Bihāmad, respecting whose life we learn from the work itself the following particulars.

He was brought up in the house of Fīrūz Khān B. Malik Tāj ud-Dīn Turk, who was appointed Vazīr by Ghiyāṣ ud-Dīn Ṭughluķ Shāh on his accession, and was slain with that prince, A.H. 791; see Briggs' Ferishtah, vol. I., p. 466. After that event the Vazīr's son repaired to Kālpī (Muḥammad-ābad), where he made himself independent, assuming the name of Nāṣir ud-Dīn Maḥmūd Shāh, and conferred the title of Vazīr on his brother Junaid Khān. Bihāmad Khān, who had passed into the latter's service, distinguished himself as military commander in several campaigns, and as a reward received in fief the town of Īrich in Bundelcund. From this he was ejected, some years later, by the troops of Ibrāhīm Shāh of Jaunpūr, after a desperate struggle, in which the author's mother was slain, and the author himself, then a youth, was severely wounded; but he was subsequently reinstated in his possessions by Mubarah Khān, the son and successor of Junaid Khān. He was still alive in A.H. 842.

The author relates various expeditions, in which he was sent by his father in command of the troops, and achieved brilliant success. He became, however, a Murīd of Shaikh Yūsuf Budah, and a vision, in which Muḥammad appeared to him, decided him to give up the world and embrace a religious life. He then devoted his leisure to the composition of the present work, which he called after the Prophet's name Tārīkh i Muḥammadī, and completed in A.H. 842.

This year is mentioned in some places, as fol. 90 *a*, and 108 *b*, as the date of composi-

tion, but A.H. 839 appears more frequently, especially in the second half of the work, as the current year; see foll. 308 *b*, 312 *a*, 427 *a*.

The following works are enumerated, fol. 481 *a*, as the sources of this compilation: Ṭabaḳāt i Nāṣirī, Tāj ul-Maāṣir, Tażkirat ul-Auliyā, Maṭāliʿ ul-Anvār, Khizānat ul-Jalālī, and Tārīkh i Fīruzshāhī. From A.H. 755, however, where the last-mentioned history comes to a close, the work is original, and, although it principally deals with a local dynasty of little importance, it has the value of a contemporary record, throwing some light on a very obscure period of Indian history.

The author is sparing of dates, but profuse of poetical quotations, although his own verses, which he adduces on every possible occasion, show plainly that he was no poet.

The work is divided into four parts (Kism), the contents of which are as follows:

I. History of Muḥammad, fol. 10 *b*. The trial and anguish of the grave, abode of the soul after death, resurrection and last judgment, fol. 50 *a*.

II. The early Khalifs (Rāshidīn), fol. 74 *b*; the ten blessed Companions (Mubashsharīn), fol. 79 *b*; the Amirs of the Banū Umayyah, fol. 83 *a*; the Abbaside Khalifs down to al-Mustaʿṣim, fol. 90 *a*; Lives of Saints, fol. 109 *a*.

The history of the Abbasides is avowedly taken from the Ṭabaḳāt i Nāṣirī. The last section begins with a notice on Uvais Ḳarnī; in its latter half it relates exclusively to Indian saints, the following forming a consecutive chronological series: Zakariyyā Multānī, fol. 138; Muʿīn ud-Dīn Sijzī, fol. 140; Ḳuṭb ud-Dīn Bakhtiyār, fol. 142; Farīd ud-Dīn (Ganj i Shakar), fol. 144; Niẓām ud-Dīn (Auliyā), fol. 146; Naṣīr ud-Dīn Maḥmūd Audhī, fol. 148; Sayyid Jalāl ud-Dīn Bukhārī, fol. 152; his brother, Sayyid Ṣadr ud-Dīn Rājū, fol. 159; Ikhtiyār ud-Dīn ʿUmar, of Īrich, fol. 161; Jamāl ud-Dīn Shaikh Yusuf Budah بده, of Īrich, fol. 164. The last-named saint, who was the author's spiritual guide, is here stated to have died in A.H. 834.

III. Ṭāhiris, fol. 175 *a*. Sāmānis, fol. 180 *a*. Dailamis, fol. 189 *a*. Subuktigīnis, fol. 192 *b*. Saljūḳis, fol. 207 *b*. Sanjaris, or Atābaks, of Irak, fol. 225 *a*, of Fārs, fol. 230 *a*. and of Nishāpur, fol. 234 *a*, Kurdish kings of Syria, fol. 240 *b*. Khwārazmshāhis, fol. 245 *b*. Shansabānis of Ghūr, fol. 260 *a*, of Ṭukhāristān and Bāmiyān, fol. 289 *b*, of Ghaznīn, fol. 292 *b*.

The last section is brought to a close with the death of Tāj ud-Dīn Yilduz, after which, it is added, Khorasan and Ghaznīn fell under the yoke of the unbelievers, and no further record was available. The entire preceding portion of the third book is stated, fol. 309 *a*, to have been extracted from the Ṭabaḳāt i Nāṣirī.

History of Timur تمر and his successors, namely, Khalīl Sulṭān and Amīr Shāhrukh, fol. 304 *a*. The last-named sovereign, it is said, was still sitting on the throne which he had occupied for nearly forty years, and was recognized by the kings of India as their suzerain.

History of Chingīz, the accursed, and of his successors down to Barakā Khān, also from the Ṭabaḳāt i Nāṣirī, with a short appendix on subsequent Moghul invasions in India, fol. 313 *a*.

IV. Kings of India. The first period, beginning with Ḳuṭb ud-Dīn Aibak ul-Muʿizzī and ending with Nāṣir ud-Dīn Maḥmūd, foll. 330 *b*—358 *b*, is taken from the Ṭabaḳāt i Nāṣirī (Ṭabaḳah xx. and xxi.). In the following eight reigns the author follows the Tārīkh i Fīrūzshāhī of Żiyā ud-Dīn Barnī:—Ghiyāṣ ud-Dīn Balband بلبند, fol. 259 *a*. Muʿizz ud-Dīn Kaiḳubād, fol. 362 *b*. Jalāl ud-Dīn Khiljī, fol. 371 *b*. ʿAlā ud-Dīn Shāh

Khilji, fol. 380 *a*. Ḳutb ud-Dīn Mubārak, fol. 391 *a*. Ghiyāṣ ud-Dīn Ṭughluḳ, fol. 395 *a*. Muḥammad B. Ṭughluḳ, fol. 398 *a*. Kamāl ud-Dīn Fīrūz Shāh, fol. 406 *a*.

Here the author states that Ziya ud-Dīn had recorded the first four years only of Fīrūz Shāh's reign, ending with A.H. 755. For the subsequent period he had to rely on information gathered from trustworthy persons and on his own recollections.

Continuation of Fīrūz Shāh's reign, fol. 409 *b*. Ṭughluk Shah B. Fatḥ Khān B. Fīrūz Shāh, A.H. 790, fol. 417 *b*. Abu Bakr B. Ẓafar Khan B. Fīrūz Shah, A.H. 791, fol. 420 *b*. Nāṣir ud-Dīn Muḥammad Shāh B. Fīrūz Shāh, who ascended the throne in A.H. 794, fol. 423 *b*. In this reign the author gives a rapid sketch of four local dynasties founded by Amīrs of Muḥammad Shāh, and which were represented at the time of composition by Ibrahīm Shāh of Jaunpūr, Aḥmad Shāh of Gujarāt, Sultan Muḥammad, grandson of Khiẓr Khan, of Dehli, and 'Ala ud-Dīn Maḥmud Shāh of Malvah.

'Alā ud-Dīn Sikandar Shāh B. Muḥammad Shah, fol. 431 *a*. Ghiyaṣ ud-Dīn Maḥmūd Shāh B. Muḥammad Shāh, the last king of the race of Fīrūz Shah, fol. 432 *b*. Naṣīr ud-Dīn Maḥmud Shāh B. Fīrūz Khan B. Malik Taj ud-Dīn Turk, fol. 436 *b*. This chief, who held the fief of Kalpī, founded there, in A.H. 792, a Mohammedan city, which he called Muḥammad-ābād, made himself independent after the death of Ghiyāṣ ud-Dīn Maḥmud, and enlarged his dominions by successful wars with his Hindu neighbours. He died in A.H. 813.

His son Ikhtiyār ud-Dīn Abul-Mujāhid Ḳādir Shāh, fol. 446 *b*. At his death, A.H. 835, his three sons fought for the succession, their powerful neighbours, Ibrāhīm Shāh of Jaunpūr and Hūshang of Mālvah, joining in the struggle; the second, Jalāl Khān, was eventually placed on the throne by Hūshang. **Mubārak Khān B. Junaid Khān B. Fīrūz Jang B. Malik Tāj ud-Dīn Turk, fol. 459** *a*. Mubārak Khān had succeeded to his brother Daulat Khān and his father Junaid Khān in the office of Vazīr of the Kālpī state. Dissatisfied with the accession of Jalāl Khān, he repaired to Irich, and made himself independent there in A.H. 839.

Life of Malik ush-Sharḳ Malik Bihāmad, the author's father, fol 467 *a*. The author's exhortation to his son, Nāṣir ud-Dīn Maḥmūd, fol. 476 *a*. The author's account of himself and conclusion of the work, fol. 478 *a*.

Copyist : حافظ بن شریف منصور

A full table of contents, written in the present century, occupies seven pages at the beginning of the MS. There the author is incorrectly called Muḥammad Bahādur Khān.

Add. 7629.

Foll. 482; 11 in. by 6¼; 21 lines, 3⅝ in. long; written in Nestalik, dated Jaunpūr, Zu'l-ḳa'dah, A.H. 1012 (A.D. 1604).

[Cl. J. Rich.]

A general history from the earliest time to the ninth century of the Hijrah.

There is neither preface nor title, and the author's name occurs only incidentally, fol. 349 *b*, where, bringing his history of the rulers of Egypt to a close with the record of a pilgrimage performed by al-Malik un-Nāṣir, A.H. 719, he adds that the works procurable in "this country" (India) did not contain any further account of that dynasty. His name is there written فیض الله زین العابدین بن حسام ضیای الخطیب القضاة صدر جهان, Faiẓ ullah [B.] Zain ul-'ābidīn B. Ḥusām Ziyā,ī, entitled [Ḳāzī] ul-Ḳuzāt Ṣadri Jahān.

From a mention incidentally made by the author, fol. 2 *a*, of the king of his day, whom he calls محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه, it must be inferred that

he lived under Maḥmud Shāh Bīgarā of Gujarāt, who reigned from A.H. 863 to 917. This work is perhaps the history quoted by Firishtah, in his account of the reign of Maḥmūd Shāh, under the title of Ṭabaḳāt i Maḥmūdshāhī. But no portion of the contents of the present volume comes down to that period.

Contents: Maḳālat I., in two Firḳahs. I. Prophets from Adam to Khālid B. Sinān, fol. 1 *b*. II. Kings anterior to Islamism, in four Ṭabaḳahs: 1. Pīshdādis, fol. 37. 2. Kayānis, fol. 40 *b*. 3. Ashkānis, fol. 49 *b*. 4. Sāsānis, fol. 50 *b*. Tubba's of Yaman, fol. 71 *a*. History of Muḥammad, fol. 80 *a*.

Bāb II. The first four Khalifs (Rāshidīn), fol. 158 *a*. Ṭabaḳah: Reign of the Banū Umayyah, fol. 197 *b*. Ṭabaḳah: Khilāfat of the Banū 'Abbās, fol. 235 *b*.

Ḳism iii., which treats of kings posterior to Islamism, contains two Maḳālats. The former comprises the following Ṭabaḳahs: 1. Ṣaffāris, fol. 278 *b* 2. Sāmānis, fol. 281 *a*. 3. Dayālimah, fol. 288 *a*. 4. Subuktigīnis, fol. 292 *b*. 5. Saljūḳis of Iran, Kirman and Rūm, fol. 299 *b*. 6. Khwārazm Shāhis, fol. 318 *a*. 7. Atābaks of Fārs, Irāḳ and Āzarbaijān, fol. 325 *b*. 8. Sultans of Egypt and Syria (the Ayyūbis and their successors down to A.H. 719), fol. 335 *a*. 9. Ismā'īlis of Maghrib and of Īrān, fol. 349 *b*.

The following section, fol. 355 *a*, the first page of which is alone extant, has no rubric. It treats of the origins of the Ghūr dynasty, and contains a reference to the Ṭabaḳāt i Nāṣirī.

The rest of the volume is taken up by biographical notices, arranged under the following classes: Ṭabaḳah 1. Arab poets, with some of the early Persian poets, in chronological order, beginning with Labīd B. Rabī'ah, and ending with Ibn 'Unain, who died A.H. 630, fol. 356 *a*. Many of these notices are extracted from Ibn Khallikān's work. 2. The most eminent Aṣḥāb or Companions of Muḥammad, fol. 382 *b*. 3. The great Tābi'īn, or successors of the Companions, fol. 402 *b*. 4. The 'Ulamā, Lawyers and Shaikhs, in chronological order, beginning with 'Āṣim B. Abi-'n-najūd, the Coran reader, who died A.H. 128, and ending with Ḥakīm Ibrāhīm B. Muḥammad B. Ṭarkhān Suvaidi, who died A.H. 690, fol. 418 *a*.

Scribe: محمد ابن شيخ مظفر ساكن كالپي عرف محمد اباد

Titles written by various hands on the first leaf, such as جامع تاريخ للغازني, جامع التواريخ and تاريخ سر المعاني, are of little authority.

Add. 16,672.

Foll. 235; 15 in. by 9¾; 25 lines, 5¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1031 (A.D. 1622). [WM. YULE.]

روضة الصفا في سيرة الانبيا والملوك والخلفا

A work on general history, from the creation of the world to the author's time.

Author: Muḥammad B. Khāvand Shāh B. Maḥmūd, محمد بن خاوند شاه بن محمود

Beg. زيب فهرست نسخه مفاخرانبياى عالى مكان

The author, so well known under the name of Mīr Khwand, belonged to a family of Sayyids, settled for many generations in Bukhārā. His father, Sayyid Burhān ud-Dīn Khāvand Shāh, a man of great learning and piety, left that place for Balkh, where he died. Mīr Khwānd himself spent most of his life in Herat, and found there a generous patron, Mīr 'Alī Shīr, to whom the present work is dedicated. His grandson, Khwānd Amīr, says that he died in Herat, on the 2nd of Rajab, A.H. 903, at the age of sixty-six, and after an illness of thirteen months. See Ḥabīb us-Siyar, Bombay edition, vol. II., pp. 198, 339.

The Rauẓat uṣ-Ṣafā has been lithographed

in Bombay, A.H. 1271, and in Tehran, A.H. 1270—74. A Turkish translation has been printed at Constantinople, A.H. 1258. Mīr Khwānd and his work have been the subject of numerous notices, among which the following may be specially referred to: S. de Sacy, Notice sur Mirkhond, in his Mémoire sur les Antiquités de la Perse; Jourdain, Notices et Extraits, vol. ix., pp. 117—274; Hammer, Jahrbücher, vol. 69, Anz. Blatt, pp. 37—49; Quatremère, Journal des Savants, 1843, pp. 170—176; Morley, Descriptive Index, pp. 30—38; Elliot, History of India, vol iv., pp. 127—140. For editions and translations of various parts of the Rauẓat uṣ-Ṣafā, see Morley, pp. 35, 36, Elliot, pp. 131—133, and Zenker, vol. i., pp. 104—106, vol. ii., p. 59.

This vast compilation is divided, as stated in the preface, into seven books or volumes, called Ḳism (the last of which was left unfinished), and an Appendix. The first volume, contained in the present MS., comprises, besides the preface and introduction, a history of the Patriarchs and Prophets, and of the early kings of Persia, down to Yazdajird.

The last folio, which contains the subscription, appears to have been transcribed by a later hand from the corresponding leaf of the original MS., which had probably been torn or otherwise damaged.

Add. 26,177.

Foll. 298; 12 in. by 7; 25 lines, 4½ in. long; written in fair Nestalik; dated Rabī' II., A.H. 146 (probably for 1046, A.D. 1636). [Wm. Erskine.]

The first volume of the Rauẓat uṣ-Ṣafā.

Copyist: ابن قاسم ابو الحسن كمره

The first page has been supplied by a later hand.

Add. 26,175.

Foll. 357; 11½ in. by 6½; 23 lines, 4 in. long; written in Nestalik, on blue-tinted paper; dated Zulḥijjah, A.H. 1064 (A.D. 1654). [Wm. Erskine.]

The first volume of the same work.

Copyist: محمد زمان الحسینی سبزواری

Add. 26,176.

Foll. 396; 11 in. by 7¼; 19 lines, 4½ in. long; written in fair Nestalik, probably in the 17th century. [Wm. Erskine.]

The first volume of the same work.

Three leaves at the beginning and three at the end have been supplied by a later hand.

Add. 25,775.

Foll. 436; 10¼ in. by 6; 21 lines, 3½ in. long; written in fair Naskhi, with gold-ruled margins, probably in the 17th century. [Wm. Cureton.]

The first volume of the same work.

The first page has been supplied by a later hand. A few lines at the end are wanting. A modern table of contents, foll. 434—36, has been appended.

This MS. once belonged to Turner Maccan, whose name is written on the first page.

Add. 17,929.

Foll. 348; 11¾ in. by 7; 29 lines, 3⅞ in. long; written in Naskhi, with 'Unvān and ruled margins; dated Jumādā I., A.H. 124 (probably for 1024, A.D. 1615).

The first volume of the same work.

Add. 23,500.

Foll. 254; 11 in. by 6¾; 25 lines, 4¾ in. long; written in fair Nestalik, apparently in the 17th century. [Rob. Taylor.]

The first volume of the same work.

Foll. 1, 4—6, 244—254, have been supplied, apparently in the present century, by 'Abd ur-Raḥīm B. Muḥammad Ardabīlī.

Add. 25,769.

Foll. 344; 12¼ in. by 7¾; 25 lines, 4¼ in. long; written in plain Nestalik, with 'Unvān and gold-ruled margins, dated Sha'bān, A.H. 1051 (A.D. 1641). [Wm. Cureton.]

The second volume of the Rauẓat uṣ-Ṣafā, containing the history of Muḥammad and the first four Khalifs.

Beg. عنوان صحیفه مراداب وفهرست مجموعه سعادات

Copyist: عبد الله ولد صالح محمد

Add. 23,501.

Foll. 541; 11 in. by 6; 21 lines, 3⅝ in. long; written in Naskhi, with 'Unvān and ruled margins; dated Jumādā I., A.H. 1058 (A.D. 1648). [Rob. Taylor.]

The second volume of the same work.

Add. 26,179.

Foll. 446; 15 in. by 9¼; 19 lines, 5½ in. long; written in a large and elegant Nestalik, with 'Unvān and gold-ruled margins; dated Ṣafar, A.H. 1081 (A.D. 1670). [Wm. Erskine.]

The second volume of the same work.

Copyist: مقصود علی شیرازی

Add. 17,930.

Foll. 477; 11¼ in. by 7½; 18 lines, 5 in. long; written in cursive Nestalik; dated Ramaẓān, A.H. 1088 (A.D. 1677).

The second volume of the same work, wanting the first two leaves.

Add. 26,178.

Foll. 324; 12 in. by 7; 25 lines, 4½ in. long; written in plain Nestalik, apparently in the 17th century. [Wm. Erskine.]

The second volume of the same work.

Foll. 38, 39, 124—126, 227 and 320—324, have been supplied by a later hand; a few lines are wanting at the end.

Add. 16,673.

Foll. 407; 15 in. by 9¾; 23 lines, 5¼ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Wm. Yule.]

The second volume of the same work.

The first 34 leaves, foll. 5—37, are in a somewhat later hand.

Prefixed is a tabulated index of contents, written in Naskhi, A.H. 1111 (A.D. 1699), at Indore, by Sayyid Aḥmad.

Add. 25,776.

Foll. 568; 10¼ in. by 6¾; 19 lines, 4 in. long; written in fair Nestalik, probably in the 17th century. [Wm. Cureton.]

The second volume of the same work.

Add. 7643.

Foll. 204; 11½ in. by 7¾; 25 lines, 4¾ in. long; written in fair Naskhi, with ruled margins, probably in the 16th century. [Cl. J. Rich.]

The third volume of the Rauẓat uṣ-Ṣafā, containing the history of the twelve Imams and of the Umayyade and Abbaside Khalifs.

Beg. حمد و ثنای که مسبحان ملاء اعلی از ادای شمه ازان عاجز آیند

The last leaf is in a later handwriting.

Add. 26,180.

Foll. 166; 13¼ in. by 7¼; 30 lines, 4¾ in. long; written in plain Naskhi; dated Ṣafar, A.H. 1023 (A.D. 1614). [Wm. Erskine.]

روضة الصفا

The third volume of the Rauẓat uṣ-Ṣafā.

Copyist: امين الدين حسين ابن مولانا احمد بن مرحوم مغفور مولانا زين الدين على الطبيب الكاشانى

Add. 25,777.

Foll. 186; 12½ in. by 7¾; 21 lines, 5 in. long; written in Nestalik, with ruled margins; dated Sha'ban, A.H. 1065 (A.D. 1655). [Wm. Cureton.]

The third volume of the same work.

Add. 23,502.

Foll. 271; 11 in. by 7; 17 lines, 4¾ in. long; written in cursive Nestalik; dated Jumādā II., A.H. 1081 (A.D. 1670). [Rob. Taylor.]

The third volume of the same work.

Copyist: ابو تراب بن اسد الله الحسينى

Add. 26,181.

Foll. 336; 10¼ in. by 7; 19 lines, 4 in. long; written in cursive Nestalik, probably in the 17th century. [Wm. Erskine.]

The third volume of the same work, wanting about one page at the end.

Add. 17,931.

Foll. 228; 12½ in. by 7; 22 lines in a page. Written in a small and neat Persian Naskhi, probably in the 17th century.

The third volume of the same work, wanting a few lines at the end. Foll. 211—215 have been supplied by a later hand.

One of the notes, written by former owners on the first leaf of this MS., is dated Isfahan.

Add. 7644.

Foll. 208; 15¼ in. by 9½; 25 lines, 5¾ in. long; written in fair Nestalik, with ruled margins; dated Sha'bān, A.H. 1006 (A.D. 1598). [Cl. J. Rich.]

The fourth volume of the Rauẓat uṣ-Ṣafā, containing the history of the dynasties contemporary with the Abbasides, brought down, in the case of the latest of them, to the time of their extinction by Timūr.

Beg. فهرست نسخه سعادات ابدى و ديباجه مجموعه كرامات سرمدى

The dynasties included in this volume, a full detail of which has been given by Morley in his Descriptive Catalogue, pp. 34, 35, are the following:

Ṭahiris, fol. 1 *a*. Ṣaffaris, fol. 3 *a*. Sāmānis, fol. 8 *b*. Ḳābūs B. Vashmagīr and his successors, fol. 23 *a*. Ghaznavis, fol. 25 *a*. Āl i Buvaih, fol. 41 *b*. Isma'ilis of the Maghrib, fol. 52 *b*, and of Iran, fol. 57 *b*. Saljūḳis of Iran, fol. 73 *a*, Kirman and Rūm, fol. 102 *a*. Khwārazmshāhis, fol. 103 *b*. Ḳarākhitais of Kirmān, fol. 128 *b*. Āl i Muẓaffar, fol. 131 *b*. Atabaks of Mauṣil, fol. 177 *b*, Āẕarbāijan, fol. 179 *a*, Fars, fol. 181 *a*, and Lur, fol. 186 *a*. Ghūris, fol. 188 *b*. Slaves of the Ghūris who became kings, fol. 192 *b*. Khiljis, fol. 193 *b*; Shams ud-Dīn Iltatmish and his successors, fol. 194 *b*. Kings of Nimrūz, fol. 196 *a*. Kurts, fol. 197 *a*.

Copyist: شاه محمد ولد حاجى شاه قاسم هروى

Add. 17,932.

Foll. 186; 12½ in. by 7; 30 lines, 4¾ in. long; written in a neat Nestalik, with 'Unvān

and gold-ruled margins; dated Rabī' I., A.H. 1010 (A.D. 1601).

The fourth volume of the same work.

Copyist: شاه قلی بن محمد امین چغتاي

Add. 23,503.

Foll. 304; 11¼ in. by 6½; 22 lines, 4 in. long; written in clear Nestalik, with ruled margins, apparently in the 17th century. [Rob. Taylor.]

The fourth volume of the same work, wanting about three pages at the beginning, and a few lines at the end.

Or. 1114.

Foll. 301; 12½ in. by 8¼; 23 lines, 5½ in. long; written in cursive Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Warren Hastings.]

The fourth volume of the same work, wanting the last page.

Add. 25,778.

Foll. 250; 13½ in. by 9; 23 lines, 5¾ in. long; written in cursive Nestalik, apparently in India, in the 18th century. [Wm. Cureton.]

The fourth volume of the same work, with corrections and additions in the margins.

The last leaf contains a copy of a letter written in Arabic, apparently to some official of the Niẓām. The writer, whose name does not appear, relates his landing in Masulipatam after a distressing voyage of twenty days, and sends greetings to a Major Palmer. He further states that the Navvāb had joined the Mahrattas against Tipū Ṣāḥib, whose death was rumoured.

Add. 26,182.

Fol. 209; 13 in. by 8; 23 lines, 4⅝ in. long; written in a small and neat Nestalik, on English paper, apparently in the 19th century. [Wm. Erskine.]

The fourth volume of the same work.

Add. 17,933.

Fol. 338; 9½ in. by 6¾; 17 lines, 4½ in. long; written in a large Nestalik; dated Rabī' II., A.H. 1023 (A.D. 1614), in the reign of Shāh 'Abbās.

The fifth volume of the Rauẓat uṣ-Ṣafā, containing the history of Chingīz Khān and his successors, down to the time of Tīmūr; see Morley, Descriptive Catalogue, p. 36.

Beg. آرایش دیباجه مناقب و مآثر سلاطین رفیع مقدار

Copyist: حسن ابن حسین الحکیمی الحسینی الطبسی

Or. 1115.

Foll. 191; 13 in. by 9½; 25 lines, 5½ in. long; written in fair Nestalik, with gold-ruled margins, probably in the 16th century. [Warren Hastings.]

The fifth volume of the same work, wanting the first eight leaves.

Add. 23,504.

Foll. 255; 12 in. by 7; 23 lines, 4¼ in. long; written in neat Naskhi; dated Muḥarram, A.H. 1017 (A.D. 1608). [Rob. Taylor.]

The fifth volume of the same work.

Copyist: محمد حسین بن محمد شاه بن صدر الدین الحسینی المرعشی

Add. 9995.

Foll. 222; 11 in. by 8½; 21 lines, 6¼ in. long; written in Nestalik; dated Zul-ka'dah, A.H. 1043 (A.D. 1634).

The fifth volume of the same work.

Copyist: جمی علي جمشيدي

On the fly leaf is impressed the Persian seal of Henry George Keene, whose signature with the date, April, 1802, is found on the next page.

Add. 26,183.

Foll. 299; 11½ in. by 6½; 19 lines, 4¼ in. long; written in Nestalik, probably in the 17th century. [Wm. Erskine.]

روضة الصفا

The fifth volume of the Rauẓat uṣ-Ṣafā.

Add. 27,236.

Foll. 341; 13½ in. by 8; 23 lines, 4¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1017 (A.D. 1608). [Sir John Malcolm.]

The sixth volume of the same work, containing the history of Tīmūr and his successors, down to the death of Sulṭān Abu Sa'īd, A.H. 873.

Beg. جواهر حمد و سپاس و لآلی شکر بیقیاس

This portion is probably the oldest of the work. The author states twice, towards the end, fol. 339, that he was writing in A.H. 879.

Scribe: حسین بن ابو القاسم نائینی من محال دار السلطنة اصفهان

In the latter half of the volume, foll. 214—337, the rubrics have not been entered. On the first leaf is impressed the seal of the Navvāb of the Carnatic, 'Aẓīm ud-daulah, with the date A.H. 1216. Beneath is written: "From His Highness the Nabob of the Carnatic, to John Macdonald Kinneir."

'Aẓīm ud-daulah was appointed Navvāb by English influence in the year 1801. See Mill, History of India, vol. vi., p. 341.

Add. 23,506.

Foll. 273; 13 in. by 7½; 27 lines, 5¼ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1030 (A.D. 1621). [Rob. Taylor.]

The sixth volume of the same work.

The MS. contains ten whole-page miniatures on the following foll.: 22 *a*, 35 *b*, 52 *a*, 70 *b*, 90 *b*, 116 *b*, 152 *b*, 201 *a*, 224 *b*, 254 *a*. They are rather coarsely painted in the Persian style, and represent mostly battle-scenes.

A full table of contents, apparently drawn up for Col. Taylor, is prefixed to the volume, foll. 1—12.

Add. 23,505.

Foll. 370; 12¾ in. by 7¼; 23 lines, 4 in. long; written in neat Naskhi; dated Rabī' II., A.H. 1075 (A.D. 1664). [Rob. Taylor.]

The sixth volume of the same work.

Add. 26,184.

Foll. 425; 11½ in. by 7; 21 lines, 4½ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Rajab, A.H. 1031 (A.D. 1622). [Wm. Erskine.]

The sixth volume of the same work.

The last page, which contains the date of the MS., is apparently a modern transcript of the original subscription.

Add. 17,934.

Foll. 172; 14 in. by 9; 30 lines, 7 in. long; written in cursive Nestalik, apparently in India, in the 18th century.

The sixth volume of the same work, imperfect at beginning and end, and wanting most of the rubrics.

Two leaves are lost at the beginning, four after fol. 2, one after fol. 3, and one after fol. 10. About fourteen leaves are wanting at the end.

Add. 16,676.

Foll. 125; 15 in. by 9½; 21 lines, 6¼ in. long; written in a bold Nestalik, with 'Unvān and gold-ruled margins, apparently in India, in the 17th century. [Wm. Yule.]

The seventh volume of the Rauẓat uṣ-Ṣafā, containing the history of Abul-Ghāzī Sulṭān Ḥusain from his birth to his death, and an account of his sons, brought down to A.H. 929.

Beg. حصول سعادت دارین حمد پرورد کارست

In a short preamble the author, who calls himself Muḥammad B. Khāvand Shāh (i. e. Mīr Khwānd), says that after completing the previous six parts, he decided, by desire of Mīr 'Alī Shīr, to devote a seventh volume to a record of the life and reign of his benefactor, Abul-Ghāzī Sulṭān Ḥusain. This preface, which is also found in an older copy, Add. 7645, may have been written by Mīr Khwānd, but the work itself cannot be ascribed to him. It begins with a short summary of the life of Sulṭān Ḥusain, which is brought down to his death in A.H. 911, i. e. to a period by eight years later than the death of the supposed author. A still later date, A.H. 929, is mentioned in several places, foll. 118 *a*, 124 *b*, etc., as that at which the work was written. Lastly, this so-called seventh volume of the Rauẓat uṣ-Ṣafā agrees word for word, excepting the preamble, with that portion of the Ḥabīb us-Siyar, which treats of Sulṭan Ḥusain's reign; see Bombay edition, vol. ii., pp. 201—374.

Khwānd Amīr says, in the Khulāṣat ul-Afkār, Or. 1292, fol. 394, that, owing to the want of authentic records of the events of Sulṭān Ḥusain's reign, the seventh volume of the Rauẓat uṣ-Ṣafā had been left unfinished, and adds, that he hoped to be able to complete it himself at some future time, if he could obtain the necessary materials.

It may be noticed that in the Bombay edition of the Rauẓat us-Ṣafā the name of Ghiyāṣ ud-Dīn Khondah Mīr خونده میر is substituted in the preface of this seventh volume for that of Mīr Khwānd.

Add. 23,507.

Foll. 80; 12 in. by 8; 19 lines, 5 in. long; written in Nestalik; dated Baghdad, Rabī' I., A.H. 1242 (A.D. 1826). [Rob. Taylor.]

The geographical Appendix, خاتمه, to the Rauẓat uṣ-Ṣafā.

Beg. خاتمه تاریخ روضة الصفا فی سیر الانبیا در بیان بدایع وصنایع ممالك ملك صانعی

In some copies this heading is left out and the text begins with the next sentence: بر رای ارباب خبرت واصحاب بصیرت پوشیده نماند

A statement of the contents has been given by Aumer in the Münich Catalogue, p. 66. A portion of the conclusion of the work, containing a panegyric on Mīr 'Alī Shīr, has been translated by Jourdain in the Notices et Extraits, vol. ix., pp. 125—131, and the same writer shows further on that the Khātimah, although probably the work of Mīr Khwānd, contains some additions of later date, apparently due to Khwand Amīr.

It has been noticed by M. Barbier de Meynard, Journal Asiatique 5e Série, vol. xvi., p. 464, that the account of Herat in the Khātimah is an unacknowledged extract from the history of that city, entitled Rauẓat ul-Jannāt, by Mu'īn ud-Dīn Asfizārī.

Copyist: علی بن محمد

Add. 26,305.

Foll. 148; 7 in. by 4½; 15 lines, 2½ in. long; written in Nestalik; dated Rabī' I., A.H. 981 (A.D. 1573). [Wm. Erskine.]

An imperfect copy of the same Appendix, wanting eight leaves in the beginning, three after fol. 50, two after fol. 61, and seventeen after fol. 144.

On the fly-leaf is found the following title

in the handwriting of Wm. Erskine: "Takvim ul Bildan e Ulugh Beg."

Add. 25,779.

Foll. 114; 8½ in. by 4¼; 19 lines, 2⅞ in. long; written in Naskhi, with ruled margins, probably in the 17th century. [Wm. Cureton.]

روضة الصفا

The same Appendix, also imperfect. It wants three pages at the beginning, and two leaves after fol. 29.

Add. 25,796.

Foll. 130; 10 in. by 5¾; 14 lines, 3⅜ in. long; written in Nestalik, apparently in the 17th century. [Wm. Cureton.]

The same Appendix, wanting the first page. A spurious beginning, supplied by a later hand, is endorsed نسخه طبقات الناظرين تصنيف سيد عبد الله ملتانى

This MS. bears the stamp of General Claud Martin.

Add. 17,935.

Foll 78; 11½ in. by 7; 13 lines 4½ in. long; written in Nestalik, with 'Unvan and gold-ruled margins; dated A.H. 1263 (A.D. 1847).

The same Appendix, with the heading جلد هفتم روضة الصفا

Add. 7642.

Foll. 461; 12¾ in. by 8¼; 29 lines, 4⅞ in. long; written in small and neat Naskhi; with two 'Unvans and gold-ruled margins; dated Rabi' I., A.H. 987, and Zul-ka'dah, A.H. 988 (A.D. 1579—1581). [Cl. J. Rich.]

Volumes I. and II. of the Rauzat us Ṣafa, written by the same hand, and bound in one.

Vol. II. begins fol. 215 *b*.

Copyist: فتح الله بن سلام الله

Or. 1113.

Foll. 517; 13¼ in. by 9¼; 28 and 29 lines, 5⅝ in. long; written in neat Naskhi, with two 'Unvāns and gold-ruled margins, apparently in the 16th century. [Warren Hastings.]

Volumes I. and II. of the Rauẓat uṣ-Ṣafā, written by the same hand, and bound in one. Vol. II. begins fol. 242 *b*.

This MS. appears to have belonged to the imperial library of India: the first page contains several 'Arz-didahs and seals of the reigns of Akbar, Jahangir and Shāhjahān.

Add. 16,674.

Foll. 396; 14⅜ in. by 9¾; 24 lines, 5⅛ in. long; written in small and neat Nestalik, with 'Unvans and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

Volumes III. and IV. of the same work.

The first few lines of the text are written in white on the first two opposite pages, in the centre of a broad and richly illuminated border. The beginning of vol. IV., fol. 173 *b*, is marked by a plainer 'Unvān.

Add. 16,675.

Foll. 339; 14⅜ in. by 9⅜; 29 lines, 5¼ in. long; written in a small and neat Nestalik, with two 'Unvāns and gold-ruled margins; dated Shavvāl, A.H. 1029, and Rabi' I., A.H. 1028 (A.D. 1619—1620). [Wm. Yule.]

Volumes V. and VI. of the same work, the latter beginning fol. 109 *b*.

Copyist: عبد الرحمن

Add. 7645.

Foll. 508; 15¼ in. by 8¾; 29 lines, 5½ in. long; written in fair Nestalik, with four 'Unvāns and gold-ruled margins, apparently about the beginning of the 17th century. [Cl. J. Rich.]

Volumes V.—VII. of the Rauzat us-Ṣafā and the geographical Appendix, beginning respectively on foll. 1 *b*, 151 *b*, 381 *b* and 472 *b*. Vol. VII. is the same as that previously described, Add. 16,676 and begins with the same preface, in which the author calls himself Muḥammad B. Khāvand Shāh.

On the first page of this MS. is impressed the seal of an Amīr of Shāhjahān's court, Ṣafshikan Khān, with the date A.H. 1039, and above it is a note written by him, stating that he presented this volume to his brother Mirzā Ḥasan, in A.H. 1043. Mirzā Lashkarī Riẓavī, who received at the accession of Shāhjahān the title of Ṣafshikan Khān, died in A.H. 1055. See Maāṣir ul-Umarā, Add. 6568, fol. 370.

On the same page is a note, dated A.H. 1105, stating that the MS. was in the handwriting of Sharīf ud-Dīn Ḥāmid Muḥammad.

Or. 1112.

Foll. 604; 15¾ in. by 9¼; 29 lines, 5¾ in. long; written in Nestalik, with three 'Unvans and gold-ruled margins; dated Muharram, A.H. 1056 (A.D. 1646).

[WARREN HASTINGS.]

Volumes I.—III. of the Rauzat uṣ-Ṣafā, written by the same hand, and bound in one; they begin respectively on foll. 1 *b*, 222 *b*, 466 *b*.

Vol. I. must have been written at least a year before the others, for we find on its first page a note stating that it was purchased at Dehli, A.H. 1055, by Muḥammad Ṣāliḥ Ṭabīb Shīrāzī, for 400 rupees.

Add. 5546, 5547.

Two volumes perfectly uniform, containing respectively foll. 267 and 365, 12 in. by 9; 25 lines, 6½ in. long; written in Nestalik by the same hand, apparently in India, in the 17th century. [CHA. HAMILTON.]

Volumes II.—IV. of the same work, viz. vol. II., wanting the last leaf, Add. 5546; vol. III., Add 5547, foll. 1—157, vol. IV., ib. foll. 158—365.

Copyist : جعفر مبر کشمیری

On the first leaf of Add. 5546 are written the names of two former owners, Cha. Hamilton, with the date "Belgram, 1777," and Rob. Watherston.

Add. 25,770—25,774.

Five uniform volumes, containing respectively foll. 113, 135, 133, 189, and 68; 12 in. by 7½; 35 lines, 4⅞ in. long; written by the same hand, in small Nestalik, with 'Unvans and gold-ruled margins, apparently in the 17th century. [WM. CURETON.]

Volumes III.—VII. of the same work.

Volume VII. is simply the history of Sulṭān Ḥusain's reign, transcribed from the Ḥabīb us-Siyar, without any preface. There is nothing to connect it with the Rauẓat us-Safā but the endorsement جلد هفتم. The last three volumes bear evidence of having once been bound together, for a large hole, apparently the work of rats, goes through the back of all three, destroying more or less of the writing.

Add. 26,185.

Foll. 223; 10¾ in. by 6⅝; 21 lines, 4¾ in. long; written in Naskhi; dated Shavvāl, A.H. 1070 (A.D. 1660). [WM. ERSKINE.]

Volume VII. of the same work and the geographical Appendix, the latter beginning fol. 151 *b*.

Volume VII has the preface already described: see Add. 16,676.

Copyist : محمد قلی

Add. 18,540.

Foll. 480; 21 in. by 11¾; 50 lines, 8 in. long; written in a fair Nestalik, by two different scribes, with seven 'Unvans and gold-ruled margins; dated A.H. 1256—1261 (A.D. 1841—1845). [J. H. STERNSCHUSS.]

The Rauzat us-Safā, complete in one volume. This fine and carefully written copy comprises seven parts, namely vols. I.—VI. and the geographical Appendix, which is here entitled vol. VII., جلد هفتم, as follows:—Vol. I. fol. 1 *b*. Vol. II. fol. 91 *b*. Vol. III., fol. 205 *b*. Vol. IV., fol. 255 *b*. Vol. V., fol. 322 *b*. Vol. VI., fol. 376 *b*. Geographical Appendix, fol. 466 *b*.

The name of the first scribe محمد باقر بن محمد اسمعیل المتخلص به نشئه occurs at the end of the first and fourth volumes, and the dates of the first five volumes range from A.H. 1256 to 1258.

The name of the later transcriber محمد الطاهر ابن حاجی میرزا القاسم القزوینی is found at the end of volume VI. with the date A.H. 1260, and also in the final colophon, where it is stated that the whole work was transcribed by order of the noble Sayyid, Ḥājī Mīr Ḥusainā, and completed in Ṣafar, A.H. 1261.

This volume is bound in richly painted and glazed wooden covers. The paintings on the outer sides represent an encounter between a Persian and an Indian army, led by their respective kings; those on the inner sides, horsemen, apparently Kajar princes, hunting the lion, the boar and the gazelle.

Add. 16,677.

Foll. 166; 12½ in. by 7; 23 lines, 4¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Zul-Ḥijjah, A.H. 1018 (A.D. 1610). [Wm. Yule.]

This MS., although written by one hand, and having all the appearance of a continuous text, is made up of three detached portions of the Rauzat us-Safā.

I. Foll. 1—19. Geographical Appendix, from the beginning to the middle of the chapter on islands.

II. Foll. 20—41. Another fragment of the same Appendix, from the beginning of the second climate to the end of the account of Shāhrukh's embassy to China.

III. Foll. 42—166. A fragment of vol. iii., from the rising of Mukhtār at Kūfah, A.H. 64, to the end of the volume.

Or. 1292.

Foll. 406; 9¼ in. by 6½; 21 lines, 4 in. long, in a page; written in a small and neat Naskhi, with 'Unvān, gold-ruled margins and gold headings; dated Ramaẓān, A.H. 917 (A.D. 1511).

خلاصة الاخبار فی بیان احوال الاخیار

An abridgment of general history from the creation of the world to A.H. 985.

Author: Ghiyās ud-Dīn B. Humām ud-Dīn, surnamed Khwānd Amīr, غیاث الدین بن همام الدین الملقب بخواند امیر

Beg. خلاصه کلمات راویان انبیاء عالیمقدار

European writers agree in calling Khwānd Amīr the son of Mīr Khwānd. This is nevertheless an error. He says himself in his Ḥabīb us-Siyar (Bombay edition, vol. ii., p. 198), that the great historian was his maternal grandfather, and, if such testimony needed confirmation, it would be found in the concurrent statements of contemporary writers, as Sām Mīrzā, Tuḥfah i Sāmī, Add. 7670, fol. 63 *a*, and Amīn Rāzī, Haft Iḳlīm, Add. 16,734, fol. 591 *a*. He was born in Herat, A.H. 879 or 880, and found, like his grandfather, a kind patron in Mīr 'Alī Shīr. After many years spent in literary pursuits in his native city, and afterwards in Basht, a village of Gharjistān, he repaired in A.H. 934 to India, where he was favourably received by Babar and held in high honour by his successor Humāyūn; he died in Gujarāt, A.H. 941. His last work, Humāyūn Nāmah, comes down to the end of A.H. 940. His son served under Akbar, who gave

him the title of Sayyid 'Abd Ullah Khān. Khwānd Amīr's life has been very fully told by Quatremère, Journal des Savants, 1843, pp. 386—394, and by Elliot, History of India, vol. iv., pp. 141—145, and v., p. 116; see also Reinaud, Biogr. Univ., under Khondemyr. For the contents of the present work compare Morley, Descriptive Catalogue, pp. 38—42, and the Vienna Catalogue, vol. ii. p. 68. A considerable portion of the Khulāṣat ul-Akhbār has been translated by Major David Price in his Retrospect of Mohammedan History.

The author says in the preface that his literary pursuits had gained for him the notice and kind encouragement of Mīr 'Alī Shīr, who in A.H. 904 placed all the historical works of his library at the disposal of the youthful student. He immediately set about abstracting their contents, and condensing them in the present epitome, which he dedicated to his noble patron. He states at the end that he had performed that task in the space of six months. Although the history proper in the Khulāṣat ul-Akhbār comes to a close with the second accession of Sulṭān Ḥusain in A.H. 875, some notices relating to the sons of Abu Sa'īd, foll. 374—5, are brought down to A.H. 905, which is stated in several places, foll. 374, 375, 391, to be the year in which the work was written.

It is divided into a Muḳaddimah, ten Maḳālahs, and a Khātimah, as follows:—Muḳaddimah; creation of the World, fol. 3 *a*. Maḳālah I. Prophets, fol. 5 *a*. II. Philosophers, fol. 51 *a*. III. Early kings of Persia, fol. 54 *b*. Arab kings, viz., Lakhmis, Ghassānis, Ḥimyaris, fol. 79 *a*. IV. Muḥammad, fol. 90 *a*. V. The first Khalifs (Rāshidīn) and the twelve Imāms, fol. 122 *a*. VI. The Umayyades, fol. 146 *b*. VII. The Abbasides, fol. 169 *b*. VIII. Ṭāhiris, fol. 202 *a*. Saffāris, fol. 203 *b*. Sāmānis, fol. 204 *b*. Āl i Buvaih, fol. 210 *a*. Ḳābūs B. Vashmagīr, fol. 215 *a*. Ghaznavis, fol. 216 *a*. Ismā'īlis of Maghrib, fol. 222 *b*, of Iran, fol. 225 *b*. Saljūḳis, fol. 229 *a*. Khwārazmshāhis, fol. 244 *a*. Atābaks of Mauṣil, Āẕarbāijān, Fārs, and Luristān, fol. 254 *b*. Karākhitāis, fol. 259 *b*. Āl i Muzaffar, fol. 261 *b*. Sarbadārs, fol. 274 *b*. Ghūris, fol. 277 *b*. Slaves of the Ghūris, fol. 279 *b*. Kings of Sīstān, fol. 281 *a*. Kurts, fol. 281 *b*. IX. Chingīzkhān and his successors, fol. 286 *a*. X. Tīmūr and his successors, down to A.H. 875. Khātimah; description of Herat, and biographical notices on eminent contemporaries, fol. 382 *b*.

Copyist: شمس الدين محمد الكاتب

Add. 19,626.

Foll. 390; 11 in. by 6¼; 23 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [Sam. Lee.]

The same work.

On the first page is found the name of Dr. Woodburn, with the date "Surat 1782."

Add. 25,780.

Foll. 200; 11 in. by 6¾; 19 lines, 3¾ in. long; written in Nestalik, with ruled margins, probably in India, in the 17th century. [Wm. Cureton.]

The latter part of the same work, beginning in the middle of the account of the Khwārizmshāhi Dynasty, Maḳālah VIII.

The fly-leaf contains the name of Francis Gladwin and William Moorcroft, of Hajeepoor.

Add. 25,781.

Foll. 267; 12½ in. by 7½; 20 lines, 5¼ in. long; written on English paper, apparently in India, about the close of the 18th century. [Wm. Cureton.]

The latter half of the same work, beginning with the heading of Maḳālah VIII. On the fly-leaf is found the name of William Francklin, with the date A.D. 1813.

Add. 23,508.

Foll. 315; 11¾ in. by 7¼; 22 lines, 4¼ in. long; written in fair small Nestalik; dated Rabī' I., A.H. 1025, and Jumādā II., A.H. 1027 (A.D. 1616—1618). [Robt. Taylor.]

حبيب السير فى اخبار افراد البشر

A work on general history, from the earliest times to A.H. 930, by the same author, viz., Ghiyāṣ ud-Dīn B. Humām ud-Dīn, called Khwānd Amīr, غياث الدين بن همام الدين المدعو بخواند امير

Beg. نطابق اخبار لآلى نثار انبياء عاليمقدار

We learn from the preface that this compilation was undertaken at the request of the author's patron, the Sayyid Ghiyāṣ ud-Dīn Muḥammad B. Yūsuf ul Ḥusainī. It is stated in another part of the work that this Ghiyāṣ ud-Dīn had been selected by Sulṭān Ḥusain for the mastership of one of the Madrasahs of Herat, and was treated with great favour by that Sultan's successors, Badī' uz-zamān and the Uzbak Shaibānī Appointed Kāẓī of Khorasan and civil administrator of Herat by Shāh Isma'īl Ṣafavī, he was treacherously put to death in A.H. 927 by Amīr Khān, who governed the province in the name of Prince Ṭahmasp.

Khwānd Amīr proceeds to say that he was engaged on the first volume of his work when he thus lost his patron, and such was then the disturbed state of Herat, that he had given up all hopes of completing it, when order was restored by the arrival of the new governor, Dūrmish Khān, who was sent in the same year by the Shāh, and who confided the civil administration to Karīm ud-Dīn Khwājah Ḥabīb ullāh. The latter, a man of great learning and much versed in history, and who is referred to in the conclusion of the Ḥabīb-us-Siyar under the name of his native place, Sāvah, received the author kindly and encouraged him to resume his interrupted labours.

From the conclusion of the fourth chapter of vol. iii. (Add. 6532, fol. 109 *a*) it appears that the author brought his account of the reigning sovereign, Shāh Ismā'īl, to a close in the month of Rabī' I., A.H. 930 (a few months before Shāh Ismā'īl's death). At the end of the geographical Appendix the same date, A.H. 930, is given in two different chronograms, for the completion of the whole work. Some verses follow in praise of the author's patron, in which it is said that the work was called Ḥabīb us-Siyar after his name.

The Ḥabīb us-Siyar has been printed in Tehran, A.H. 1271, and in Bombay, A.H. 1273. The contents have been fully described by Morley, in his Catalogue, pp. 42—50. Compare Quatremère, Journal des Savant's, 1843, pp. 386—394; Elliot, History of India, vol. iv., pp. 154—158; Aumer. Munich Catalogue, pp. 75—78; Flugel, Vienna Catalogue, vol. ii., p. 393; and Ḥaj. Khal., vol. iii., p. 14.

The work is divided into three volumes (Mujallad), each subdivided into four chapters (Juz).

The present MS. contains the first volume.

Contents: Preface, fol. 1 *b*. Introduction (Iftitāḥ), creation of the World, fol. 7 *a*. Juz 1. Prophets and Sages, fol. 9 *b*. Juz 2. Kings of Persia and Arabia before Muḥammad, fol. 97 *b*. Juz 3. Muḥammad, fol. 153 *b*. Juz 4. The first four Khalifs, fol. 244 *b*.

Copyist: ابن هدايت الله شكر الله خطيب ادبب لباسانى

Add. 27,237.

Foll. 515; 9 in. by 5¾, 19 lines, 3½ in. long; written in neat Nestalik, with four 'Unvāns and gold-ruled margins; dated Rajab, A.H. 1005 (A.D. 1597).

[Sir John Malcolm.]

The second volume of the same work, divided into four Juz, as follows: 1. The twelve Imāms, fol. 1 *b*. 2. The Banu Umayyah, fol. 91 *b*. 3. The Abbasides, fol. 169 *b*. 4. The following dynasties: Ṭāhiris, Ṣaffāris, and Sāmānis, fol. 277 *b*. Ghaznavis, fol. 292 *b*. Kings of Ṭabaristān, fol. 315 *b*. Kings of Māzandarān, fol. 329 *a*. Āl i Buvaih, fol. 333 *a*. Aulād i Ziyār, fol. 346 *a*. Ikhshīd, fol. 353 *b*. The Ismā'ilis of Maghrib, fol. 355 *a*, and of Iran, fol. 363 *b*. Saljūḳis, fol. 379 *b*. Saljuḳis of Kirman and Rum, fol. 427 *b*. Kings of Mauṣil and Syria, fol. 431 *a*. Atābaks of Mauṣil, fol. 433 *b*, Āzarbāijān, fol. 438 *a*, Fārs, fol. 440 *a*. Kings of Spain, Ifrīḳiyyah and Maghrib, fol. 447 *a*. Āl i Ayyūb, fol. 457 *a*. The Ghūris, fol. 468 *b*. Slaves of the Ghūris and kings of Dehli, fol. 475 *a*. Kings of Sīstān, fol. 482 *b*. Khwārazmshāhis, fol. 484 *a*.

Copyist: حسین بن مظفر بن محمود خاتونابادی

Add. 17,925.

Foll. 585; 15½ in. by 10; from 25 to 29 lines, 5¾ in. long; written in small Nestalik, with ruled margins; dated Rabī' I. and Ramazān, A.H. 1022, (A.D. 1613).

Volume III. of the same work, containing four Juz and an Appendix, as follows:

I. The Khans of Turkistān. Chingīz Khān and his descendants in Iran and Turan, fol. 1 *b*—101 *a*.

II. Mamlūk kings of Egypt, fol. 147 *b*. Karākhitā'is of Kirman, fol. 154 *b*. Āl i Muzaffar, fol. 157 *a*. Atābaks of Luristān, fol. 179 *b*. Kings of Rustamdār and Māzandarān, fol. 180 *b*. Sarbadārs, fol. 191 *a*. Kurts, fol. 195 *a*.

III. Tīmūr and his descendants, fol. 202 *b*. This section closes with an account of the sons of Sulṭān Ḥusain, which is brought down to the time of writing, *i. e.* A.H. 929.

IV. The History of Shāh Ismā'īl Ṣafavī, brought down to A.H. 930; fol. 469 *b*.

Conclusion (Ikhtitām); description of the inhabited quarter of the globe and its curiosities, fol. 555 *a*. This last section is to some extent identical with the Khātimah of the Rauẓat uṣ-Ṣafā, which, as stated above, has been partly written by Khwānd-Amīr. In the present copy it wants a few lines at the end.

Foll. 101—147 contain a duplicate copy of the latter portion of Juz II., with an additional chapter not found in other copies. This chapter, which is inserted between the account of the Atābaks of Luristān and that of the kings of Rustamdār, foll. 103 *a*—120 *a*, is headed ذکر ملوك هندوستان, and treats, at some length, of the kings of Dehli, from the accession of Ghiyāṣ ud-Dīn Balban to the reign of Fīrūz Shāh B. Rajab. The latest date mentioned is A.H. 764, and the last event is the dismissal of Jam Jūnah to his government in Sind, which is said to have taken place a few years later; see Briggs' Firishtah, vol. i., p. 455, vol. iv., p. 424. The author states here that this account of Fīrūz Shāh's reign, down to his war with Shams ud-Dīn Ilyās, is extracted from the Tārīkh i Fīruzshāhī of Ziyā Barnī, and the remainder from a Risālah, written by Fīrūz Shāh himself, adding that he had been unable to procure any further information.

A note written on fol. 202 *b*, states, that in A.H. 1215, this MS. became the property of Muḥammad Riẓā B. 'Abd ur-Rashīd in Shīrāz.

Add. 16,678, 16,679.

Two uniform volumes containing respectively foll. 496 and 497; 15¼ in. by 8¾; 28 lines, 5¾ in. long; written in cursive Nestalik, with 'Unvans and gold-ruled margins, apparently in India; dated A.H. 1104 (A.D. 1692—3). [Wm. Yule.]

حبيب السير

The same work complete.

Add. 16,678 contains volumes i. and ii., the second beginning on fol. 241 *b*. Eight leaves at the end are occupied by a full table of contents, written in A.H. 1217.

Add. 16,679 contains the four Juz of volume iii. and the Conclusion, beginning severally on foll. 2 *b*, 77 *b*, 127 *b*, 372 *b* and 438 *b*.

Both volumes bear the seal of an Amīr of the Court of Dehli, Muzaffar 'Alī Khān, servant of Shah 'Alam Pādishāh Ghāzī, with the date A.H. 1123.

Add. 6559.

Foll. 290; 11¾ in. by 7¼; 25 lines, 4¾ in. long; written in a neat Nestalik, with 'Unvān and gold-ruled margins, probably in the 16th century. [J. F. Hull.]

The first volume of the Ḥabīb us-Siyar, with marginal corrections. The four Juz begin respectively on foll. 18 *a*, 89 *a*, 137 *a*, 222 *a*.

On the first page is a note stating that this volume was bought, together with two others in the same handwriting, by Ya'ḳūb Beg Chaghatāi out of the estate of the late Sharī'at Khan, in Shāhjahānābād, A.H. 1139. On the same page is impressed the official seal of Mr. James Grant, with the date 1193 of the Bengal æra.

A very full index of contents, neatly drawn up in tabular form, probably in the 18th century, is prefixed to the MS., foll. 1—10.

Add. 6560.

Foll. 483; 11¾ in. by 7¼; 25 lines, 4¾ in. long; written in a straggling Indian Nestalik; dated Rajab, A.H. 1195 (A.D. 1781). [J. F. Hull.]

The second volume of the same work.

The four Juz begin respectively on foll. 11 *a*, 78 *b*, 149 *a*, 256 *b*.

The first nine leaves contain a full table of contents.

This volume bears, like the preceding and the two following, the seal of Mr. James Grant.

Add. 6561.

Foll 569; 11¾ in. by 7¼; 25 lines, 5 in. long; written in Nestalik, apparently in India, in the 18th century. [J. F. Hull.]

The first three Juz of volume iii. of the same work, beginning respectively on foll. 8 *b*, 143 *a*, 228 *b*.

Scribe: محمد قايم ساكن ديوپاره

A full table of contents, written by the same hand as the text, occupies the first seven leaves.

Add. 6562.

Foll. 162; 11¾ in. by 7½; 25 lines, 4¾ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [J. F. Hull.]

The fourth and last Juz of the same volume iii., and the Conclusion, beginning respectively on foll. 5 *b*, and 118 *a*.

At the end is a versified chronogram, in the hand of the transcriber. It is headed تاريخ ولادت مخدوم زاده ميرزا جمشيد, and relates to the birth of a child in A.H. 993, a date probably posterior to that of the transcription.

Prefixed is a table of contents, foll. 1—4, uniform with that of Add. 6559, and written by the same hand.

Add. 22,692.

Foll. 361; 11 in. by 7; 23 lines, 4⅝ in. long; written in Nestalik, apparently in the 17th century. [Sir John Campbell.]

The first volume of the same work. The four Juz begin respectively at foll. 11 *b*, 113 *a*, 179 *b*, 277 *b*.

The first page, a few lines at the bottom of fol. 360, and the last two pages, fol. 361, have been supplied by another hand in A.H. 1207.

Add. 17,924.

Foll. 397; 10 in. by 5½; 23 lines, 3⅝ in. long; written in Nestalik, probably in the 17th century.

The first volume of the same work, imperfect. It wants three pages at the beginning, and about sixteen at the end (Bombay edition, vol. i., pp. 77—84). Moreover, about eight pages of the preface, containing the praises of the author's patron, Ḥabīb-ullah, have been left out by the transcriber. The four Juz begin severally on foll. 8 *a*, 121 *a*, 198 *a*, and 309 *b*.

At the top of the first page is impressed the seal of Abu Muhammad Naṣīr ut-Tabrīzi, with the date A.H. 1118.

Add. 23,509.

Foll. 197; 11 in. by 6½; 25 lines, 4 in. long; written in a neat Nestalik, with 'Unvān and gold-ruled margins, dated Sha'bān, A.H. 1011 (A.D. 1603). [Rob. Taylor.]

Juz 2—4 of the same first volume, beginning respectively at foll. 2 *b*, 51 *b*, 133 *b*.

An Arabic note on the first page states that this volume was purchased, A.H. 1213, of Ḥāji Ḥusain Gul-khor of Iṣfahān.

Add. 7640.

Foll. 207; 15 in. by 9½; 31 lines, 6⅜ in. long; written in large Nestalik, with ruled margins, apparently in the 17th century. [Cl. J. Rich.]

The second volume of the same work, with marginal notes and corrections. The four Juz begin respectively on foll. 1 *b*, 36 *b*, 64 *b*, 107 *b*.

An old folioing, which begins at 195, shows that this second volume was once bound up with the first.

At the end is a note stating that this MS. was purchased in Herat, A.H. 1106.

Add. 26,186.

Foll. 196; 11¾ in. by 6¼; 17 lines, 4¼ in. long; written in Nestalik; dated Shavvāl, A.H. 1009 (A.D. 1600). [Wm. Erskine.]

The fourth Juz of volume iii. of the same work, and the cosmographical Conclusion. The latter begins on fol. 163 *b*.

The first page has been supplied by a later hand.

Add. 7641.

Foll. 151; 12 in. by 7; 23 lines, 4¼ in. long; written in neat Nestalik, with ruled margins, dated A.H. 1026 (A.D. 1617. [Cl. J. Rich.]

The fourth Juz of the same volume iii., and the cosmographical Conclusion, the latter beginning on fol. 111 *b*.

Scribe: ابن ابو القاسم محمد صالح نیوانی

On the margins of foll. 125 *b*, 148 *b*, and 149 *a*, there are some notes in Shikastah, relating to a plague and other occurrences at Baghdad and Karbalā, in A.H. 1216—1218.

Add. 23,510.

Foll. 328; 11½ in. by 7; 25 lines, 4¼ in. long; written in fair Nestalik; dated Jumādā II., A.H. 1051 (A.D. 1641). [Rob. Taylor.]

The last two Juz of the same volume iii., beginning respectively on foll. 1 *b* and 230 *a*.

Copyist: عبد الرشید ابن جانی بیلدی

Add. 23,511.

Foll. 241; 10½ in. by 7¼; 17 lines, 4½ in. long; written in Nestalik, dated Jahāngīrnagar, Rajab, A.H. 1227 (A.D. 1812)
[ROB. TAYLOR.]

حبيب السير

The fourth Juz of volume iii., and the cosmographical Conclusion, the latter beginning on fol. 176 *b*.

Copyist: محمد حسين

Add. 7639.

Foll. 386; 13 in. by 7½; 23 lines, 4¼ in. long; written in Nestalik, dated Charpadkān, Rabi' II., A.H. 1031, and Sha'bān, A.H. 1032 (A.D. 1622—1623). [Cl. J. RICH].

Three detached portions of the Ḥabīb us-Siyar, as follows:—

1. The first half of volume i., breaking off, fol. 139 *a*, in the midst of the account of the Ḥimyarite king, Zu-Nuvās (Bombay edition, vol. ii. p. 56).
2. The fourth Juz of volume ii., fol. 140 *b*.
3. The first Juz of volume iii., fol. 291 *b*.

Copyist: برجعلی چرپادقانی در دار الموحدین جرپادقان

A note on the first page states that this MS. was bought in Ispahan, A.H. 1160, by Ḥaji Muṣṭafa Khan Shāmlu, Persian Ambassador to Turkey.

Add. 6934.

Foll. 376; 12 in. by 7½; from 18 to 20 lines, 4 or 5 in. long; written on one side of the paper only, by the Rev. J. Haddon Hindley. The paper is water-marked 1814.

The history of Hūlagū Khan and his successors down to Abū Sa'id, from the first Juz of volume iii. of the Ḥabīb us-Siyar (Bombay edition, p. 53—118).

Add. 6935.

Foll. 173; 9 in. by 7; from 13 to 15 lines, about 4 in. long; written by the same hand as the preceding, on paper water-marked 1813.

The latter portion of the same Juz, from the accession of Arpah Khān to the end. (Bombay edition, pp. 126—141.)

Add. 26,188.

Foll. 353; 10¾ in. by 6½; 19 lines, 3⅝ in. long; written in large Nestalik, apparently in India, in the 17th century.
[WM. ERSKINE.]

تاريخ ابو الخيرخاني

A work on general history from the creation of the world to the 10th century of the Hijrah, closing with a detailed account of the reign of Abul-Khair, Khān of Ḳipchāḳ.

Author: Mas'ūdī [*sic*, for Mas'ūd] B. 'Uṣmān Kūhistānī, مسعودی بن عثمان کوهستانی

In a long and wordy preface, the first page of which is wanting, the author expatiates on the praises of his sovereign, Abul-Ghāzī Sulṭān 'Abd ul-Laṭīf Bahādur Khān, who, although young in years, was leading a life of austere piety and devotion to his people's welfare, and by whose commands he had written the present work.

The Uzbek 'Abd ul-Laṭīf Khān, son of Kūchkūnji, succeeded to his brother Abd Ullah on the throne of Māvarā an-Nahr in A.H. 947, and died A.H. 959. See Jahān-ārā, Or. 141, fol. 159; Lubb ut-Tavārīkh, Add. 23,512, fol. 168; and Rauẓat uṭ-Ṭāhirīn, Or. 168, fol. 365.

The founder of the Uzbek Dynasty, Abul-Khair B. Daulat Shaikh Oghlan, from whose name the title of the work is derived, was a descendant of Jūjī, son of Chingīz Khān. He added Khwārazm to his hereditary estate

of Ḳipchāk in A.H. 839, and died, as stated in the present work, in A.H. 874. See Senkowski, Supplément à l'histoire des Huns, p. 18; De Guigues, vol. iv. pp. 432—35; Hammer, Geschichte der Goldenen Horde, p. 397; Erskine, History of India under Baber, vol. i., p. 29; and Abulgasi, Histoire Généalogique des Tatars, Leyde, pp. 499—514.

The work is written in a florid prose, freely interspersed with verses; it is much wanting in historical precision, and contains no reference to the author's sources. Its latter portion, which relates to the little known Uzbek Dynasty, but is imperfect in the present copy, alone gives it some value.

Contents: Preface, fol. 2 *a*; creation, Prophets and ancestors of Muḥammad, fol. 11 *b*; Life of Muḥammad, fol. 28 *a*. Ṭabakah 1. The early Khalifs and the twelve Imāms, fol. 34 *b*. Ṭabaḳah 2. Banū Umayyah, fol. 55 *a*. Ṭabaḳah 3. The Abbaside Khalifs, fol. 57 *a*; The early kings of Persia from Kayūmars to Yazdajird, fol. 77 *b*. This section is made up to a great extent of extracts from the Shahnāmah. Ṣaffaris, fol. 170 *b*; Sāmānis, fol. 172 *b*; Ghaznavis, fol. 173 *b*; Saljūḳis, fol. 189 *b*; Chingīz Khān and his successors, down to the accession of Tīmūr Ḳa'ān in A.H. 694; Hulāgū Khān and his successors, fol. 272 *a*.

This last section breaks off on fol. 321 *b*, in the account of the defeat of Sultan Aḥmad Jalāir by the Turkoman Ḳarā Yūsuf, near Tabrīz (A.H. 813; see Price's Retrospect, vol. iii. p. 513).

The last heading is كفتار درانجام كار احمد جلاير و كشته شدن او بدست قرايوسف تركمان

The remainder of the volume is taken up by the history of Abul-Khair Khān. It begins abruptly on fol. 322 *a*, in the midst of the account of a battle, in which Muṣṭafā Khān was routed by Abul-Khair Khān, and is said to have lost 4500 men. The next section relates to Abul-Khair's expedition against the fortress of Ṣīghnāk صغناق, where he spends the winter, and receives in the following spring intelligence of the death of Shāhrukh (A.H. 850). In the next following pages the author dwells at some length on the conflicts that ensued upon the death of Ulugh Beg, the arrival of Abu Sa'īd Mīrzā at the Khān's court, and the latter's march upon Samarḳand, in A.H. 855, in support of Abū Sa'īd's claim (see Price's Retrospect, vol. iii. p. 576), and, after going rapidly over the latter part of Abul-Khair's reign, he brings the narrative to a close, fol. 349, with the record of Abul-Khair's death in A.H. 874, at the age of fifty-seven. Here follows an enumeration of his children, and a short sketch of those of his descendants who reigned in Samarḳand and Khorasan. These last are—

His grandson Muḥammad Shaibānī Khān, who ascended the throne in Samarḳand, A.H. 906, and fell in an encounter with Shāh Ismā'īl, A.H. 916; Abul-Khair Khān Sīvinj, سونج, son of Abul-Khair Khān, who came from Tāshkand to seize upon Samarḳand after his nephew's decease, but resigned it some years later to his elder brother, Abul-Manṣūr Kūchkūnjī Khān, whose reign lasted about twenty years; the latter's eldest son, Sulṭān Abū Sa'īd Bahādur, who died young, after a reign of three years; Abul-Ghazī 'Abd ul-Laṭīf Bahādur Khān, who was Amīr of Ūratapā, and by whose order the present work was written, succeeds to his brother in Samarḳand, while another brother 'Abd Ullah Sulṭan is proclaimed in Turkistān. As the latter, who died, after a reign of six months, in A.H. 947, is here spoken of as still reigning, it must be inferred that the author was writing before that date. The above account appears to refer exclusively to the principality of Samarḳand; it differs materially from the order of succession recorded in the Lubb ut-

Tavārīkh, Jahānārā, and Rauẓat uṭ-ṭāhirīn, which is as follows: Kūchkunjī, A.H. 916—936. Abū Sa'īd B. Kūchkunjī, A.H. 936—939. 'Ubaid Khān B. Maḥmūd Sultān B. Abul-Khair, A.H. 939—946. 'Abd Ullah B. Kūchkunjī, A.H. 946—947. 'Abd ul-Laṭīf B. Kūchkunjī, A.H. 947—959.

At the end of this volume, fol. 352 *a*, the descent of Abulkhair Khān from Chingīz Khān is set forth as follows:—

ابو الخير خان بن دولت شيخ اوغلان بن ابراهيم سلطان بن فولاد اوغلان بن مينكتمورخان بن ياداوغول بن جوجى بوقا بن بهادر سلطان بن شيبان خان بن جوجى خان بن چنكيز خان

(See de Guigues, vol. i. p. 291, and Senkowski, Supplément, p. 17.)

The names of some Amīrs of his court are then given, and finally the author says that he will now proceed to record the life and deeds of Muḥammad Shaibānī Khān.

The history was probably brought down to the time of the reigning Khān, 'Abd ul-Laṭīf.

The following subscription shows that this copy was written for a Hindu retainer of an Amir of the Dehli court, called Allah Virdī Khan:—

كاتب الحروف فقير نحيف محمد شريف قوم بنى اسرائيل ساكن سركار كول جلالى ملازم فطانت وشفقت شعار . . . . بهيه برج بهوكنداس بن داراچند الله ورديخانى متوطن دار الخلافة دهلي

Or. 140.

Foll. 77; 13 in. by 7; 27 lines, 4⅜ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo. W. Hamilton.]

لب التواريخ

An abridgment of general history, from the earliest times to A.H. 948.

The author, whose name does not appear in the text, is known to be Amīr Yaḥyā B. 'Abd ul-Laṭīf ul-Ḥusainī ul-Ḳazvīnī, امير يحيى بن عبد اللطيف الحسيني القزويني

Beg. حمد و سپاس خدايرا كه سلاطين جهان بر آستانه عظمتش كمينه بندكانند

Amīr Yaḥyā, who belonged to the Saifī branch of the Ḳazvīn Sayyids, is said to have been so thoroughly versed in history as to have known by heart the dates of all the important events, as well as those of the death of celebrated men, from the Hijrah to his own time. After enjoying some favour at court he was denounced to Shāh Ṭahmāsp as chief of the obnoxious Sunnis of Ḳazvīn, and died in prison at Ispahan, A.H. 962, at the age of seventy-seven. See Haft Iḳlīm, Add. 16,734, fol. 493, Maāṣir ul-Umarā, Add. 6568, fol. 561, and Blochmann, Ain i Akbari, vol. i., p. 447. His grandson Naḳīb Khān, who lived at the court of Akbar, has been mentioned above, p. 57 *b*.

The Lubb ut-Tavārīkh has been described by Sir H. M. Elliot, Bibliographical Index, p. 134, and History of India, vol. iv. pp. 293—297. Some extracts have been given by Dr. Dorn, Asiatisches Museum, p. 670, and Mélanges Asiatiques, vol. i. p. 3. A Latin translation, "Medulla Historiarum," has been published in Busching's Magasin für die Neue Historie, Halle, 1783. See also Haj. Khal., vol. v. p. 307, the Vienna Catalogue, vol. ii. p. 71, Krafft's Catalogue, p. 87, Ouseley Collection, No. 322, Ouseley's Travels, vol. ii., p. 401, and Uri, Bodl. Catalogue, p. 279.

The work was written, as stated in the preface, by the desire of Prince Abu 'l-Fatḥ Bahrām Mīrzā, the fourth son of Shāh Ismā'īl Ṣafavī and uterine brother of Shāh Ṭahmāsp (see fol. 76 *a*), and was completed in Zul-Ḥijjah, A.H. 948 (see fol. 77 *a*). (Bahrām Mirzā is mentioned by his brother, the author of Tuḥfah i Sāmī, who states that he died A.H. 956.) It is divided into four

parts (ḳism) of very unequal length, which are enumerated, with all their subdivisions, as follows:

Ḳism I., in two chapters (Faṣl). 1. Muḥammad, fol. 2 *b*. 2. The twelve Imāms, fol. 5 *a*.

Ḳism II. Kings anterior to Islamism, in four chapters:—1. Pīshdādis. 2. Kayānis. 3. Mulūk ut-Ṭavā'if. 4. Sāsānis, fol. 10 *a*.

Ḳism III. Kings posterior to Islamism. It contains the following three discourses (Maḳālah) and six sections (Bāb):—Maḳālah 1. Abu Bakr, 'Umar, 'Uṣmān, fol. 18 *a*. Maḳālah 2. Banū Umayyah, ib. Maḳālah 3. Banū 'Abbās, fol. 20 *a*.

Bāb 1. Kings of Iran in the time of the Abbasides. It contains eleven chapters (Faṣl), treating of the following dynasties: 1. Ṭāhiris, fol. 23 *b*. 2. Ṣaffāris, fol. 24 *a*. 3. Sāmānis, fol. 24 *b*. 4. Ghaznavis, fol. 25 *b*. 5. Ghūris, fol. 26 *b*. 6. Buvaihis, fol. 27 *b*. 7. Saljuḳis, fol. 29 *a*. 8. Khwārazmshāhis, fol. 32 *a*. 9. Atābaks, fol. 33 *a*. 10. Ismā'ilis of Maghrib and of Iran, fol. 35 *a*. 11. Ḳarākhitāis of Kirmān, fol. 37 *a*.

Bāb 2. Moghuls, from Chingīzkhān to Abū Sa'īd, fol. 38 *a*.

Bāb 3. Mulūk ut-Ṭavā'if, or local dynasties which succeeded to the Moghuls in Iran. Five chapters:—1. Chūpānis, fol. 43 *a*. 2. Ilkanis, fol. 44 *a*. 3. Amīr Shaikh Abū Isḥāḳ Injū and the Muzaffaris, fol. 45 *a*. 4. Kurts, fol. 48 *b*. 5. Sarbadārs, fol. 50 *b*.

Bāb 4. Tīmūr and his successors in Iran, fol. 52 *b*.

Bāb 5. Turkish kings, *i. e.* Ḳarāḳuyūnlūs and Aḳ-ḳuyūnlūs, fol. 61 *a*.

Bāb 6. Uzbeks of Māvarā-unnahr and Khorasan, from A.H. 900 to the date of composition, fol. 67 *b*.

Ḳism IV. History of the Ṣafavis, the principal object of the work, fol. 68 *a*. This section concludes with a very summary account of the reign of Ṭahmāsp, to the full record of which the author intended, as he states in his last lines, to devote a separate work.

Add. 16,707.

Foll. 159; 8 in. by $4\frac{1}{2}$; 21 lines, $2\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, probably in the 17th century. [Wm. Yule.]

The same work.

Foll. 57—64 have been supplied by a later hand; one leaf is wanting after fol. 147. The fly-leaf contains a short notice of the author, from the Haft Iḳlīm.

Add. 23,512.

Foll. 187; 12 in. by $7\frac{3}{4}$; 17 lines, $4\frac{3}{4}$ in. long; written in Nestalik; dated Bombay, Rabī' II., A.H. 1242 (A.D. 1826). [Rob. Taylor.]

The same work.

The text of this copy contains a great number of obituary notices of learned men and poets, which are not found in the preceding MSS., although such notices are mentioned by the author in his preface as coming within the design of the work. Other additions, however, are evidently foreign to the original, as, for instance, the mention of the death of Humāyun in A.H. 963, fol. 148.

At the end, and in the same hand as the text, is found an extensive notice on the author, foll. 185 *b*—187 *a*, in which his amazing knowledge of history and his facetious disposition are dwelt upon at some length. Amīr Nāṣir ud-Dīn Yaḥyā ul-Ḥusainī ur-Rāzī, as he is here called, was born in A.H. 885, and discharged during fifty years the office of Ḳāẓi-l-ḳuẓāt in Ḳazvīn. In A.H. 960 he was, by order of Ṭahmāsp, transferred in custody to Ispahan, where he died on the 23rd of Rajab A.H. 962. The latter date is confirmed by a versified chronogram, written by a contemporary poet, Maulānā Nāzukī.

Copyist: سید فضل علی ساکن جهنیر

Add. 26,286.

Foll. 248; 9½ in. by 7; 19 lines, 3¾ in. long; written in a small and neat Nestalik; dated Sha'bān A.H. 970 (A.D. 1563).

[Wm. Erskine.]

نگارستان

"Picture-gallery," a collection of interesting narratives and curious notices, culled from the standard works of Moḥammedan history.

Author: Ibn Muḥammad Aḥmad, ابن محمد احمد

Beg. ای طرازنده بهارستان وای نگارنده نگارستان

The author, who calls himself in the preface simply Ibn Muḥammad Aḥmad, is generally known by the name of Ḳāzi Aḥmad Ghaffārī. His surname is derived from the name of his ancestor, a Shāfi'i lawyer of great repute, Imām Najm ud-Dīn 'Abd ul-Ghaffār Ḳazvīni, who died A.H. 665. He wrote, besides the present work, an excellent compendium of history called Jahānārā, and died in the port of Daibal, Sind, on his return from a pilgrimage to Mecca, A.H. 975; see Haft Iklīm, Add. 16,734, fol. 494, and Badā'ūnī, Oude Catalogue, p. 55. Sām Mīrzā mentions both Ḳāzī Aḥmad and his father, Ḳāzi Muḥammad Ghaffārī, in his Tuḥfah i Sāmī, Add. 7670, fol. 70; he states that the father, who was Ḳāzī of Rai and wrote poetry under the name of Viṣālī, died A.H. 933, and that the son, Ḳāzī Aḥmad, an elegant writer of prose and verse, had been some time staying in his (Sām Mīrzā's) house. The contents of the Nigaristān have been very fully stated by Krafft, Catalogue, pp. 87—90. See also Hammer, Schöne Redekünste, pp. 307—9; Morley, Descriptive Catalogue, p. 50; Dorn, S. Petersburg Catalogue, p. 276, and Asiatisches Museum, p. 676; lastly, Elliot, History of India, vol. ii. p. 504. The work has been lithographed at Bombay, A.H. 1245 and 1275. A Turkish translation is preserved in MS., Add. 7852.

The preface contains, in some copies, a dedication in prose and verse to the reigning Shah (Ṭahmāsp), which is not found in the present copy, but occupies three pages in the next, Add. 23,767, foll. 3 *b*—4 *b*. At the end of the preface the author enumerates all the works which he has used in the present compilation. The following are mentioned in this copy and in Or. 240, in addition to those given by Krafft, p. 87, and by Dorn, Asiat. Mus. p. 677: No. 15. Firdaus ut-Tavārikh, by Maulānā Khusrau Abarḳūhī. No. 23. Futūḥāt i Mīrānshāhī, by Maulānā Sa'd Ullah Kirmānī. No. 24. Masālik i Mamālik, by Maulānā 'Abd ur-Raḥīm Mashhadī. No. 25. Tārīkh i Sayyid Zahīr Māzandarānī. No. 26. Tārīkh i Vāsiṭ, by Sayyid Ja'far B. Muḥammad B. Ḥasan ul-Ja'farī.

The narratives are arranged under the dynasties to which they relate, in a series extending from the time of Muḥammad to the beginning of the 10th century of the Hijrah, and short chronological notices of the various dynasties are inserted in their proper places. The date of composition, A.H. 959, is expressed by the words نگارستان واقع, in a versified chronogram with which the work concludes.

Or. 240.

Foll. 278; 8½ in. by 5¼; 17 lines, 3½ in. long; written in a small and neat Nestalik, apparently in the 16th century.

[Geo. W. Hamilton.]

The same work.

Foll. 9—39 have been supplied by a later hand, to fill up a lacune of the original MS. The same hand has restored foll. 2—8, the bottom part of which had been torn off.

The first and last leaves bear the stamps of the kings of Oude, Sulaimān Jāh and Amjad 'Alī (see above, p. 28 *b*).

Add. 23,767.

Foll. 215; 8¼ in. by 5; 17 lines, 2¾ in. long; written in a neat Nestalik, on tinted paper, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1014 (A.D. 1605). Bound in gilt and stamped leather covers.

The same work.

Add. 22,694.

Foll. 254; 11 in. by 6; 18 lines, 3½ in. long; written in Nestalik; dated Rabī' I., A.H. 1044 (A.D. 1634).

[Sir John Campbell.]

The same work.

The first two leaves are slightly torn. The last two have lost a few lines at the top.

Copyist: میر مهدی ولد محمد کیای لنکرودی

Add. 7648.

Foll. 261; 8¼ in. by 5; 17 lines, 3 in. long; written in a fair Nestalik; dated Ṣūrat, Rabī' I., A.H. 1080 (A.D. 1669).

[Cl. J. Rich.]

The same work, wanting a few lines at the beginning.

This copy was written, as stated at the end, for Mīrzā Riẓā Ḳulī, at the time that he arrived at Sūrat to fill the post of Dīvān and Vāḳi'ah-Navīs, by a writer in his service.

Add. 23,513.

Foll. 489; 14¾ in. by 9½; 27 lines, 6½ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Zul Ḥijjah, A.H. 1095 (A.D. 1684). [Rob. Taylor.]

تاریخ ایلچي نظام شاه

A general history, from the earliest times to A.H. 970.

Author: Khwurshāh B. Ḳubād ul-Ḥusaini خورشاه بن قباد الحسینی

Beg. دیباجه نسخه آفرینش موجودات وخلعت نوع کرامی انسان

The first two lines have been written by a later hand, to supply a defect of the original MS.

The author is called in the next copy, Or. 153, the Envoy of Niẓāmshāh of the Deccan, ایلچی نظامشاه دکهنی. He tells us himself, in his account of the Safavi Dynasty, Or. 153, fol. 60 *a*, that he was sent by Niẓāmshāh on an embassy to Shāh Ṭahmāsp, and arrived at Rai in the month of Rajab, A.H. 952. He sent on his credentials to the Shāh, who was then encamped at Fīrūzkūh, and by whose order he proceeded to Ḳazvīn. There he obtained, a month later, his first audience, offered to the Shāh the presents he had brought, to the value of a thousand Tūmāns, and answered his gracious inquiries after his sovereign (Burhān Niẓām Shāh) and the holy Sayyid, Shāh Ṭāhir, who had brought over the latter to the true faith of the Shī'ah. He remained for a year and a half in attendance on the Shāh, whom he followed in his campaign in Gurjistān and Shirvān. His stay in Persia was of long duration; for nineteen years later, A.H. 971, we still find him at the court of Ṭahmāsp (Or. 153, fol. 45 *a*). The Shāh was then preparing to send Ḳabā Beg, a Ḳūrchī, on a mission to Ḳuṭub Shāh, king of Tilingānah, and among the presents intended for the latter was a record, drawn up by the Shāh himself, of his deeds from the beginning of the Turkish war to the latest date. The author being at that time engaged on the present work, which had been perused by His Majesty, this record was graciously communicated to him for his own use; and indeed we find his account of that period enriched with several extracts from that interesting autobiography, in which Ṭahmāsp,

like his contemporary Bābar, speaks in the first person; see Or. 153, foll. 45, 63, 70. The author's long residence at the Persian court, and the rare opportunities which he enjoyed there, give an exceptional importance to that portion of his history. He also visited Gīlān and Māzandarān, and his detailed account of the later rulers of those countries is therefore of no ordinary value.

Our author is mentioned by Firishtah at the beginning of his account of the Ḳuṭub-shāhs, Bombay edition, vol. ii. p. 328. He says that Shāh Khwurshāh, a native of Irak, had written in the time of Ibrāhīm Ḳuṭub-shāh (A.H. 957—988) an extensive historical work, comprising a full account of that dynasty, but that he had not been able to procure a copy. A record of the author's death, found at the end of the next copy, Or. 122, is entitled to some credit; for it was written at the time, and by the transcriber who completed the MS only five days before that event. He died, as there stated, in Golconda, on the 25th of Zul-Ḳa'dah, A.H. 972.

In his preface the author, after expatiating on the usefulness of history, states that, in spite of the troubles of exile and the pressure of many duties and cares, the thought had occurred to him to write in plain and easy language, a compendium of history from the beginning of the world to the time of composition, and to grace it with the exalted name of a sovereign, whose eulogy follows. But, in a long string of pompous titles, the name is the very thing that is wanting. It is added, however, that the history of that monarch will be fully told in the sixth Guftār of Maḳālah VII., and as the last section is entirely devoted to India, there can be no doubt that the author's own sovereign is here meant. This was Shāh Ḥusain Niẓām Shāh, who succeeded to his father Burhān, the convert of Shāh Ṭāhir, in A.H. 961, and died on the 7th of Zul-Ḳa'dah, A.H. 972, consequently a few days before the author. See Burhān ul-Maāṣir, Add. 9997, fol. 128 *b*.

The author then gives the following account of his sources:

از مطالعهٔ تاریخ طبری و جامع الحکایات و جامع التواریخ جلالی و مجمع الروایات و مختصر بیضاوی و قصص الانبیا و عیون التواریخ و روضة الشهدا و عمدة الطالب و فصول المهمة و بحر مناقب و کشف الغمة و از کتاب معجم فی الاخبار حالانی چند بوضوح ا مجامید و از بدایع وقایع انبیا علیهم السلام تحقیق گردید و از جلد ثالث روضة الصفا که بسلامت الفاظ آراسته و پیراسته است انتخابی نمود و از لب التواریخ واقعات شیخ نیز (زین read) بعض حکایات در حیز بیان آورد

In addition to the above, we find also frequent quotations from Tārīkh i Guzīdah, Ḥabīb us-Siyar, Ẓafar-Nāmah, and its Muḳaddimah.

The work bears no specific title. It is called after its author's official designation, تاریخ ایلچی نظام شاه. It has been stated above that the author was engaged upon it in A.H. 971; that year is several times mentioned in the body of the work as the current year; namely, foll. 280 *b*, 431 *a*, and Or. 153, foll. 110 *b*, 112 *b*, 113 *b*; but in another place, fol. 267 *b*, we find A.H. 970.

It is divided into an Introduction (Muḳaddimah) and seven books (Maḳālah), subdivided into discourses (Guftār), as follows:

Muḳaddimah. Object of the creation of the world and of Adam; Adam's descendants, down to Noah, and the deluge, fol. 5 *a*.

Maḳālah I., in five Guftārs: 1. Pīshdādis and contemporary prophets, fol. 13 *b*. 2. Kayānis and contemporary prophets, fol. 45 *a*. 3. Alexander, the Ashkānis, and Mulūk uṭ-ṭavā'if; prophets and philosophers of the same period, fol. 59 *a*. 4. Sāsānis, fol. 69 *b*. 5. Kings of Yaman and some of the Roman emperors, fol. 82 *a*.

Maḳālah II., in five Guftārs: 1. Life of Muḥammad, fol. 86 *b*. 2. The first three

Khalifs, fol. 110 *b*. 3. 'Alī and the Imāms, fol. 114 *b*. 4. The accursed Banū Umayyah and the Shī'is, who as Mukhtār and others rose against them to avenge the blood of Ḥusain, fol. 135 *b*. 5. The downfall of the Banū Umayyah, and the rise and rule of the Banū 'Abbās, the accursed, fol. 141 *b*.

Maḳālah III. Dynasties which rose in the time of the Abbasides, in thirteen Guftārs: 1. Ṭāhiris, fol. 149 *a*. 2. Ṣaffāris, fol. 150 *a*. 3. Sāmānis, fol. 153 *b*. 4. Āl i Buvaih, fol. 160 *b*. 5. Ghaznavis, fol. 168 *b*. 6. Kings of Ghūr and Gharjistān, fol. 180 *a*. 7. Ismā'īlis of Maghrib, fol. 183 *b*, and of Iran, fol. 189 *b*. 8. Saljūḳis, fol. 198 *a*. 9. Kings of Nīmrūz, fol. 217 *a*. 10. Kurts, fol. 217 *b*. 11. Atābaks of Mauṣil, Āẕarbāijān, Fārs, and Luristān, fol 222 *a*. 12. Khwārazmshāhis, fol. 226 *b*. 13. Ḳarākhitā'is in Kirman, fol. 238 *a*.

Maḳālah IV., in four Guftārs: 1. Genealogy of the Turkish tribes and ancestors of Chingīz Khān, fol. 239 *a*. 2. Chingīz Khan, fol. 243 *b*. Ūktā'i Ḳā'ān and his successors, down to Ḳūbilā Ḳā'ān, fol. 254 *a*. Ḳarā Hulāgū and his successors in Māvarā-unnahr, down to the time of Tīmūr, fol. 260 *b*. Descendants of Jūjī in the North and in Māvarā-unnahr, down to Pīr Muḥammad, the reigning Khān in Balkh, in the author's time, A.H. 970, fol. 263 *b*. 3. Hulāgū Khān and his successors in Iran, down to the defeat of Sultan Aḥmad Jalāir by Ḳarā Yūsuf (A.H. 813), fol. 267 *b*. 4. The Muẓaffaris, fol. 296 *a*.

Maḳālah V., in three Guftārs: 1. Amīr Tīmūr, fol. 312 *b*. This section is abridged from the Zafar Nāmah. 2. Shāhrukh and his successors, down to the submission of Mīrzā Muḥammad Zamān to Bābar, A.H. 923, and his subsequent restoration of the Khanate of Balkh, fol. 361 *a*. 3. Bābar, fol. 407 *a*. Humāyūn, fol. 418 *b*. Akbar, fol. 430 *b*. The account of the last reign is very brief. It is chiefly taken up with the rebellion and death of Bairām Khān, and closes with the defeat of Mīrān Mubārak Shāh by 'Abdullah Khān (Ūzbak, A.H. 970.)

Maḳālah VI., in five Guftārs: 1. Ḳarā Ḳūyunlus, fol. 431 *a*. 2. Āḳ Ḳūyunlus, fol. 436 *b*. 3. Shāh Imā'īl Ṣafavī, fol. 445 *a*. Shāh Ṭahmāsp, fol. 464 *b*

A comparison of this last section, with the corresponding part of the next copy, Or. 153, shows that its latter portion, foll. 477 *b*—482 *a*, extending from A.H. 943 to 972, although in appearance a continuation of what precedes, is no part of Khwurshāh's work. It is taken from Nusakh i Jahānārā (see p. 111, Or. 121, foll. 220 *b*—237), with some intentional alterations in the wording. The same remark applies to the next-following Guftār, headed كفتار در بيان حالات و حكومت سلاطين طبرستان, the contents of which, with the corresponding portions of Ghaffāri's work, are as follows: Sultans of Ṭabaristān, from Ḥusain B. Zaid, A.H. 250, to Gīlān Shāh, A.H. 470, fol. 482 *a*=Nusakh i Jahānārā, Or. 141, foll. 57 *b*—61. Second Sayyid Dynasty of Gīlān, or the Kār Kiyās, from A H. 763 to 972. The Mar'ashi Sayyids of Māzandarān and the Rūz-afzūnis, fol. 483 *b*= Or. 141, foll. 68 *a*—75 *b*. Kings of Rustamdār or Gāopārah, and kings of Kujūr, fol. 485 *b*=Or. 141, foll. 144 *b*—149 *b*. Bāvandis and Jalāvis, fol. 487 *a*=Or. 141, foll. 140 *a*—144 *b*. The Musha'sha' Sayyids of Khūzistān, fol. 488 *b*=Or. 141, foll. 75 *b*—77 *a*. Here the present volume ends. According to the preface, the remaining sections are the following: Guftār 5 of Maḳālah VI. Pādishāhs of Rūm (Turkey). Maḳālah VII. Sultans of India, in five Guftārs· 1. Sultans of Dehli. 2. Afghan Dynasty of Dehli. 3. Khiljis of Bengal and Mandu. 4. Kings of Gujarāt. 5. Bahmanis of the Deccan.

Transcriber: جميل بن محمد تقى الرودبارى

This MS. contains marginal additions of some extent, written by the same hand as the

text, such as the history of Mukhtār from the Tārīkh i Ṭabarī, foll. 149—157, the life of Ṣafī ud-Dīn from the Lubb ut-tavārīkh, foll. 464—468, and others. On foll. 269—274 is the tale of Bahrām and Bihrūz, two brothers who lived in Tabaristān, written by another hand in A.H. 1182.

Or. 153.

Foll. 122; 10½ in. by 5½; 23 lines, 3⅝ in. long; written in Nestalik, with ruled margins; dated the 20th of Zul-Ḳa'dah, A.H. 972 (A.D. 1565). [Geo. Wm. Hamilton.]

The same work.

This copy, which was completed five days before the author's death, is far more correct than the preceding. It contains:—Guftār 3 of Maḳālah VI. Shāh Ismā'īl, fol. 2 *b*. Shāh Ṭahmāsp, fol. 32 *b*. The very full account of the latter's reign is brought down to the confinement of Sam Mīrzā in the fortress of Ḳahḳahah, A.H. 969, and closes with a chapter on the praiseworthy qualities of Ṭahmāsp.

Guftār 4. Rulers of Ṭabaristan and adjoining countries, who reigned in the time of Shāh Ismā'īl and Ṭahmāsp, and acknowledged their sovereignty. It comprises the following dynasties:

1. Kings of Shirvān, fol. 79: Shirvān Shāh Farrukh-yasār, who defeated Sulṭān Ḥaidar Ṣafavī in A.H. 893, and fell in battle with Shah Ismā'īl, A.H. 906. His son Shaikh Shāh, who submitted to Shāh Ismā'īl A.H. 914. Sulṭān Khalīl, who died, after a reign of twenty-five years, in A.H. 943. Shāhrukh Sulṭān, brother's son of Khalīl, who drove the usurper Ḳalandar Beg from Shamākhi, and finally surrendered to Ṭahmāsp.

2. Sultans of the Jīlānāt, in two branches: *a*. Rulers of Bayah Pīsh, capital Lāhijān, fol. 82 *b*; Kār Kiyā Mīrzā 'Alī, who resigns the throne, A.H. 910, to his brother Kār Kiyā Sulṭān Ḥasan. The latter is murdered A.H. 911. Kār Kiyā Sulṭān Aḥmad, his son, who dies A.H. 940. The latter's son, Sulṭan Sayyid Kiyā 'Alī. Kār Kiyā Sulṭān Ḥasan, who puts to death the preceding, his elder brother, and dies A.H. 944. His son Khān Aḥmad, who was reigning when the work was written. — *b*. Rulers of Bayah Pas, capital Rasht, fol. 86 *b*. Amīrah Ḥusām ud-Dīn, who submits to Shāh Ismā'īl in A.H. 911. His son Muẓaffar Sulṭān, whose land is conquered by the rulers of Lāhijān in A.H. 943, and who dies in exile.

3. Rulers of Māzandarān, fol. 87 *b*. Aḳā Rustam Rūz-afzūn, who dies A.H. 916. Mīr 'Abd ul-Karīm B. Amīr 'Abd Ullah, who dies A.H. 932. Amīr Shāhī, his son, who dies A.H. 939. Aḳā Muḥammad Rūz-afzūn, who submits to Ṭahmāsp, A.H. 952, and reigns thirty-six years. Amīr 'Abd Ullah B. Amīr Maḥmūd B. 'Abd ul-Karīm, who reigns twelve years. Amīr Sulṭān Murād B. Amīr Shāhī, the reigning Amīr.

4. Rulers of Rustamdār, fol. 96 *a*. Malik Kā'ūs in Kūjū كجو and Malik Bahman in Nūr, who both voluntarily submit to Shāh Ismā'īl, but subsequently repel the army sent against them by Ṭahmāsp, under command of Ilḳās Mīrzā. Their sons Jahāngīr and Kayūmarṣ, the reigning Maliks.

5. Sayyids of Hazarjarīb, fol. 96 *b*. They descend from Sayyid 'Imād, who received that district in fief from Tīmūr, and are divided into two branches, called Raẓī ud-Dīnī and Jabra'īlī. Mīr Ḥusain, the head of the first, submitted to Shāh Ismā'īl at the hands of Durmish Khān, but subsequently rebelled and was put to death in A.H. 929. The second branch is represented by two chiefs, Mīr Hārūn and Mīr Rūḥ Ullāh. The first died A.H. 916, and was succeeded by his son Mīr Mu'īn ud-Dīn, and the latter's sons Sulṭan Hāshim and Sulṭān Ḥasan. The second submitted to Shāh Ismā'īl, A.H. 916, and died A.H. 927. His son Amīr 'Abd Ullah plundered the Persian army, beaten by 'Ubaid Khān Uzbak in A.H. 933, and

was put to death in the following year by Shāh Ṭahmāsp.

Guftār 5. Sultans of Turkey, from their origin to the surrender of Sultan Bāyazīd by Ṭahmāsp, A.H. 969, fol. 99 *b*.

Maḳālah VII. Muslim dynasties of India. It is stated in the heading to comprise six Guftārs, but this copy contains only the five following:—1. Sultans of Dehli, from Ḳuṭb ud-Dīn Aibak to the overthrow of 'Alā ud-Dīn B. Muḥammad Shāh B. Farīd Shāh by Sultan Bahlūl Afghān, in A.H. 855, fol. 103 *b*. 2. Afghans of Dehli, from Bahlūl Lodī to the defeat of Iskandar by Humāyūn in A.H. 962. Sultān Ḥusain Sharḳī in Jaunpūr, fol. 109 *a*. 3. Khiljis of Bengal, from Muḥammad Bakhtiyār to the defeat of Maḥmūd B. Fīrūz Shāh by Shīr Khān, A.H. 945, fol. 110 *b*. Khiljis of Mandū, down to Ghiyāṣ ud-Dīn B. Sultan Maḥmūd, who was dethroned by Sultan Bahādur of Gujarāt, fol. 112 *a*. 4. Kings of Gujarāt, from Muẓaffar Shāh, A.H. 793, to Maḥmūd B. Laṭīf Shāh, murdered in A.H. 961. 5. Bahmanis of Deccan, from 'Alā ud-Dīn Ḥasan, A.H. 748, to the death of Maḥmūd Shāh (A.H. 928) and the dismemberment of the realm.

The author mentions, in conclusion, the five Amīrs who then assumed independent power, viz. Niẓām ul-Mulk, 'Ādil Khān, Ḳuṭb ul-Mulk, 'Imād ul-Mulk, and Ḳāsim Barīd. He adds that a record of the dynasties founded by them will form the subject of a separate work, كتابى عليحده

At the end of the account of the Ṣafavis is found a list of the later Shāhs, written in the margin by Maulavī Muḥammad Ḥusain Shīrāzī, A.H. 1216. It concludes with Sulṭān Muḥammad Mīrzā B. Sulṭān Sulaimān II., who was proclaimed in A.H. 1200 by Muḥammad Khān Ḳājār, and soon after repaired to India.

A note on the first page states that this second volume of the Tārīkh of the Elchi i Niẓām Shāh was added to the library of the prince just mentioned, the last of the Ṣafavis, in A.H. 1201.

The contents of this MS. have been incorporated into the Favā'id i Ṣafaviyyah, Or. 139.

Or. 141.

Foll. 237; 9½ in. by 6¼; 17 lines, 3⅜ in. long; written in Nestalik, apparently in the 17th century. [Geo. W. Hamilton.]

نسخ جهان آرا

A general history, from the earliest times to A.H. 972.

Author: Aḥmad B. Muḥammad ul-Ḳāẓī, called al-Ghaffārī, احمد بن محمد القاضى المنسوب بالغفارى

Beg. شده نامور زنامت نسخ جهان آرا
بجلال جويش‌يارب تو جمال آن نبارا

The author is the same who wrote the Nigāristān (see above, p. 106). The contents of the Nusakh i Jahān ārā, or, as it is commonly called, Jahān-ārā, have been noticed by Hammer, Jahrbücher, vol. 69, Anz. Blatt, pp. 35—37. A short section has been edited by Sir Wm. Ouseley, Epitome of the ancient history of Persia, where a brief account of the work will be found, p. xxxv. Compare also Elliot, History of India, vol. iv. pp. 298—300; Hammer, Geschichte der goldenen Horde, p. xxiv., and Schöne Redekünste Persiens, p. 350, and Flügel, Vienna Catalogue, vol. ii. p. 72.

The author says in his preface that, having spent a lifetime in the pursuit of history, he wished to collect in a single volume the records of kings ancient and modern, gathered both from standard works and from special treatises, concluding with the history of the Ṣafavī dynasty. He then launches into a pompous panegyric on the reigning monarch Abūl-Muẓaffar Shāh Ṭahmāsp Bahādur Khān, and ends by remarking that, as the work consisted of three parts called Nuskhah, it

was fitly called "Nusakh i Jahān Arā," a title expressing the date of composition, namely A.H. 971.

It must be observed, however, that in the body of the work, fol. 71 *b*, A.H. 972 is expressly called the current year, and that in several places, as foll. 75 *a*, 151 *a*, 237 *b*, events of that year are recorded. It is therefore probable that in the above chronogram the first Alif of آرا must count for two, which would give 972.

This work is remarkable, both for the considerable number of local and otherwise little known dynasties, which it comprises in a condensed summary, and for its peculiar and instructive arrangement, according to the filiation or natural connection of dynasties.

It is divided into three books (Nuskhah) of very unequal length, and minutely subdivided into sections and subsections, bearing the fanciful names of "leaves," "pages," "lines," "sentences," "words," and "letters," all of which are fully stated in the preface, foll. 5 *b*—7 *b*.

Contents: 'Unvān, or Introduction, in two sections (Ḥarf): 1. Age of the world. 2. Meaning of the word "Prophet," fol. 7 *b*.

Nuskhah I., containing two "verses," (Āyah): 1. Prophets, fol. 8 *a*. 2., in two "Texts" (Naṣṣ): *a*. Muḥammad, fol. 16 *b*. *b*. The twelve Imāms, fol. 19 *b*.

Nuskhah II., containing two Ṣaḥīfahs, as follows: Ṣaḥīfah I., in two Ṣafḥahs:

Ṣafḥah 1, containing four Saṭars: 1. Pīshdādis, fol. 26 *a*. 2. Kayānis, fol. 27 *a*. 3. Mulūk ut-ṭava'if, in two Ḥarfs: *a*. Ashkanis, fol. 27 *b*. *b*. Ūshkānis, or descendants of Farīburz, fol. 28 *a*. 4. Sāsanis, fol. 28 *b*. Ṣafḥah 2, in six Saṭars: 1. Kings of Babylon, or Kaldānis (Chaldees), fol. 30 *b*. 2. Suryānis or Nabaṭis, fol. 31 *a*. 3. Kings of Yūnān, or Ptolemies, fol. 31 *b*. 4. Kings of Yaman, in three Ḥarfs: *a*. The Tubba's, fol. 32 *a*. *b*. The Ḥabash (Abyssinians), fol. 32 *b*. *c*. The A'ājim (Persians), fol. 33 *a*. 5. The Banī Ghassān or Āl i Jafnah, fol. 33 *b*. 6. The Khāḳāns of the Turks, from their origin to Yasūkā Bahādur, the father of Chingīz Khān, who died A.H. 562, fol. 33 *b*.

Ṣaḥīfah II., treating of Islamitic kings, contains the following twenty Ṣafḥahs:

Ṣafḥah 1. Banī 'Abd ush-Shams or Umayyades in two Ḥarfs: *a*. The wicked race which unjustly ruled over the Muslim lands, fol. 36 *b*. *b*. The Umayyades of Spain and Maghrib, fol. 38 *b*.

Ṣafḥah 2. Āl i 'Abbās, in two Saṭars: 1. The great Abbasides, from their rise to their overthrow, A.H. 656, fol. 40 *a*. 2. The Abbasides of Egypt, fol. 44 *b*. Offshoots or vassals (furū') of the Abbasides, in five Ḥarfs: *a*. Ṭāhiris, fol. 45 *a*. *b*. Banī Aghlab in Ifrīḳiyyah, fol. 45 *b*. *c*. Ṭūlūnis, fol. 46 *b*. *d*. Ikhshīdis, fol. 47 *a*. *e*. Āl i Ḥamdān, fol. 47 *b*.

Ṣafḥah 3. The Sayyids who became rulers of countries, in six Saṭars: 1. The Sulṭans of Spain, from Idrīs B. 'Abdullah (A.H 169) to the death of Muḥammad B. Idrīs, surnamed Mahdī (A.H. 445), fol. 49 *b*. 2. The Sulṭans of Yaman, from Yaḥyā B. Ḥusain, called Hādī (A.H. 280), to Abu Muḥammad 'Abdullah B. Muḥammad B. Ḳāsim, fol. 51 *a*. 3. The Sharīfs of Makkah, from Ja'far B. Ḥasan (A.H. 360) to Rumaithah B. Muḥammad B. 'Ajlān, fol. 51 *b*. 4. The Ismā'īlis of Maghrib, fol. 54 *a*. Their offshoots, in two Ḥarfs: *a*. The Ṣanhājis, from Amīr Yūsuf (A.H. 361) to the fall of Ḥasan B. 'Alī (A.H. 554), fol. 56 *a*—*b*. The Ḥimyaris or Alamūtis, from A.H. 483 to 654, fol. 56 *b*. 5. Sultans of Gīlān and Māzandarān, in two Fiḳrahs: *a*. The early kings, from Ḥasan B. Zaid (A.H. 250) to Ismā'īl B. Abu 'l-ḳāsim Ja'far, in the 4th century, fol. 57 *b*. Their offshoots, in three Ḥarfs: 1. Āli Ziyār, from their rise to the death of Gīlān Shāh (A.H. 470), fol. 59 *b*. 2. Āl i Buvaih, from their rise to the fall of Khusrau Fīrūz (A.H. 447), fol. 61 *b*. 3. The Kākūyah, from Abu Ja'far

Kākūyah (A.H. 398) to the death of 'Alā ud-Daulah Farāmurz (A.H. 536), fol. 65 *b*. Offshoot of the Kākūyah: Atābak Sām and his successors in Yazd, from Atābak Sām, who died A.H. 590, to Atābak Yūsuf, who succeeded his brother, 'Alā ud-Daulah, A.H. 673, fol. 67 *a*. *b*. The later kings, in two Kalimahs: 1. the Kār-Kiyās of Gīlān, from Sayyid 'Alī Kiyā (A.H. 763) to Kār Kiyā Khān Aḥmad, who was reigning in A.H. 972, fol. 68 *a*. 2. The Ḳivāmis, or Mar'ashī Sayyids, from Mīr Ḳivām ud-Dīn (A.H. 760) to Mīr 'Abd ul-Karīm who died A.H. 972, fol. 71 *b*. Offshoot (Far'): The Rūz-Afzūnis, *i.e.* Āḳā Rustam (A.H. 916) and his son Āḳā Muḥammad, who died A.H 954, fol. 75 *a*. 6. The Musha'sha' Sayyids of Khūzistān, from Sayyid Muḥammad B. Falāḥ to Maulā Sajjād B. Badrān, who was still alive, fol. 75 *b*. Offshoot: The Ra'nāshis in Dizfūl, from Shaikh Muḥammad B. Ḳivām ud-Dīn to 'Alā ud-Daulah, who fled to Baghdād, A.H. 949, fol. 76 *b*.*

Ṣafḥah 4. Banī Laiṣ or Ṣaffāris, fol. 77 *a*.

Ṣafḥah 5. Āl i Sāmān, fol. 80 *a*. Their offshoots, in four Saṭars: 1. Alptigīnis, fol. 82 *a*. 2. Subuktigīnis, fol. 82 *b*. 3. Āl i Farīghūn or Khwārazmshāhs, from Māmūn Aḥmad B. Muḥammad Khwārazmshāh, who died A.H. 387, to Amīr Abu'l-'Abbās Māmūn (A.H. 407), fol. 86 *a*. 4. Banī Ilyās in Bukhārā and Kirmān, from Amīr Abu 'Alī Muḥammad B. Ilyās (A.H. 327) to Sulaimān B. Abu 'Alī (A.H. 359), fol. 86 *b*.

Ṣafḥah 6. Āl i Saljūḳ, in four Saṭars: 1. Saljūḳs of Īrān, fol. 87 *b*. 2. Saljūḳs of Rūm, fol. 92 *a*. 3. Saljūḳs of Syria, from Tāj ud-Daulah Tanish B. Arsalān, A.H. 470, to Ibrāhīm B. Riẓvān, who died A.H. 552, fol. 95 *b*. 4. Saljūḳs of Kirmān, from Ḳāvard B. Ja'far Beg, A.H. 467, to Muḥammad Shāh B. Bahrām Shāh, A.H. 668, fol. 96 *b*. Appendix. Some isolated rulers of Kirmān.

Offshoots of the Saljūḳs, in two Ḥarfs: I. Freedmen (Mavālī) of the Saljūḳs, in seven Kalimahs: 1. Khwārazmshāhis, fol. 98 *b*. Their offshoot, the Ḳarākhitāis of Kirmān, fol. 100 *b*. 2. The Ṭughtigīnis in Syria, from Ṭughtigīn to Mujīr ud-Dīn Abaḳ, A.H. 549, fol. 102 *a*. 3. The Atābaks of Āẕarbāijān, fol. 103 *a*. 4. The Atābaks of Fārs, or Salghuris, fol. 103 *b*, and of Shabāngārah, from Faẓl B. Ḥasan, called Faẓlawaih, to Malik Ardashīr, A.H. 664, fol. 105 *a*. 5. The Atābaks of Syria, fol. 107 *a*. 6. The Atābaks of Mauṣil, fol. 107 *b*. Offshoot: Badr ud-Dīn Lūlū and Malik Ṣāliḥ, fol. 108 *a*. 7. The Muayyidis, from Muayyid ud-Dīn Āinah, who died A.H. 567, to Sanjar Shāh B. Ṭughān Shāh, A.H. 595, fol. 108 *b*.

II. Amīrs of the Saljūḳs, who founded dynasties, in four Kalimahs: 1. Dānishmandis, from Amīr Dānishmand to Ibrāhīm B. Muḥammad, who died A.H. 560, fol. 109 *b*. 2. Urtuḳis, from Urtuḳ to Nāṣir ud-Dīn Maḥmūd, who died A.H. 619, fol. 110 *a*. 3. The Salīḳis, from Amīr Salīḳ, A.H. 556, to Malik Shāh B. Muḥammad, A.H. 597, fol. 110 *b*. 4. Mangūjakis, from Mangūjak to Malik Dā'ūd B. Bahrām Shāh, fol. 111 *a*.

Ṣafḥah 7. The Ayyūbis, in two Saṭars: 1. Ayyūbis of Egypt and Syria, fol. 111 *a*. 2. Ayyūbis of Yaman, fol. 113 *a*. Offshoot: Mamlūk Kings of Egypt down to its conquest by Sulṭān Salīm, fol. 113 *b*.

Ṣafḥah 8. Ghūris, in two Saṭars: 1. Kings of Ghūr and Ghaznīn, fol. 116 *b*. 2. Kings of Bāmiyān, fol. 118 *a*. Offshoots in two Ḥarfs: 1. The slaves of Sulṭān Shihāb ud-Dīn, who became kings, from Tāj ud-Dīn Īldūz to Mu'izz ud-Dīn Kaiḳubād, fol. 118 *b*. 2. The Amīrs of the Ghūris, in two Kalimahs: *a*. The Khiljis, from Muḥammad Bakhtiyār to Sulṭān Maḥmūd, defeated by Tīmūr, A.H. 801, fol. 120 *b*. *b*. The Kurts, from Malik Shams ud-Dīn to Ghiyāṣ ud-

* A great part of Ṣafḥahs 3 and 14 is found inserted in a copy of the Tārīkh i Elchī i Niẓāmshāh; see above, p. 109 *b*.

Dīn Pīr 'Ali, conquered by Tīmūr, A.H. 783, fol. 122 *a*.

Ṣafḥah 9. Sulṭans of Maghrib, in four Saṭars: 1. Banī Lakhm, fol. 123 *b*. 2. Mulaṣṣamīn, fol. 124 *a*. 3. Muvaḥḥidīn, fol. 124 *a*. 4. Banī Marīn, fol. 125 *b*.

Ṣafḥah 10. Arab Amīrs, in three Saṭars: 1. Banī Kilāb, or Āl i Mirdās, fol. 126 *a*. 2. Banī 'Ukail, fol. 126 *b*. 3. Banī Asad, or Mazyadis, fol. 128 *a*.

Ṣafḥah 11. Greek Emperors, from Heraclius to John (Comnene), fol. 129 *a*.

Ṣafḥah 12. Rulers of Turkistān and Māvarā an-nahr, in two Saṭars: 1. Khāḳāns of the Turks, of the race of Afrāsiyab, from Bukra Khān, A.H. 380, to Sulṭān 'Uṣmān B. 'Alī, who died A.H. 609, fol. 132 *a*. 2. The Karakhitais, also called Gūrkhans, in Mavarā an-nahr, from Gūrkhān, A.H. 522, to Gūrkhān II., captured A.H. 610, fol. 134 *b*.

Ṣafḥah 13. Rulers of the Kurds and Lūrs, in two Saṭars: 1. The Kurds, in two Ḥarfs: *a*. Rulers of Diyār Bakr, from Aḥmad B. Marvan in the time of the Khalif Ḳādir to Manṣūr B. Baṣr, who died A.H. 489, fol. 135 *a*. *b*. Rulers of Dīnavar and Shahrazūr, from Ḥasanvaih B. Ḥusain, A.H. 359, to Abū Manṣur B. Badr, A.H. 500, fol. 135 *b*. 2. The Lūrs, in two Ḥarfs: *a*. Lur Buzurg, from Fatḥ ud-Dīn Fazlavaih to Shah Ḥusain B. Abū Sa'īd, who died A.H. 827, fol. 137 *a*. *b*. Lur Kūchak, from Shujā' ud-Dīn Khurshīd, A.H. 580, to Shāh Rustam, who succeeded his father Jahāngīr Sulṭan in A.H. 949, fol. 138 *b*.

Ṣafḥah 14. Kings of Ṭabaristān and Rustamdār, in two Saṭars: 1. The Bāvandis of Māzandarān, in three Firkahs: *a*. Fourteen kings, from Kabūs B. Ḳubād, brother of Anūshirvān, to Rustam B. Shahriyār, who died A.H. 419, fol. 141 *a*. *b*. Eight kings, from Ḥusām ud-Daulah Shahriyār B. Kāran, A.H. 486, to Shams ul-Mulūk B. Shāh Ardashīr, who died A.H. 606, fol. 141 *b*. *c*. Seven kings, from Ḥusām ud-Daulah Ardashīr, A.H. 635, to Fakhr ud-Daulah Ḥasan, who died A.H. 750, fol. 143 *a*. Offshoot: The Chalāvis, from Afrāsiyāb, A.H. 750, to Mīr Ḥusain Kiyā, who died A.H. 909, fol. 144 *a*. 2. Kings of Rustamdār or Gāopārah, from Jāmāsp B. Fīrūz, uncle of Anūshirvān, in two Ḥarfs: *a*. Dābūyah and his descendants, from A.H. 40 to 141, fol. 144 *b*. *b*. Bādūsabān and his successors, from A.H. 40 to the author's time, and the kings of Kujūr, fol. 145 *b*.

Ṣafḥah 15. Kings of the borders (aṭrāf), in four Saṭars: 1. Sulṭans of Lār, from Ḳuṭb uddīn Muayyad, called Pāḳūī, A.H. 594, to Ibrāhīm Khān B. Muḥammad Beg, who succeeded A.H. 948, fol. 149 *b*. 2. Rulers of Hurmūz, from Maḥmūd Ḳalhātī, A.H. 671, to Muḥammad B. Fīrūzshāh, who died A.H. 972, fol. 150 *a*. 3. Sulṭans of Shīrvān, from Kā'ūs B. Kaiḳubād, A.H. 774, to Shāhrukh B. Sulṭān Farrukh, deposed A.H. 946, fol. 151 *a*. 4. Rulers of Ḳarāmān, from Ḳarāman, A.H. 654, to Ḳāsim Beg B. Ibrāhīm, who died A.H. 887, fol. 151 *b*. In this section the rubrics are wanting.

Ṣafḥah 16. Moghul Sulṭans. Chingīz Khān and his successors, down to the death of Mangū Ḳā'ān, A.H. 655, fol. 152 *b*. Separate branches, in four Saṭars: 1. Descendants of Ūktā'i, down to Sulṭān Maḥmūd B. Siyūrghatmish, A.H. 805, fol. 153 *b*.

2. Chaghatāi and his descendants to Ṣūfī Sulṭān, who succeeded his father Rashīd Khān, A.H. 971, fol. 154 *a*.

3. Descendants of Jūjī, down to Barakah Khān, who died A.H. 664, fol. 156 *b*, and further on, in two distinct branches (Ḥarfs): *a*. Sulṭans of Gūk Ordah, from Tūḳtā Khān, A.H. 702, to Birdī Beg, who succeeded his father Jānī Beg, A.H. 758, fol. 157 *a*. *b*. Khāḳāns of Aḳ Ordah, from Tūdāmangā B. Nūḳāi to Ḥak Nazar Khān B. Ḳāsim Khān, who succeeded in A.H. 930, fol. 157 *b*. Descendants of Shaibān B. Jūjī, in two Ḥarfs: *a*. Sulṭans of Māwarā an-nahr, from

Abu'l-Khair Khān B. Daulat Shaikh Oghlān, A.H. 839, to Iskandar Khān B. Jānī Beg, who reigned in the author's time, fol. 158 *b*. *b*. Sulṭans of Khwārazm, from Īlpārs Khān, who died A.H. 923, to Jājim Khān, who succeeded in A.H. 964, fol. 159 *b*.

4. Descendants of Tūlī, in two Ḥarfs: *a*. The Ḳā'āns from Ḳubilā Ḳā'ān, A.H. 658, to Tanḳūr Khān, who died A.H. 831, fol. 160 *b*. *b*. The Īlkhānis of Īrān, from Hulāgū Khān to Arpā Khān, who died A.H. 736, fol. 161 *a*. Mulūk uṭ-ṭavā'if, or local dynasties of the Chingīz-khānis, in six Ḥarfs: 1. Īlkānis, from Amīr Shaikh Ḥasan B. Amīr Ḥusain, who died A.H. 757, to Sulṭān Ḥusain, who was put to death A.H. 836, fol. 163 *b*. 2. Chūpānis, from Amīr Tīmūrtāsh B. Amīr Chūpān, A.H. 722, to Malik Ashraf, his son, put to death A.H. 758, fol. 164 *b*. 3. Ṭughātīmūris, from Ṭughātīmūr Khān, A.H. 737, to Sulṭān 'Alī B. Pīrak Pādishāh, who died A.H. 812, fol. 165 *a*. 4. The Sarbadārs, from Amīr 'Abd ur-Razzāḳ B. Faẓl Ullah, A.H. 717, to Khwājah 'Alī Muayyad, who died A.H. 788, fol. 165 *b*. 5. The Īnjū kings, from Amīr Shams ud-Dīn Maḥmūd Shāh, who died A.H. 736, to Amīr Shaikh Abu Isḥāḳ B. Maḥmūd Shāh, who fell A.H. 758, fol. 167 *a*. 6. Āl i Muzaffar, from Amīr Muzaffar, who died A.H. 713, to Sulṭān Mu'taṣim B. Zain ul-'ābidīn, who fell A.H. 812, fol. 167 *b*.

Ṣafḥah 17. The Gūrkānis. Ancestors of Tīmūr, fol. 169 *b*, and his history, fol. 170 *b*. Descendants of his four sons, in four Satars: 1. Descendants of Mīrzā Jahāngīr, down to Mīrzā Ḳaidū B. Pīr Muḥammad, who was imprisoned by Bāisunḳur, A.H. 821, fol. 174 *a*. 2. Mīrzā Shāhrukh and his descendants, down to Mīrzā Yādgār Muḥammad, who fell A.H. 875, fol. 174 *b*. 3. Descendants of 'Umar Shaikh, down to Muḥammad Zamān Mīrzā B. Badī' uz-zamān, who died A.H. 923, fol. 177 *a*. 4. Mīrzā Mīrānshāh and his descendants, down to Akbar, in India, and to Sulaimān Shāh Mīrzā B. Yādgār Nāṣir, ruler of Badakhshān, both alive at the time of composition, fol. 179 *a*.

Ṣafḥah 18. The race of 'Uṣmān, from its rise to the reigning Sulṭān, Sulaimān B. Salīm, fol. 183 *b*.

Ṣafḥah 19. The Ḳarā Ḳūyunlus, from Ḳarā Yūsuf to Ḥasan 'Alī B. Jahānshāh, who died A.H. 873, fol. 187 *b*.

Ṣafḥah 20. The Aḳ Ḳūyunlus, from Abu-n-Naṣr Ḥasan Beg to Sulṭān Murād B. Ya'ḳūb Beg, who fell A.H. 920, fol. 190 *b*.

Nuskhah III. The Ṣafavi Dynasty from its origin to the time of composition, fol. 196 *a*. The events are recorded year by year from A.H. 906 to 972. A few lines are wanting at the end.

The original MS. breaks off in the account of the last-mentioned year, after the first ten lines. That portion is repeated and continued by a later hand on foll. 236 and 237; but this continuation also comes to an abrupt close with an unfinished entry relating to the 12th of Sha'bān.

This copy contains some marginal additions, especially from fol. 161 to fol. 215; they are taken from Tārīkh i Guzīdah and other works.

On the first page of the MS. are some entries relating to births in the owner's family, written, as it appears, in India, with dates ranging from A.H. 1130 to 1133.

Another copy of the Nusakh i Jahān Ārā, Add. 7649, will be described under the class of Miscellaneous MSS.

Add. 7650.

Foll. 247; 11¾ in. by 8; 27 lines, 4¾ in. long; written in small Nestalik, apparently in the 17th century. [Cl. J. Rich.]

مرآت الادوار ومرقاة الاخبار

A general history, from the earliest times to the reign of Sulṭān Sulaimān B. Salīm.

Author: Muḥammad, called Muṣliḥ ud-Dīn-ul-Lārī ul-Anṣārī, محمد المد عو بمصلح الدين اللاری الانصاری

Beg. سپاس نا محدود وستایش نامعدود قادریرا سزاوار است

The author was born in Lār, or Lāristān, a district situated to the south of Shīrāz, on the northern shore of the Gulf of Persia. He studied under Mīr Ghiyāṣ B. Ṣadr ud-Dīn, of Shīrāz, (who died A.H. 949: see Haji Khal. vol. ii. p. 365), and Mīr Kamāl ud-Dīn Ḥusain, a disciple of Jalāl ud-Dīn Davānī. He afterwards went to India, where Humāyūn received him with the greatest honour. But the disturbed state of the country soon drove him away. He performed the pilgrimage, and repaired from Mecca to Constantinople. Finding, however, but scant favour with the great Mufti Abu s-Su'ūd, he betook himself to Āmid, in Diyār Bakr, where Iskandar Pāsha appointed him tutor to his children and master of the Madrasah. He died there A.H. 979, upwards of sixty years old, leaving, besides the present work, numerous commentaries on the Tahẕīb ul-Manṭiḳ, on astronomical tracts, on the Hidāyat ul-Ḥikmah, and other treatises of divinity and law. See Zail ush-Shaḳā'iḳ, Add. 18,519, fol. 68, and Haj. Khal. vol. i. pp. 241, 257, 478, etc.

The Mir'āt ul-Advār was translated into Turkish with additions by Mufti Sa'd ud-Dīn B. Ḥasan, who expanded the tenth chapter, treating of the Osmanli dynasty, into a separate work entitled Tāj ut-Tavārīkh; see Haj. Khal. vol. v. p. 479; Hammer, Schöne Redekünste, p. 350, and Flügel, Vienna Catal. vol. ii. p. 80. The contents of the Turkish version have been noticed by Hammer Jahrbücher, vol. 70, Anz. Blatt, pp. 63—72. A Persian MS., entitled مختصر تاریخ لاری, beginning with the same words as the present copy, is described in the Vienna Catal. vol. ii. p. 74, where it is attributed, by a curious confusion, to a supposed abbreviator, Muḥammad as-Sa'dī al-'Ubādī, called Muṣliḥ ad-Dīn, who is no other than the author himself; see Haj. Khal. vol. i. p. 241. Copies of the Mirāt ul-Advār exist in the Imperial Library and the Asiatic Museum of S. Petersburg; see Mélanges Asiatiques, vol. iii. p. 728; vol. iv. p. 498.

In the preface the author says that he was indebted for the leisure which enabled him, after long delays, to write the present work, to the favour of the illustrious prince to whom he dedicates it in token of gratitude and devotion, and that it was completed at the time of the prince's elevation to the throne, the date of that event being expressed by the words مد ظل = A.H. 974. (The prince here meant is Salīm B. Sulaimān, who reigned from A.H. 974 to 982.) He then proceeds to enumerate fifty Arabic and Persian works which he had used for this compilation, adding that he had also consulted several Turkish works in prose and verse. That list of sources has been printed from the present copy, but rather incorrectly, in the "Mines de l'Orient," vol. iii. p. 330, where the last two works, the Tārīkh i Ḥāfiz Abrū and the Rauẓat uṣ-ṣafā, have been omitted.

The work is divided into a short Introduction (Muḳaddimah) on the creation of the world, fol. 4 *b*, and the following ten books (bab):

I. Prophets, from Adam to Noah, fol. 5 *b*.

II. Pīshdādis and contemporary prophets, fol. 10 *a*.

III. Kayānis and contemporary prophets and sages, fol. 23 *a*.

IV. Sāsānis and Arab kings, fol. 34 *b*.

V. Muḥammad, the early Khalifs, the Umayyades and the Abbasides, fol. 43 *b*.

VI. Dynasties contemporary with the Abbasides, in the following eight Ṭā'ifahs:

1. Ṣaffāris, fol. 109 *b*. 2. Sāmānis, fol. 111 *a*. 3. Dayālimah, fol. 113 *a*. 4. Ghaznavis, fol. 117 *a*; Ghūris and slave-kings, fol. 121 *a*; Kurts, fol. 124 *a*. 5. Saljūḳis of Iran, fol. 125 *b*, of Kirmān, fol. 138 *a*, of Rūm, fol. 138 *b*; Atābaks of Mauṣil, fol. 140 *b*, of Diyār Bakr, fol. 142 *b*, of Fārs, fol. 143 *a*, and of Luristān, fol. 145 *a*. 6. Khwārazmshāhis, fol. 146 *a*. 7. Ismā'īlis of Maghrib and Ayyūbis, fol. 150 *a*. 8. Ismā'īlis of Iran, fol. 157 *b*.

VII. Chingīz Khān and his successors in China and in Persia, fol. 158 *b*; Chūpānis, fol. 181 *b*; Ḳarākhitā'is, fol. 184 *a*, and Āl i Muẓaffar, fol. 184 *b*.

VIII. Tīmūr and his successors in Iran, fol. 189 *a*.

IX. Ḥasan Beg and his successors (Aḳ-ḳuyunlus), fol. 228 *b*. The author concludes this section with a brief mention of Shāh Ismā'īl and Shāh Ṭahmāsp, and laments that all scholars of eminence, no doubt including himself, had been driven out of the realm by the blind Shī'ah fanaticism of the latter.

X. The Osmanlis, from their origin to the reign of Sulaimān B. Salīm, fol. 231 *b*.

Our copy breaks off at the beginning of a paragraph on the Hungarian war, A.H. 934. In the latter part of the work some biographical notices of great scholars are inserted after the most important reigns.

The fly-leaf at the end contains a transcript of a letter written by the author, Maulānā Muṣliḥ ud-Dīn ul-Lārī, to Amīr Sulṭān Ḥusain, Governor of al-'Imādiyyah in Kurdistān, recommending to him a Turkish personage of note, Maulānā Aḥmad. Hence the curious statement in the Mines de l'Orient, vol. iii. p. 330, that the Mir'āt ul-Advār had been written "in usum cujusdam Principis Amadiæ."

Add. 16,681.

Foll. 668; 13¼ in. by 8½; 30 lines, 5½ in. long, in a page; written in a small and close Naskhi, with 'Unvān and gold-ruled margins, apparently in the 17th century.

[Wm. Yule.]

تاریخ الفی

A general chronicle of the East, from the death of Muḥammad to A.H. 997.

Beg. آغاز کتاب در بیان اموری که واقع شده در سال اول رحلت خاتم النبیین

This vast compilation was commenced by Akbar's order in A.H. 993, and received the name of Tārīkh i Alfī from the year thousand (Alf) of the Hijrah, with which it was to close. Abul-Faẓl, who wrote for it a preface, not found in our copies, gives a short account of it in the Ā'īn i Akbarī, Blochmann's translation, vol. i. p. 106. A more detailed statement of its composition, by 'Abd ul-Ḳādir Badā'ūnī, is found in the Muntakhab ut-tavārīkh, part 2, p. 318; here we are told that the first thirty-five years were written in the course of a week by Naḳīb Khān (see above, p. 57 *b*), and some other scholars, one of whom was Badā'ūnī himself, and that subsequently the work was entrusted to Mullā Aḥmad of Tattah, and, after his death, to Ja'far Beg Āṣaf Khān, who brought it down to A.H. 997. Mullā Aḥmad appears to have written again, in his own fashion, the first thirty-five years, or at least a part of the same; for a remark elicited from Akbar, by the undue length of the account of Osman's death, an event of the year 25 of the Riḥlat, shows that that portion of the work was his own composition. The first two volumes were revised by Badā'ūnī in A.H. 1000, and the third by Āṣaf Khān himself. See Sir H. M. Elliot, Bibliographical Index, pp. 143—162, and History of India, vol. v. pp. 150—176. A Persian abridgement of the work by Aḥmad B. Abul-Fatḥ is described in Mélanges Asiatiques, vol. vi. p. 121.

The principal author, Mullā Aḥmad Tatavī, احمد بن نصر الله الدیبلی التتوی, was the son of the Ḳāẓī of Tattah and Ra'īs of Sind. The author

of the Majālis ul-Mūminīn, Add. 23,541, fol. 277, who had heard from his own lips the account of his early conversion to the Shī'ah faith, says that he left his native place at the age of twenty-two to study divinity and medicine in Mashhad, Yazd and Shīrāz, after which he stayed some time at Shāh Tahmāsp's court in Kazvīn. He left Persia after the latter's death, A.H. 984, visited Karbalā, Mecca and Jerusalem, and on his return to India resided for some years at the court of Kutubshāh, in Golconda. In A.H. 989 he repaired to Akbar's court, then held in Fathpūr, where he met with a favourable reception, and was soon afterwards commissioned to write the present chronicle. He proceeded with that task till A.H. 996, when he was treacherously assailed and wounded to death in Lahore by one of the enemies whom his Shī'ah fervour had raised against him. See Ma'āsir ul-Umarā, Add. 6568, fol. 453 *a*, and Ā'īn i Akbarī, Blochmann's translation, vol. i. p. 206.

The continuator, Āsaf Khān, was one of the most eminent generals of Akbar, and a poet of no mean order. His original name was Mirzā Kivām ud-Dīn Ja'far Beg, and his father, Mirzā Badī' uz-zamān, of Kazvīn, was Vazīr of Kāshān in the time of Shāh Tahmāsp. Ja'far Beg came to India as a youth, was presented to Akbar by his uncle, Āsaf Khān Ghiyās ud-Dīn, in A.H. 985, and received in A.H. 992 the title of Āsaf Khān. He died under Jahāngīr, after a brilliant career, in A.H. 1021. See Ma'āsir ul-Umarā, Add. 6567, fol. 25, Tazkirat ul-Umarā, Add. 16,703, fol. 7, and Ā'īn i Akbarī, vol. i. p. 411.

The arrangement of the work is strictly chronological, the events being recorded year by year, according to an æra, which was adopted for the purpose by Akbar's direction, that of the Rihlat or death of Muhammad. The first year of the Rihlat, with which the chronicle begins, corresponds therefore to A.H. 11, in which Muhammad died, and ten has to be added to each subsequent date to reduce it to the Hijrah reckoning.

This volume contains nearly the first half of the work; it extends from the beginning to the year 581 of the Rihlat (A.H. 591), in the course of which it breaks off. Three extensive lacunes of the original MSS., viz. foll. 329—366, 405—433, and 558—610, have been supplied by later hands. This volume appears to have once belonged to the imperial library of Dehli. It bears several 'Arz-dīdahs and official seals of the reigns of Shāhjahān and 'Ālamgīr, the earliest of which is dated A.H. 1037.

Add. 6550 and 6551.

Two uniform volumes, containing respectively foll. 524 and 543; $16\frac{1}{4}$ in. by $7\frac{1}{2}$; 30 lines, $5\frac{1}{4}$ in. long; written by different hands in Nestalik and Shikastah-Āmīz, apparently in India, in the 18th century.

[J. F. Hull.]

The first portion of the same work, extending from the first year of the Rihlat to the year 503 of the same æra (A.H. 513), and corresponding to foll. 1—536 *b* of the preceding copy.

The text is continuous, the two volumes being only separated by the binding. It breaks off in the first line of the account of the taking of Basrah by 'Alī B. Sukmān; see Ibn el Athiri Chronicon, vol. x. p. 393.

Or. 142.

Foll. 673; $14\frac{1}{2}$ in. by $8\frac{3}{4}$; 25 lines, $5\frac{5}{8}$ in. long; written in Nestalik, with ruled margins, apparently in India, in the 18th century. [Geo. W. Hamilton.]

Another portion of the same work, beginning with the year of the Rihlat 351, and ending with the year 649 of the same æra (A.H. 361—659.)

At the beginning of the year 589 of the Rihlat, fol. 498 *a*, in which Chingīzkhān appears on the scene, the author says in a

short preamble that he, Aḥmad B. Naṣr Ullah Tatavī, having been appointed by His Majesty, Jalāl ud-Dīn Muḥammad Akbar Pādishāh Ghāzī, to compose this history, called Tārīkh i Alfī, had to follow some instructions given him, one of which was to write it in plain and easy language, and another to give, on introducing the founder of an empire, an account of his ancestors, and of the manner in which he rose to power.

There is a considerable gap in the body of this volume, fol. 372 *a*. It extends from the end of the year 522 to the beginning of the year 545 (A.H. 532—555), corresponding to foll. 563 *a*—610 *b* of the first copy, Add. 16,681. Errors have been moreover committed in the headings of the years, owing to the beginnings of some having been overlooked. Thus the year numbered 558, fol. 411 *b*, is in reality the year 559; the year numbered 559, fol. 421 *b*, is 561; and the year numbered 576, fol 482 *b*, is 579. This last error is carried on through the subsequent years, involving a difference for each of three units in minus, down to the year headed 579, fol. 489 *a*, which is the year 582.

On the first page is impressed a stamp bearing the name of 'Azīz ul-Mulk I'tizād ud-Daulah Vilāyat Ḥusain Khan Ḳā'im Jang Bahādur.

Or. 465.

Foll. 663; 15 in. by 9; uniform with the preceding. [Geo. W. Hamilton.]

The continuation of the preceding volume, beginning with the year 650 of the Riḥlat, and ending with the year 974 of the same æra (A.H. 660—984).

The portion of the work written by Aḥmad Tatavī comes to an abrupt termination in the year 684 of the Riḥlat, fol. 97 *a*, after the record of the accession of Ghāzān Khān, and in the middle of an account of his early life.

The continuator, who is called in the following heading Navvāb Āṣaf Khān, states in his preamble, fol. 97 *b*, that Ḥakīm Aḥmad having been ordered to write this history, from the death of Muḥammad to the present time, had brought it down, in the course of three years, to the time of Ghāzān Khan; when he fell, mortally wounded, on the 15th of Ṣafar (A.H. 996), by the hand of an Amīr-zadah called Pūlād Barlās, who atoned for his crime with his life; whereupon he (Āṣaf Khan) received the royal commands to complete the work.

The year with which the present volume closes is not completed, for it is confined to a record of Persian affairs, namely, the death of Shāh Ṭahmasp, the accession of Shāh Ismā'īl, and the slaughter by the latter of his brothers and other male relatives.

This MS. has been disfigured by several large holes; but most of them have been repaired, and the lost writing restored by a later hand.

Or. 168.

Foll. 700; $11\frac{1}{2}$ in. by 8; 21 lines, $5\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and ruled margins; dated Muḥarram, A.H. 1045 (fol. 583 *a*), and Rabī' I., A.H. 1046 (fol. 14 *b*) (A.D. 1635-6). [Geo. W. Hamilton.]

روضة الطاهرين

A general history, from the earliest times to A.H. 1014.

Author: Ṭāhir Muḥammad B. 'Imad ud-Dīn Ḥasan B. Sulṭān 'Alī B. Ḥājī Muḥammad Ḥusain Sabzavārī (fol. 242 *a*), طاهر محمد بن عماد الدين حسن بن سلطان علی بن حاجی محمد حسين سبزواری

The author held some office at the court of Akbar: he states incidentally that in A.H. 1013 he was sent by the emperor from Agrah to Burhānpūr, with a message

to the Khānkhānān, to inquire into the death of Prince Dāniyāl; that, passing on his way through the city of Mandū, he visited the decaying cupola which covered the tombs of the ancient kings of the land, and gave orders for its restoration. He mentions his elder brother, Khwājagī Sulṭān Aḥmad, as one of the poets of Akbar's court. An account of the work will be found in Elliot's Bibliographical Index, pp. 298—304, and History of India, vol. vi. pp. 195—209. See also Stewart's Catalogue, p. 6, and Notice sur un MS. du Raouzet et-tahirin, Mélanges Asiatiques, vol. v. p. 119. There is a copy of this work in the East India Library, No. 1147.

The preface, which is wanting in this MS., but is found in another copy, Add. 6541, begins بعد از حمد باری سبحانه تعالی صلواة محمدود. The author says in it, that he chose the above title, روضة الطاهرين, because its first word expressed the year in which the work was completed, viz. A.H. 1011. It must, however, have been subsequently brought down to a later date, for we find A.H. 1014 frequently mentioned in both copies as the current year (see foll. 376 *b*, 396 *b*, 400 *b*, 689 *b*, Add. 6541, fol. 145 *b*); and the death of Akbar, which took place in that year, is referred to in the second chapter, fol. 16 *b*.

The work consists of five parts (ḳism), subdivided into chapters (bāb), and again into minor sections (faṣl).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies about fifty pages in the other copy, Add. 6541, foll. 129 *a*—153 *b*; but the present MS. contains only its latter portion, foll. 1 *a*—7 *a*.

Contents: Ḳism I., in three Bābs—1. Prophets and sages, fol. 7 *a*. 2. Early kings of Persia, foll. 166. 3. Arab kings, fol. 243 *a*.

The second of the above Bābs, which is headed with a special 'Unvān, is stated to have been extracted, at the command of Akbar, from Firdausi's Shāhnāmah, by a friend of the author, Maulānā Taḳī ud-Dīn Muḥammad Shūshtarī. The latter, overwhelmed with grief at the death of Akbar, having left the work unfinished, it was completed and condensed to its present shape by the author.

Ḳism II., containing four Bābs. Bāb 1, in two Faṣls: 1. The first four Khalifs (Rāshidīn), fol. 247 *a*. 2. Ḥasan and the other Imāms; from Jāmi's work, Shavāhid un-nubuvvat, fol. 249 *b*.

Bāb 2, in two Faṣls: 1. Banī Umayyah in the East, fol. 269 *b*. 2. Umayyades of Spain, fol. 272 *a*.

Bāb 3, in two Faṣls: 1. The Abbasides, fol. 272 *b*. 2. Their offshoots, in five Firḳahs: Ṭāhiris, Banī Aghlab, Ṭūlūnis, Ikhshīdis, and Ḥamdānis, fol. 277 *a*.

Bāb 4, in thirteen Faṣls: 1. Ṣaffāris, fol. 279 *b*. 2. Samānis, ib. 3. Ghaznavis, fol. 280 *b*. 4. Ghūris, fol. 282 *a*. 5. Offshoots of the Ghūris, from Tāj ud-Dīn Ildūz to 'Alā ud-Dīn B. Khiẓr Khān (from the Tārikh i Mubārakshāhī), fol. 283 *a*. 6. Kurts, fol. 285 *a*. 7. Dayālimah, fol. 286 *a*. 8. Saljūḳis of Iran, Kirmān and Rūm, fol. 288 *a*. 9. Their offshoots: The Khwārazmshāhis, fol. 290 *b*. 10. Governors appointed by the Saljūḳs, in two Ṭabaḳahs: *a*. Mangūchak and his successors, fol. 292 *b*. *b*. The Muayyadis, ib. 11. The Atābaks of Syria, and the Ayyūbis; the Atābaks of Fārs and Āẕarbāijān, fol. 293 *a*. 12. Karākhitāis of Kirmān, fol. 296 *a*. 13. Ismā'īlis of Maghrib and Iran, fol. 297 *a*.

Ḳism III., containing seven Bābs: Bāb 1. Kings of the Turks before Chingīz Khān, (from the Rauẓat uṣ-Ṣafā), fol. 299 *b*. Bāb 2. Kings of the Moghuls before Chingīz Khān, fol. 303 *a*.

Bāb 3, in three Faṣls: 1. Chingīz Khān and his successors in Iran, fol. 306 *a*.

2. Descendants of Chingīz Khān, who reigned out of Iran, in four Ṭabaḳahs: *a*. Descendants of Uktāi Ḳā'ān, fol. 361 *b*. *b*. Descendants of Chaghatāi Khān, fol. 362 *a*. *c*. Descendants of Jūjī Khān, fol. 363 *a*. *d*. Descendants of Shaibān in Māvarā annahr, down to 'Abd ul-Mūmin, A.H. 1006, fol. 364 *b*, and in Khwārazm, from Īliyās Khān to Jājim B. Daulat Khān, fol. 366 *b*; the descendants of Tūlī, fol. 367 *a*. 4. Offshoots of the Chingīzkhānis, in four Ṭabaḳahs: 1. Chupānis, fol. 367 *b*. 2. Īlkānis, fol. 368 *a*. 3. Muẓaffaris, fol. 368 *b*. 4. Sarbadārs, fol. 369 *a*.

Bāb 4. Account of the embassy sent by Shāhrukh to China, from the Nigāristān of Aḥmad Ghaffārī, fol. 370 *a*.

Bāb 5. The Sultans of the race of 'Usmān, from their origin to A.H. 1014, fol. 374 *b*.

Bāb 6, in three Faṣls: 1. Tīmūr and his successors, fol. 377 *b*. 2. Descendants of 'Umar Shaikh, down to the death of Akbar, fol. 396 *a*. 3. The Ḳarā Ḳūyunlus and Aḳ Ḳūyunlus, fol. 397 *b*.

Bāb 7. The Ṣafavis, from their origin to the time of composition, fol. 400 *b*.

Ḳism IV. Hindu traditions, from the Mahābhārat, as translated into Persian by order of Akbar, fol. 426 *a*, in two Bābs: 1. Account of Vishnu's Avatārs. 2. Abstract of the Mahābhārat, concluding with Harivansa, fol. 467 *a*. Our copy breaks off, fol. 523 *b*, before the end of the above chapter, namely, in the midst of the narrative relating to the daughters of King Vajranāb, and their secret union with Kāmdev and his brothers. Six blank leaves have been inserted there.

Ḳism V., in four Bābs, avowedly abridged from Tārīkh i Niẓāmī. Bāb 1. Kings of Dehli, from Mu'izz ud-Dīn Muḥammad Sām Ghūrī to Sulṭān Muḥammad 'Ādil, called 'Adlī, foll. 584 *a*—632 *a*. (This first section is wrongly placed in the present copy after the third.) Bāb 2. History of Akbar, from his accession to his death, fol. 524 *b*. Bāb 3. Select verses of Amīrs and poets of the court of Akbar, fol. 565 *a*; notices on some 'Ulamā of the same court, fol. 579 *b*. Bāb 4, in nine Faṣls: 1. Kings of Sind, fol. 633 *a*. 2. Kings of Multan, fol. 637 *a*. 3. Kings of Kashmīr, fol. 640 *a*. 4. Kings of Gujarāt, fol. 652 *a*. 5. Kings of Mālvah and Mandū, fol. 679 *b*. 6. Kings of the Deccan, viz.: The Bahmanis, fol. 683 *b*. The Niẓām ul-Mulkis, fol. 685 *a*. The 'Ādil-khānis, fol. 687 *b*. The Ḳuṭb-ul-mulkis, fol. 689 *a*. 7. The Sharḳi kings of Jaunpūr, fol. 689 *b*. 8. Kings of Bengal, fol. 691 *b*. 9. The wonders and curiosities of the islands and harbours in the parts of Bengal, fol. 698 *a*.

This last section, which treats of a number of islands and some distant countries accessible from Bengal by sea, is divided, according to the table of contents, fol. 6 *b*, into fourteen chapters (Daf'ahs), the last of which treats of Portugal. But in the text itself that division is not observed, and the MS. comes abruptly to an end after five pages treating of Ceylon, Pegu, and Achin.

Or. 138.

Foll. 501; 11 in. by 6¼; 25 lines, 4 in. long; written in cursive Nestalik, apparently in India, in the 18th century.

[Geo. W. Hamilton.]

افصح الاخبار

An abridgement of general history, from the earliest times to the accession of Shāhjahān, A.H. 1037.

Author: Muḥammad Bāḳir [B.] 'Ināyat Ullah [B.] Ṣadr ud-Dīn Muḥammad Tabrīzī, called Afṣah, محمد باقر عنايت الله صدر الدين محمد تبريزي مشتهر بافصح

Beg. افتتاح كلام بنام مالك الملكى سزد كه سلاطين عاليمقدار

It appears from the preface that the author was attached to the service of Sulṭān Murādbakhsh, son of Shāhjahān, and that he compiled the present compendium from a number of standard historical works, which he found in Aḥmadābād of Gujarāt, when staying there in attendance on that prince. His sources, and the portion borrowed from each, are thus enumerated:

The history of the Banī Jān, of the prophets, of Muḥammad, the Khalifs, the twelve Imāms and the early kings, from the Tārīkh i Mīr Ḥaidar Rāzī. The account of Imām Ḥusain and the martyrs of Karbalā, from the Rauzat ush-Shuhadā. That of the Greek philosophers and the Saljūḳ dynasties, from the Zubdat ul-Akhbār of Mīr Ghiyāṣ ud-Dīn 'Alī. The history of Chingīz Khān and his successors, from the Rauzat uṣ-Ṣafā. The history of Tīmūr and his successors in Iran and Turan, from the Zafar Nāmah of Sharaf ud-Dīn Yazdī. The account of Maḥmūd Ghaznavī and his successors in India, of Mu'izz ud-Dīn Sām and the slave-kings of Dehli, the Khiljis and Afghans, the kings of Mālvah, Gujarāt, Deccan, Jaunpur, Bengal, and Kashmīr, from the Tārīkh of Nizām ud-Dīn Aḥmad. The reigns of Babar, Humayūn and Akbar, from the Akbar Nāmah of Abu-l-Fazl. The reign of Jahāngīr, from the Ikbāl-Nāmah of Muḥammad Sharīf Mu'tamad Khān. The history of the Ṣafavis, from the 'Alam ārāi of Iskandar Beg Munshī.

The work is divided into seven sections (Bāb), some of which are subdivided into chapters (Faṣl), of which there are altogether thirty; the contents are fully stated in the preface, foll. 3—7. Bāb V. treating of Maḥmūd Ghaznavī, the kings of Dehli, and the local dynasties of India, and Bāb VI., comprising the reigns of Bābar, Humāyūn, Akbar, Jahāngīr and Shīrshāh, are wanting in the present copy, and the seventh section, which treats of the Ṣafavis, immediately follows the fourth.

The title افصح الاخبار appears on the first page of the MS. In the preface only the first word of the title is legible, the second having been scratched out. In the subscription it is written جامع الحکایات وافصح الاخبار

Contents:—Bāb I. The genii (Banī Jān), fol. 8 *a*. Adam and the Prophets, fol. 9 *b*.

Bāb II. Muḥammad, fol. 30 *a*. Early Khalifs, fol. 66 *a*. Ḥasan and Ḥusain, fol. 116 *a*. The other Imāms, fol. 162 *a*. Bani Umayyah, fol. 178 *b*. The 'Abbasides, fol. 195 *a*. Pīshdādis, fol. 237 *a*. Kayānis, fol. 245 *a*. Mulūk ut-ṭavā'if, fol. 257 *b*. Sāsānis, fol. 259 *a*. Ancient sages, fol. 274 *b*. Saljūḳis of Irān, fol. 278 *b*, of Kirmān, fol. 288 *b*, of Rūm, fol. 289 *b*.

Bāb III. Chingīz Khān and his successors, down to Abu Sa'īd Bahādur Khān, fol. 290 *a*.

Bāb IV. Tīmūr and his successors (with the exception of Bābar and the Indian branch), fol. 336 *b*.

Bāb VII. The Ṣafavis, from their rise to A.H. 1026, fol. 401 *a*.

Add. 16,695.

Foll. 269; 12¾ in. by 8; 25 lines, 4¾ in. long; written in Nestalik; dated Shāhjahānābād (Dehli), Jumādā I., A.H. 1139 (A.D. 1726), the 9th year of Muḥammad Shāh. [Wm. Yule.]

منتخب التواریخ

A general history, from the earliest time to the accession of Shāhjahān, A.H. 1037.

Author: Muḥammad Yūsuf B. Shaikh Raḥmat Ullah ul-Atakī ul-Kan'ānī, محمد یوسف بن شیخ رحمت الله الاتکی اصلا ووطنا الکنعانی مولدا

Beg. جمیع محامد و ستایش که از مبداء فیاض من الازل

The compiler, who derives the first of his

two Nisbahs from Atak, Panjāb, where he dwelt, and the second from Kan'ān (?), as the place of his birth, dedicates this work to Shāhjahān, from whose bounty he hoped for a reward, that would enable him to spend the rest of his days in devotion and prayer. He lays no claim to authorship; his only boast is to have faithfully transcribed the various works which he has laid under contribution, and which he enumerates in the preface, as follows: The translation of Ṭabarī, Tārīkh i Mu'ajjam, Guzīdah, Majma' ul-Ansāb, Tārīkh i Banākitī, Rauẓat ul-Aḥbāb, Mīlād un-Nabī, Rauẓat uṣ-Ṣafā, Ḥabīb us-Siyar, Nigāristān by Aḥmad Ghaffārī, Tārīkh i Jalāl ud-Dīn Suyūṭī, Mir'āt ul-Jinān by Mullā Muṣliḥ ud-Dīn Lārī, Tārīkh i Humāyūnī, Tārīkh i Sind by Muḥammad Ma'ṣūm Bakarı, Akbar-Nāmah, Tārīkh i Nizāmī, Tārīkh i Bait ul-Ma'būr by Ma'mūr Khān, Tārīkh i Ḥukamā, Taẕkirat ul-Auliyā by 'Aṭṭār, Nafaḥāt ul-Uns, 'Ajā'ib ul-Buldān, 'Ajā'ib ud-Dunyā by Āẕarī.

He states, in his conclusion, that he completed his task on the 15th of Zul-Ḥijjah, A.H. 1056, and that his friend Mīr Muḥammad Beg B. Mīrzā Beg supplied him on that occasion with a new title, embodied in a piece of verses, and ingeniously contrived so as to convey the date of completion, viz., منتخب بی بدل "Compendium without peer." This implies that 36, the number expressed by the last word, has to be deducted from 1092, the total formed by the first, which indeed gives 1056.

The work is divided into an introduction (Muḳaddimah), five parts (Ḳism), and a conclusion (Khātimah), with minute subdivisions. A very detailed statement of the contents occupies no less than fourteen pages in the preface, foll. 5 *b*—12 *b*.

Muḳaddimah. Utility of history; creation of the world; tribes of the Jinns; constitution of the human body, fol. 12 *b*.

Ḳism I. Prophets and apostles, fol. 20 *b*. Ancient sages and philosophers, fol. 121 *a*.

Ḳism II. Early kings of Persia, fol. 130 *b*. Arab kings, fol. 174 *b*. 'Amāliḳah or Pharaohs, fol. 185 *a*. Kings of the Kaldānis (Chaldeans), fol. 185 *b*. Kings of Māvarā annahr, of the lineage of Tūr, fol. 186 *b*. Kings of Israel, fol. 187 *a*. Kings of Rūm and Yūnān (Ptolemies), fol. 191 *b*. Kings of the Firang (Roman Emperors and Popes), fol. 192 *b*. Prophets and Rājas of the Hindus, fol. 203 *a*. Kings of Khitāi (China), to the Moghul conquest, fol. 206 *b*.

Ḳism III. Muḥammad and the Khalifs.

Ḳism IV. Dynasties posterior to Muḥammad, in twenty-five Ṭabaḳahs, beginning with the Ṭāhiris and ending with the descendants of Tīmur in India.

Ḳism V. Notices of Imāms, Shaikhs, 'Ulamā and poets. The above three sections are wanting in this copy.

Khātimah, in three Bābs: 1. On various æras and the seven climates, fol. 212 *b*. 2. Cities, countries, mountains, deserts, seas, lakes, rivers, springs, wells, and islands of the seven climates, in ten Faṣls, fol. 217 *b*. Wonders and curiosities of nature, in nineteen Faṣls, fol. 235 *a*.

Transcriber (fol. 130 *b*): مرتضی قلی بیکخان

Some notes, written in a fine Ta'līk hand on the first page, fol. 4 *a*, by Muḥammad Aḥsan Ullah Khān, show that this volume came into his possession in the 19th year of Muḥammad Shāh, A.H. 1149. He there congratulates himself on the acquisition of a work, often quoted by Firishtah (an evident mistake, for Firishtah is older), and which he had long sought in vain. He further records several successive perusals of the book, from A.H. 1160 to 1191.

Prefixed is a table of the contents of the present volume, in a later hand, foll. 1—3.

A miscellaneous volume, Add. 17,967, contains an abstract of the contents of the

first volume of the Muntakhab ut-Tavārīkh, foll. 11—21. It extends to the end of Ḳism III., and was written A.H. 1222, by Ghulām Muḥammad.

Add. 25,786*.

Foll. 597; 13 in. by 8½; 25 lines, 6 in. long; written in a rude Nestalik, apparently in India, in the 18th century.

[Wm. Cureton.]

A portion of the same work, namely Ḳisms IV. and V., and the Khātimah. The author's name occurs at the end of Ḳism IV., fol. 247 *a*. The date of composition, A.H. 1056, is mentioned in several places, foll. 53 *b*, 56 *a*, 58 *b*, 93 *a*, etc. But the substance and arrangement of Ḳisms IV. and V. differ in several important points from the statement of the contents in the preface of the preceding copy, so that the work must have undergone some recasting since that preface was written.

Contents:—Ḳism IV., divided into two Bābs.

Bāb I., containing four Faṣls:—1. Kings of Māvarā annahr and Khurāsān, in five Ṭā'ifahs: Ṭahiris, Ṣaffāris, Sāmānis, Ghaznavis, and Ghūris, fol. 1 *b*. 2. Kings of Īrān, 'Irāḳ and Fārs, in two Ṭā'ifahs: Dailamis, and Saljūḳis, fol. 10 *b*. 3. Slaves of the Saljūḳis, in two Ṭā'ifahs: Khwārazmshāhis and Atābaks, fol. 20 *a*. 4. Ismā'īlis of Maghrib and Iran, fol. 24 *a*.

Bāb II., containing six Faṣls:—1. Turks, Moghuls and Tātārs: Chingīz Khān and his successors, down to Abū Sa'īd, fol. 27 *b*. 2. Kings of Iran, in five Ṭā'ifahs: Al i Muzaffar, Ilkhānis, Ḳarāḳuyunlūs, Aḳ-ḳuyunlūs, Ṣafavis, down to Shāh 'Abbās II., fol. 34 *b*. 3. Kings of Rūm, in two Ṭā'ifahs: Saljūḳis and Al i 'Uṣmān, down to Sultan Ibrāhīm, fol. 53 *b*. 4. Kings of Sind, in five Ṭā'ifahs: Rajahs, from about the time of Muḥammad to the conquest. Governors of Sind under the Umayyades and the Abbasides: Sūmarahs, from A.H. 445 to 680, Samanahs or Jāms, from A.H. 680 to 916, Arghūnis and Tarkhānis, fol. 59 *a*. 5. Kings of Hindustan, in five Ṭā'ifahs: Slaves of the Ghūris, Khiljis, Tughlaḳis, Sayyids, and Afghans or Lodis, fol. 83 *a*. 6. Tīmūr, fol. 93 *a*; Shāhrukh and his successors, fol. 147 *a*; 'Umar Shaikh and his successors, fol. 150 *a*; Mīrānshāh and his successors, down to the accession of Shāhjahān, fol. 150 *b*.

In the conclusion of the last chapter the author observes that the task of fitly recording the reign of Shāhjahān having been committed to the court historians, he now refrains from entering upon that lofty theme, hoping, if life be vouchsafed to him, to add some day to the present work an abstract of their annals.

Ḳism V., the biographical portion of the work, also divided into two Bābs.

Bāb I., in five Faṣls: 1. The four Imāms of the Sunnis and their principal Mujtahids, fol. 248 *b*. 2. Aṣḥāb i Kirāat, the authors of the different recensions of the Coran, fol. 258 *a*. 3. The compilers of the Canons of Traditions, fol. 258 *b*. 4. 'Ulamā, in alphabetical order, fol. 260 *b*. 5. Persian poets, in alphabetical order, fol. 264 *a*.

Bāb II., in two Faṣls: 1. Religious teachers and saints, in chronological order, from the early ages of Islamism to the close of the 10th century of the Hijrah, fol. 267 *b*. 2. Female devotees, fol. 515 *b*.

The following works are mentioned as the principal sources of the lives of the saints: Taẕkirat ul-Auliyā by Shaikh 'Aṭṭār, Tārīkh Guzīdah, Nafaḥāt ul-Uns, and Ḥadīḳat ul-Auliyā by Sayyid 'Abd ul-Ḳādir B. Hāshim ul-Ḥusaini.

Khātimah, as in the preceding copy, fol. 523 *b*. Prefixed, foll. 522 *a*, is a map of the world, as known to the Orientals.

Or. 209.

Foll. 587; 9½ in. by 6¼; 17 lines, 3½ in. long; written in Naskhi, apparently in the 17th century. [Geo. W. HAMILTON.]

تحفة الاخيار

A work on general history, from the earliest times to A.H. 1076.

In the preface, the first page of which is lost, the author says that he wrote this work in A.H. 1076, at Murādābād, province of Dehli, for the Amīr Aṣālat Khān, governor of that place.

Mīrzā Muḥammad B. Mīrzā Badī' Mashhadī, who entered the service of Shāhjahān in the 19th year of the reign, received the title of Aṣālat Khān from Aurangzīb at the time of his accession, and in the third year of that reign was appointed Faujdār of Murādābād. He died A.H. 1076; see Ma'āsir ul-Umarā, Add. 6567, fol. 55 *b*, and Taẕkirat ul-Umarā, Add. 16,703, fol. 14 *a*.

The present MS. contains only the first volume of the work. The concluding lines show that the next began with the history of the invasion of Chingīz Khān. The entire work is stated to consist of four Ḳisms, the first of which treats of the prophets, from Adam to Noah; the headings of the others do not appear in this copy, and most of the rubrics have been omitted.

Contents: Prophets, from Adam to Luḳmān, fol. 2 *a*. Ancient sages, from Ṣāb (or Harmes) to Buzurjmihr, fol. 114 *a*. Pīshdādis, fol. 119 *b*. Kayānis, fol. 128 *b*. Kings of Rūm and Syria (Ptolemies, etc.), fol. 141 *a*. Mulūk Ṭavā'if, Ashkānis and Sāsānis, fol. 143 *b*. Kings of the Arabs, fol. 164 *a*. Muḥammad, fol. 175 *b*. Abu Bakr, fol. 237 *b*. 'Umar, fol. 240 *a*. 'Uṣman, fol. 248 *b*. 'Alī, fol. 258 *a*. The rest of the twelve Imāms, fol. 279 *a*. Kings of the race of Umayyah, fol. 320 *a*. Abbaside Khalifs, fol. 362 *b*. Dynasties contemporary with the Abbasides: Ṭāhiris, fol. 444 *a*. Ṣaffāris, fol. 445 *b*. Sāmānis, fol. 449 *a*. Al i Subuktigīn, fol. 457 *b*. Kings of Ṭabaristān, fol. 471 *a*. Kings of Jibāl, fol. 478 *a*. Al i Buvaih, fol. 482 *b*. Ismā'īlis of Maghrib and of Iran, fol. 498 *a*. Saljūkis, fol. 509 *b*. Banī Mazyad, fol. 540 *a*. Banī Ḥamdān, fol. 541 *a*. Atābaks, fol. 543 *b*. Umayyades and later dynasties in Spain, fol. 552 *b*. Ayyūbis, fol. 559 *b*. Sharīfs of Mecca, fol. 565 *a*. Ghūris and slave kings of Dehli, fol. 565 *b*. Khwārazmshāhis, fol. 578 *b*.

It may be noticed that when speaking of the future advent of the Mahdi, fol. 320 *a*, the author refers for further details to another work of his, entitled Gulshan i Īmān.

Add. 7657.

Foll. 497; 10¾ in. by 7; 21 lines, 4¼ in. long; written in fair Nestalik and Shikastah-Āmīz, with 'Unvān and gold-ruled margins, about the close of the 17th century. [Cl. J. RICH.]

مرآت العالم

A general history, from the earliest times to A.H. 1078.

Author: Muḥammad Bakhtāvar Khān (fol. 474 *a*) محمد بختاور خان

Beg. برترین کوهری که تاجداران کشور فصاحت

The author, who passed for a perfect master of historical lore, was a eunuch in the service of Aurangzīb, who on his accession conferred upon him the title of Khān, and in the 13th year of his reign the office of Dāroghah i Khavāṣān. He died in the 28th year of the reign. See Taẕkirat ul-Umarā, Add. 16,713, fol. 22. A notice of the work has been given by Morley, Descriptive Catalogue, pp. 52—56; see also N. Lees, Journal of the Roy. Asiat. Soc., New Series, vol. iii., p. 465. From the account the

author gives of himself towards the end of the Mirāt ul-'Ālam, we learn that he had written several other works, the dates of which range from A.H. 1078 to 1090, namely, an account of the four battles by which Aurangzīb won the throne, entitled Chahār ā'īnah; abridgements of the Ḥadīḳah of Sanāī, the poems of 'Aṭṭār, the Maṣnavī of Maulānā Rūmī, of the Rauẓat ul-Aḥbāb, and of the Tārīkh i Alfī, a large anthology called Savādi A'ẓam, and a biography of saints, entitled Riyaẓ ul-Auliyā. A circumstantial account of his death, found at the end of the present copy, was written by his adopted son and favoured pupil (probably Muḥammad Sāḳī, afterwards Musta'idd Khān), who says that he had assisted his master in the composition of this work, and had after his death obtained from Aurangzīb the permission to publish it. It is here stated that Bakhtāvar Khān died after a short illness in Aḥmadnagar, on the 15th of Rabī' I., A.H. 1096; that Aurangzīb mourned for him more than he had ever done for any of his servants, and officiated as Imām at his funeral. He was buried in a tomb that he had erected for himself in Bakhtavar-pūrah, Dehli.

Bakhtavar Khān says in his preface that he had been from his youth a passionate student of history, and that, prevented by frequent travelling from having many books at hand, he had often wished to provide himself with a substitute in the shape of a complete historical vade-mecum. It was not, however, until after the accession of his royal master that he found himself in a position that enabled him to carry out his plan. The result was the present work, which was completed in the year expressed by the words آئینه بخت, i. e. A.H. 1078.

But although that year is mentioned more than once in the body of the work as the time of composition (see foll. 174 *b*, 446 *a*), some of the historical accounts and biographical notices are brought down to later dates, as A.H. 1088, fol. 455 *b*, 1089, fol. 456 *a*, 1092, fol. 455 *b*, 1094, fol. 456 *b*.

The Mirāt ul-'Ālam is an extremely useful and trustworthy compendium of eastern history and biography. The contemporary record of the first ten years of Aurangzīb's reign is of special interest; the author remarks in its conclusion that his position near the person of the sovereign had enabled him to make important additions to the 'Ālamgīr-Nāmah, on which his account was based. It is mentioned among the sources of the Maāṣir ul-Umarā, Add. 6567, fol. 2.

The work is divided into an Introduction (Muḳaddimah), seven books, called Ārāyish, subdivided into sections termed Numāyish and Numūd, an Appendix (Afzāyish), and a Conclusion (Khātimah).

Contents: Muḳaddimah, creation, fol. 5 *b*.

Ārāyish I., in four Numāyish—1. Prophets, fol. 7 *a*. 2. Philosophers, fol. 34 *a*. 3. Early kings of Persia, fol. 36 *b*. 4. The Tubba's of Yaman, fol. 50 *a*.

Ārāyish II., in twelve Numāyish—1. Life of Muḥammad, fol. 51 *b*. 2. His features and his miracles, fol. 71 *b*. 3. His wives and children, fol. 72 *a*. 4. The Rāshidīn Khalifs, fol. 74 *a*. 5. The Imāms, fol. 85 *b*. 6. The Mubashsharīn, fol. 88 *a*. 7. The principal Companions, in alphabetical order, fol. 88 *b*. 8. The Tābi'īn, in chronological order, fol. 98 *a*. 9. The four Mujtahids, fol. 101 *a*. 10. The seven readers of the Coran, fol. 102 *a*. 11. The traditionists, in chronological order, ib. 12. The Shaikhs and Ṣūfis, similarly arranged, fol. 104 *a*. Saints of India, fol. 111 *b*. Muslim philosophers and 'Ulamā, in the same order, fol. 117 *a*.

Ārāyish III., in eight Numāyish—1. Umayyades, fol. 121 *a*. 2. Abbasides, fol. 125 *b*. 3. Dynasties contemporary with the Abbasides, in eleven Numūds—Ṭāhiris, fol. 134 *b*. Ṣaffāris, fol. 135 *a*. Sāmānis, fol. 135 *b*. Ghaznavis, fol. 136 *b*. Ghūris, fol. 138 *b*. Āl i Buvaih, fol. 139 *b*. Saljūḳis, fol. 141 *a*.

Khwārazmshāhis, fol. 144 *a*. Atābaks of Fārs, Syria, and Irak, fol. 146 *a*. Ismā'īlis of Maghrib and Iran, fol. 148 *a*. Ḳarākhitāis of Kirman, fol. 150 *a*. 4. Kings of Rūm, in eight Numūds—Cæsars, fol. 150 *b*. Saljūḳis, fol. 153 *b*. Dānishmandis, Salīḳis, Mangūchakis, Ḳarāmān, Zulḳadr, fol. 154 *b*. Osmanlis, fol. 156 *a*. 5. Sharīfs of Mecca and Medina, fol. 158 *a*. 6. The Khāns of the Turks, viz. Turk, Tātār, Moghūl, Būzanjar Ḳā'ān, and their descendants, fol. 159 *a*. 7. Chingīz Khān and his descendants, in seven Numūds—Timūchīn (Chingīz), fol. 161 *a*. Ukdāi Ḳā'ān and his successors in Ulugh Yūrt, fol. 162 *b*. Jūjī Khān and his successors in Ḳīpchāḳ, fol. 163 *b*. Hulāgū Khān and his successors in Iran, fol. 164 *a*. Chaghatāi Khān and his successors in Tūrān, fol. 167 *a*. Shaibānis in Tūrān, from Shāhī Beg Khān to the accession of 'Abd ul-'Azīz Khān, A.H. 1055 (with a marginal addition recording the latter's expulsion by Subḥān Ḳulī Khān, A.H. 1092, and his death in Mokha, A.H. 1094). Khāns of Kāshghar, from Tūghluḳtimūr Khān, A.H. 761, to Yūlpars Khān, who was reigning in A.H. 1078. 8. Mulūk uṭ-Ṭavā'if, or local dynasties that rose at the decline of the Moghul empire, in five Numūds—Chupānis, Īlkānis, Shaikh Abū Isḥāḳ and Muzaffaris, Kurts, and Sarbadārs, fol. 175 *a*.

Ārāyish IV., in five Numāyish—1. Tīmūr and his successors, down to Sultan Abū Sa'īd, fol. 179 *a*. 2. Abul-Ghāzī Sulṭān Ḥusain and his children, fol. 188 *a*. 3. Ḳarāḳuyunlus, fol. 189 *b*. 4. Aḳ Ḳuyunlus, fol. 190 *a*. 5. Ṣafavis, down to the accession of Shāh Sulaimān, A.H. 1077, fol. 190 *b*.

Ārāyish V., containing an Introduction, called Naḳsh, on the creed of the Hindus, their Rajahs, and the Muslim conquest, fol. 196 *b*; and the following nine Numāyish—1. Sultans of Dehli, from Shihāb ud-Dīn Ghūrī to Ibrāhīm Lodī, fol. 202 *a*. 2. Sulṭans of Deccan, in six Numūds—Bahmanis, fol. 218 *a*. Barīdis, fol. 230 *b*. 'Imād-Shāhis, fol. 231 *a*. Niẓām ul-Mulkis, ib. 'Ādilkhānis (with a marginal addition, recording the accession of Iskandar 'Ādil Khān, A.H. 1084), fol. 232 *b*. Ḳuṭb ul-Mulkis, fol. 233 *b*. 3. Kings of Gujarāt, fol. 234 *a*. 4. Rulers of Sind, in two Numūds—Tatah, fol. 237 *a*. Multān, fol. 239 *a*. 5. Bengal, fol. 240 *b*. 6. Mālvah, fol. 242 *a*. 7. Khāndes, fol. 244 *a*. 8. Jaunpūr, fol. 245 *a*. 9. Kashmīr, fol. 246 *a*.

Ārāyish VI., in five Numāyish—1. Bābar, fol. 249 *a*. 2. Humāyūn, fol. 254 *b*. 3. Akbar, fol. 271 *b*. 4. Jahāngīr, fol. 296 *a* 5. Shāhjahān, fol. 312 *a*.

Ārāyish VII., in three Pairāyish—1. History of 'Ālamgīr, from his birth to the end of the tenth year of his reign, fol. 348 *b* (it closes with the 21st of Shavvāl, A.H. 1078). 2. His eminent qualities, fol. 442 *a*; his children, ib.; extent and divisions of his empire, fol. 445 *a*; contemporary sovereigns, fol. 446 *a*. 3. Shaikhs of the time of 'Ālamgīr, fol. 447 *a*. 'Ulamā, from the time of Akbar to the reign of 'Ālamgīr, fol. 450 *a*.

Afzāyish: Celebrated calligraphers, from Ibn Muḳlah to the author's time, fol. 457 *a*. Some strange facts and curious anecdotes, from the author's own recollection or the report of trustworthy informants, fol. 463 *b*. Account of the author's works and of the buildings erected by him, fol. 471 *b*.

Khātimah. Notices of Persian poets, in alphabetical order, fol. 474 *a*.

Add. 23,530.

Foll. 626; 10¾ in. by 5½; 20 lines, 4 in. long; written in fair Nestalik, apparently in the 18th century. [Rob. Taylor.]

The same work.

Add. 25,784.

Foll. 390; 12 in. by 7¼; 25 lines, 4¾ in.

long; written in Nestalik, with 'Unvān and ruled margins; about the beginning of the 18th century. [WM. CURETON.]

The same work.

Add. 24,027.

Foll. 602; 12 in. by 8; 15 lines, 5 in. long; written in large Nestalik, with 'Unvān and ruled margins, apparently in India, in the 18th century. [H. H. WILSON.]

تاریخ محمد شاهی عرف نادر الزمانی

Tārīkh i Muḥammadshāhī, commonly called Nādir uz-zamānī, a work on general history, written with special reference to India, and concluding with a record of the reign of Muḥammad Shāh (A.H. 1131—1161).

Author: Khwushḥāl Chand B. Jīvanrām B. Anandrām Kāyath (foll. 67 *a*, 190 *a*), خوشحال چند بن جیونرام بن آنندرام کایته

The author was Munshī in the Dīvānī office of Dehli; see Elliot's History of India, vol. vii., No. xcii. He conveys the date of composition, A.H. 1154, in the following verse at the end of the first book, fol. 189 *a*.

تاریخ ازین مقاله جستم شد دفتر عشق سرنوشتم

From a summary of the contents of the whole work, given at the beginning of the second book, fol. 190, we learn that it is divided into two books (Maḳālah). Maḳālah I., called مجمع الاخبار, comprises two sections termed Kaifiyyat, subdivided into Ḥaḳā'iḳ and Daḳā'iḳ. The first treats of the prophets, from Adam to Muḥammad, the kings of Iran, Turan, Rūm and Syria, ancient sages and the descendants of Japhet (the Turks and Moghuls), down to the grandson of Tīmūr, 'Umar Shaikh. It contains digressions on poetry, prosody and various alphabets and characters.

The second Kaifiyyat treats of the Hindū Rājahs, from Judhishtir to Rāe Pithaurā, with an incidental account of Rām and Lachman, and of the Muslim kings of India, from Subuktigīn to Ibrāhīm Lodī. It comprises also dissertations on the interpretation of dreams, astrology, music, Hindu philosophy, and an account of the Muslim saints of India, the filiation of religious orders, and of celebrated Hindū devotees, as Rāmānand, Kabīr, Raidās, Sūrdās, &c.

Maḳālah II., called زبدة الاخبار, is divided into two sections (Maṭla'): 1. History of the Timurides of India, from Bābar to Rafī' ud-Daulah. 2. History of Muḥammad Shāh.

The present volume contains the latter part of the second Kaifiyyat of Maḳālah I., and the greatest portion of the first Maṭla' of Maḳālah II., as follows: Account of religious orders and of the Muslim saints of India, fol. 2 *a*. This account, which is slightly imperfect at the beginning, is a digression introduced into the history of Ghiyās ud-Dīn Balban.

End of the reign of Ghiyāṣ ud-Dīn Balban, and history of his successors on the throne of Dehli, down to Ibrāhīm Lodī, fol. 22 *b*. Local dynasties of India, abridged from Firishtah's history, viz. Deccan, fol. 42 *a*; Gujarat, Sind, Bengal, Mālvah, Khāndes, Jaunpūr and Kashmīr, fol. 55 *a*. Notices of numerous Hindū devotees, a favourite theme with the author, illustrated by copious anecdotes, sayings, and verses, fol. 66 *b*.

Preface of Maḳālah II., beginning, fol. 189 *a*:

کنج گرانمایه سخن در دل است

Genealogy of Muḥammad Shāh, fol. 193 *b*. History of Bābar, fol. 195 *b*. Description of the one-and-twenty Ṣūbahs of the empire, fol. 207 *a*. Reigns of Humāyūn, fol. 241 *a*, Akbar, fol. 280 *a*, Jahāngīr, fol. 361 *b*, Shāhjahān, fol. 418 *a*, and 'Ālamgīr, fol. 473 *a*.

The record of the last reign is brought down to the 49th year; the last event mentioned is the death of Jahānzīb Bānū, daughter of Dārā Shikūh, intelligence of which reached the court from Aḥmadābād on the 28th of Zul-Ḳa'dah, A.H. 1116.

The first page of this MS. imparts to it a deceptive appearance of antiquity; for it is covered with seals and 'arẓ-dīdahs, several of which are of the reign of Shāhjahān. But it is found on nearer inspection to have originally belonged to a copy of Jāmī's Yūsuf and Zalīkhā, and to have been cunningly pasted on the first leaf of the present volume. The verso of that leaf contains a rich 'Unvān and a few lines of a spurious preface, designed to disguise the defective state of the MS.

Add. 6539 and 6540.

Two uniform volumes, containing respectively foll. 244 and 121; 11¾ in. by 8½; 20 lines, 4¾ in. long; written in cursive Nestalik; dated Ḥaidarābād, Muḥarram, A.H. 1197 (A.D. 1783). [J. F. Hull.]

مرآت الصفا

An abridgment of general history, from the earliest times to A.H. 1179.

Author: (Mīr) Muḥammad 'Alī B. Muḥammad Ṣādiḳ, of the Kamūn family, ul-Ḥusainī ul-Burhānpūrī, (fol. 7 *a*), محمد علی بن محمد صادق آل کمون الحسینی البرهانپوری

Beg. نکوترین سخن که قافله سالار کلمه و کلام

The author states in the preface that after years of unremitted labour he had completed an historical compendium written with special attention to dates, and had dedicated it, in A.H. 1153, to the late Navvāb, Niẓām ud-Daulah Mīr Aḥmad Khān Bahādur Nāṣir Jang (the son and successor of Niẓām ul-Mulk Āṣafjāh, murdered by his officers in A.H. 1164). Not being rewarded with the slightest token of favour, he had taken the work in hand again, and added to it a second volume and another preface, including a dedication to a new patron, Ṣamṣām ud-Daulah Shāhnavāz Khān Bahādur (the minister of Nāṣir Jang and Āṣafjāh, and author of the Ma'āṣir ul-Umarā). This improved edition was not completed till A.H. 1179, for the history is brought down to the beginning of that year, and the same date is frequently mentioned in various parts of the work as the time of composition: see foll. 9 *b*, 10 *b*, 115 *b*, 171 *b*, 172 *a*, etc. But the preface must have been written several years earlier, for Shāhnavāz Khān, to whom the dedication is addressed, was put to death in the month of Ramaẓān, A.H. 1171. The plot to which he fell a victim, and with which M. Bussy is explicitly charged by the author, is fully told in the latter part of the present work, Add. 6540, foll. 103, 104. The same event is recorded in the preface of the Maāṣir ul-Umarā: see also Morley's Catalogue, p. 102.

The Mirāt uṣ-Ṣafā is mentioned as one of the sources of the Maāṣir ul-Umarā: see Add. 6565, fol. 8.

It may be noticed that the author, in his chapter on poets, and under the heading Burhānpūr, fol. 232 *a*, makes mention of his son Mīr Muḥammad Yūsuf, who had written at the age of eighteen a Mukhtār-Nāmah, consisting of eleven thousand lines, in the measure of the Shāhnāmah.

The work is divided into two books (Maḳālah) the first of which, contained in Add. 6539, is again subdivided into an introductory chapter (Muḳaddimah), treating of history and different æras, fol. 9 *a*, and seventeen chapters (Bāb), as follows:

I., in four sections (Faṣl): Creation, prophets, philosophers, early kings of Persia, fol. 10 *b*.

II., in five Faṣls: Muḥammad, the first four Khalifs, the twelve Imāms, the relatives of Muḥammad and his Companions, fol. 50 *b*.

III., in three Faṣls: Umayyades, Abbasides and Isma'īli Khalifs, fol. 85 *b*.

IV. Shī'ah leaders, who did not attain

sovereign power, and Idrīsi Sayyids of Maghrib, fol. 93 *a*.

V. Kings of Iran, in nineteen Faṣls: 1. Ṭāhiris, fol. 94 *a*. 2. Ṣaffāris, *ib*. 3. Sāmānis, fol. 94 *b*. 4. Subuktiginis, fol. 96 *a*. 5. Dailamis, fol. 98 *a*. 6. Saljūḳis, fol. 100 *b*. 7. Khwārazmshāhis, fol. 105 *a*. 8. Malāḥidahs, or Ismā'ilis of Iran, fol. 106 *b*. 9—12. Atābaks of Mauṣil, Āẕarbāijān, Fārs, and Luristān, fol. 108 *a*. 13. Ghūris, fol. 109 *b*. 14. Kurts, *ib*. 15. Kings of Māzandarān, down to A.H. 1157, fol. 110 *a*. 16. Kings of Rustamdār, fol. 113 *b*. 17. Kings of Sīstān, fol. 114 *b*. 18. Kings of Lār, down to the time of 'Abbās I., fol. 116 *a*. 19. Kings of Shirvān, to the time of Ṭahmāsp, fol. 116 *b*.

VI. Kings of Arab countries, in six Faṣls: 1. Musha'sha's of Ḥuwaizah and Khūzistān, fol. 117 *b*. 2. Kings of Yaman, from the earliest times to A.H. 1042, fol. 118 *a*. 3. Kings of Egypt and Syria, to the Turkish conquest, fol. 120 *b*. 4. Āl i Ḥamdān, fol. 122 *b*. 5. Banī 'Uḳail, fol. 123 *a*. 6. Banī Asad, fol. 123 *b*.

VII. Kings of Moghul origin, in eight Faṣls: 1. Chingīzkhān and his successors in Iran, fol. 125 *a*. 2. Īlkānis, fol. 136 *a*. 3. Chūpānis, fol. 137 *a*. 4. Ḳarākhitāis, fol. 137 *b*. 5. Āl i Muẓaffar, fol. 138 *b*. 6. Sarbadārs, fol. 141 *a*. 7. Ḳarāḳuyunlus, fol. 141 *b*. 8. Aḳḳuyunlus, fol. 142 *b*.

VIII. Ṣafavis and their successors, down to Karīm Khān Zand, fol. 143 *b*.

IX. Osmanlis, fol. 172 *a*.

X. Abul-Khair Khān and his successors in Turkistan, down to the submission of Abul-Faiẓ Khān to Nādir Shāh, fol. 181 *b*.

XI. Kings of India, in sixteen Faṣls: 1. Kings of Dehli, from the Ghūris to the Timurides, fol. 184 *a*. 2. Bahmanis, fol. 187 *a*. 3. Niẓāmshāhis, fol. 189 *a*. 4. 'Ādilshāhis, fol. 190 *b*. 5. Ḳuṭubshāhis, fol. 191 *b*. 6. 'Imādshāhis, fol. 193 *b*. 7. Barīdis, fol. 194 *a*. 8. Kings of Gujarāt, fol. 194 *b*. 9. Mālvah, fol. 195 *b*. 10. Khāndes, fol. 196 *b*. 11. Bengal, fol. 198 *a*. 12. Jaunpūr, fol. 199 *b*. 13. Sind, fol. 200 *a*. 14. Multān, fol. 200 *b*. 15. Ḳashmīr, fol. 201 *b*. 16. Little Tibet, from A.H. 731 to Murtaẓā Khān, in the reign of Aurangzīb, fol. 203 *b*.

XII. 'Ulamā; short biographical notices of men of learning, from the first century of the Hijrah to the author's time, fol. 204 *a*.

XIII. Holy men and Sufis, arranged under their native places, fol. 212 *b*.

XIV. Arab and Persian poets, the latter in the same order, fol. 219 *a*.

XV. Dates of some curious and remarkable events, from the Hijrah to the author's time, fol. 232 *a*.

XVI. Arab and Turcoman tribes, fol. 234 *a*.

XVII. Chronological tables of dynasties, fol. 241 *a*.

Scribe: سید عبد النبی الحسینی بن میر محمود بن میر محمد رضا صفوی

The second volume, Add. 6540, contains the following two sections (Bāb): I. Timurides of Iran and Turan, from their rise to Muḥammad Zamān, fol. 6 *a*. II. Timurides of India, from their origin to the time of composition, A.H. 1179, fol. 17 *a*.

In the latter portion of Bāb II. the narrative becomes very full, especially during the reigns of Muḥammad Shāh, fol. 40 *b*, Aḥmad Shāh, fol. 77 *a*, 'Ālamgīr II., fol. 95 *b*, and Vālā-Guhar (Shāh 'Ālam), fol. 113 *a*, in which the affairs of Niẓām ul-Mulk and his successors in the Deccan much engross the author's attention.

A tabulated index of contents is prefixed to each volume. On the first page of each is a note, stating that the original of this MS. had been transcribed in the library of Navvāb Ṣamṣām ul-Mulk Shāhnavāz Khān Bahādur, Ḥaidarābād, A.H. 1196.

Both volumes bear the official Persian stamp of Mr. James Grant.

Add. 6942.

Foll. 773; 11¾ in. by 7¼; about 20 lines, 3 in. long; written by the Rev. John Haddon Hindley, early in the 19th century.

فرحت الناظرين

A compendium of general Mohammedan and Indian history, from the earliest times to A.H. 1184.

Author: Muḥammad Aslam B. Muḥammad Ḥafīẓ ul-Anṣārī ul-Ḳādirī, محمد اسلم بن محمد حفيظ الفرسروای (?) الانصاری القادری

Beg. لك الحمد يا ذی الجود والحمد والعاي

It appears from the preface, in which Shāh 'Ālam is designated as the reigning sovereign, that the author, who had long been engaged in historical studies in his native city, Lucknow, was encouraged by some Amīr not named, whom he met at Faiẓābād in A.H. 1182, to compile the present work, which he dedicated in A.H. 1184 to the reigning Navvāb, Shujā' ud-Daulah.

The work is divided into an introduction (Muḳaddimah), three books (Maḳālah), and an Appendix (Khātimah), as follows:—

Muḳaddimah. Creation, genii, etc., fol. 29.

Maḳālah I. Prophets, Muḥammad, early Khalifs, the twelve Imāms and the four doctors of the Sunnis, fol. 37.

Maḳālah II. Rajahs and Sultans of India, from the earliest times to Ibrāhīm B. Sikandar Lodi, fol. 268.

Maḳālah III. Tīmūr and his successors in India, down to Shāh 'Ālam, fol. 519.

Khātimah. Geography of India. Learned and holy men. Family of the Vazīr Shujā' ud-Daulah.

The present transcript breaks off in the account of Aurangzīb's accession. In the first part of the volume the text is accompanied with an English translation.

A miscellaneous volume, written by the same hand, Add. 6945, contains the headings of the entire work, foll. 50—58.

Add. 6943.

Foll. 336; 12¾ in. by 8; about 35 lines, 7½ in. long, in a page; written by the Rev. John Haddon Hindley, on paper watermarked 1816.

A portion of the same work, with extracts from the Ma'āṣir i Raḥīmī (a work written A.H. 1025, by 'Abd ul-Bāḳī Nahāvandī; see Elliot, History of India, vol. vi. p. 237), and Ṭabaḳāt i Akbarī (see further on, Add. 6543).

The compilation follows the arrangement of the Farḥat un-Nāẓirīn; but in the early portion, namely, Maḳālah I., foll. 1—39, and the first part of Maḳālah II., foll. 40—70, little more than the headings and some short extracts are given.

The remaining portion of Maḳālah II., which relates to Indian history from the first appearance of Islamism to the fall of Ibrāhīm B. Sikandar Lodi, is given in full, foll. 71—303, with copious parallel passages from the Ma'āṣir i Raḥīmī and Ṭabaḳāt i Akbarī, written on the opposite pages.

The same mode of compilation is carried on from the beginning of Maḳālah III. to the passage relating to the flight of Humāyūn to Persia, foll. 304—336, where this copy breaks off.

Add. 16,697.

Foll. 350; 12¾ in. by 8¼; 17 lines, 5 in. long; written in large Nestalik, early in the 19th century. [Wm. Yule.]

مرآت آفتاب نما

An abridgment of general history, biography, and geography, from the earliest

times to the 45th year of the reign of Shāh 'Ālam, A.H. 1217.

Author: 'Abd ur-Raḥmān, entitled Shāhnavāz Khān, Hāshimī Banbānī Dihlavī, عبد الرحمان مخاطب شاهنواز خان هاشمی بنبانی ثم الدهلوی

Beg. مقالی که خوشابی لالی متلالی الفاظ آبدارش

The author, who held an office at the Dehli Court under Shāh 'Ālam, states in the preface that he gave the title of Mir'āt i Āfitābnumā to the present compilation for two reasons, first as including Āfitāb, the Takhalluṣ of His Majesty, secondly as expressing the date of composition, A.H. 1218. The same date is conveyed, in a versified chronogram at the end, by the words عیار المورخین.

This work, which has been described by Morley in his Catalogue, pp. 56, 57, is divided into an Introduction (Muḳaddimāh), two books (Jalvah), and an Appendix (Khātimah), as follows:

Muḳaddimah. Value of history, fol. 3 *a*.

Jalvah I., subdivided into the following six sections (Tajallī): 1. Creation of the world; heavenly bodies and divisions of time; minerals, plants, and animals, in alphabetical order; constitution of the human body; ethics, fol. 3 *b*. 2. Prophets. 3. Muḥammad, the early Khalifs and Imāms. 4. Sufis, in chronological order, fol. 94 *b*. Indian Saints, fol. 102 *b*. False Sufis, fol. 118 *a*. Hindū devotees, fol. 119 *b*. 'Ulamā, fol. 124 *a*. Philosophers, fol. 129 *a*. Persian Poets, in alphabetical order, fol. 134 *a*. Calligraphers, fol. 157 *b*. 5. Early kings of Persia, etc., fol. 160 *b*. Umayyades and Abbasides, fol. 167 *a*. Dynasties contemporary with the Abbasides, fol. 172 *a*. Moghuls, fol. 178 *b*. Kings of Deccan and Gujarāt, fol. 180 *b*. Safavis, fol. 182 *b*. Lodis, fol. 183 *a*. Rajahs of India, fol. 186 *a*. 6. Timūr and the Timurides of India, from Bābar to Shāh 'Ālam, fol. 188 *a*.

In the last reign, foll. 226—253, the events are recorded year by year, from Shāh 'Ālam's accession to the 30th year of his reign. In the concluding lines the author says that after that period rebellion and anarchy prevailed, but that order had been since re-established, and that Shāh 'Ālam was now, in the 45th year of his reign, in undisturbed possession of the throne. Celebrated Amīrs of Timuride Dynasty, in alphabetical order, fol. 253 *a*. Various inventions, fol. 264 *b*. Hindū music and singers, fol. 266 *b*.

Jalvah II. is geographical; it comprises eight Tajallis, the first seven of which, fol. 281 *a*, treat of the seven climates, and the eighth, fol. 350 *a*, of the seas. The third Tajalli includes detailed descriptions of Dehli and Agra, foll. 305—318, the seventh an account of Europe and America, from information received from Jonathan Scott, foll. 342—350.

Khātimah. Curious facts and anecdotes, fol. 351 *b*.

The Haft Gulshan i Muḥammad Shāhī (Elliot, Bibl. Index, no. xxxix.) is occasionally quoted; see foll. 183 *a*, 186 *a*.

This volume bears the Persian seal of Col. David Ochterlony, with the date A.H. 1219. It reads as follows: نصیر الدوله معز الملك وفادار خان کرنل داود اخترلونی بهادر ظفر جنك فدوی شاه عالم بادشاه غازی

On the fly-leaf is the following note, in the handwriting of Major Wm. Yule: "Presented by the author, Shah Nawauz Khan, to Col. D. Ochterlony, and by him to me on taking leave of him at Dehli, Sept. 10th, 1805"

Or. 143.

Foll. 439; 12¼ in. by 8¼; 15 lines, 5 in.

long; written in large Nestalik with 'Unvān and ruled margins; dated September, 1832, Rabī' II., A.H. 1248.

[Geo. W. Hamilton.]

The same work.

Prefixed is a table of contents, occupying six pages.

Add. 26,249.

Foll. 243; 9¾ in. by 5; 13 lines, 3¼ in. long; written in Nestalik, early in the 19th century. [Wm. Erskine.]

Three extracts from the preceding work, relating to the history and geography of India, viz.—

I., foll. 2—174. Account of the Lodi Dynasty, the Hindū Rājahs, and the Timurides (Add. 16,697, foll. 183—253).

II., foll. 175—243. Description of the Indian portions of the second and third climates (Add. 16,697, foll. 286—292, 302—323).

Add. 16,698.

Foll. 156; 9 in. by 6; 13 lines, 3⅞ in. long; written in Nestalik, in the early part of the 19th century. [Wm. Yule.]

فوائد صفویه

A general history of the East, and especially Persia, in modern times, brought down to A.H. 1211.

Author: Abul-Ḥasan B. Ibrāhīm Ḳazvīnī, ابو الحسن بن ابراهیم قزوینی

Beg. جهان پادشاها خدائی تراست

The author says in his preface that it had occurred to him to write a compendious history of the Ṣafavī Dynasty and the local rulers ملوك الطوایف of Iran to the present time, a subject not attempted hitherto by any writer, and very little known in India, to embody in it the results of his own observation while he was still living in Persia (i.e. till A.H. 1205), and to present it to his royal master, Abul-Fatḥ Sulṭān Muḥammad Mīrzā Bahādur Khān Ṣafavī. He adds that by a curious coincidence the word Tārīkh exactly expresses the time of composition, viz. A.H. 1211. The same date is frequently mentioned in the course of the work, as foll. 68 *b*, 73 *a*, and 155 *b*. See Morley's Descriptive Catalogue, p. 137.

Sulṭān Muḥammad Mīrzā, the last of the Ṣafavis, whose career is fully recorded in this work, was then in his 26th year, living in exile at Lucknow, a pensioner of the East India Company. As a youth he had been proclaimed in Ispahan by Aḳā Muḥammad Ḳājār, A.H. 1200, but, loth to trust himself into the hands of that ambitious chief, he had kept at a safe distance, and eventually made his escape to Sind, A.H. 1205; after some years of wandering he had finally settled in Lucknow in A.H. 1210. From the minute account the author gives of all the prince's doings, and of the visitors, especially Englishmen, who came to pay their respects to him, as Col. Wm. Palmer, General Stuart, Col. Scott, John Bailey, Sir Gore Ouseley, Dr. Wm. Hunter, Dr. Wm. Kennedy, Major Wm. Yule, and others, it is evident that he was in daily attendance upon the prince's person. It may be noticed that, while expressing the utmost devotion for the Ṣafavī family and great respect for both the Dehli court and the English rulers of India, the author exhibits on every occasion the most marked illwill and contempt for the Navvābs of Oude, in whose capital he was staying.

Contents: 1. History of the Ṣafavis, divided into the following reigns: Shāh Ismā'īl, fol. 2 *b*. Shāh Ṭahmāsp, fol. 12 *a*. Shāh Ismā'īl II., fol. 21 *a*. Sulṭān Muḥammad Shāh, fol. 22 *a*. Shāh 'Abbās, fol. 24 *b*. Shāh Ṣafī, fol. 29 *b*. Shāh 'Abbās II., fol. 37 *b*. Shāh Sulaimān, fol. 46 *b*. Sulṭān Ḥusain, fol. 48 *b*. Ṭahmāsp II., proclaimed in Ḳazvīn A.H. 1035, fol. 51 *a*. 'Abbās III., his infant son, proclaimed by Nādir, fol. 54 *b*.

Sulṭān Ḥusain II. B. Tahmāsp II., proclaimed by ʿAlī Mardān, fol. 56 *a*. The latter's son, Sulṭān Muḥammad Mīrzā, fol. 586. This last section, which has rather the character of private memoirs than of history, is brought down to A.H. 1211, the reader being referred for more particulars to the autobiography, واقعات, written with rare elegance by the prince. It is followed, fol. 73 *a*, by a continuation marked by a new heading, and in which further occurrences are recorded, from A.H. 1212 to 1216.

2. Account of the rulers who rose in rebellion, as the author terms it, against the Ṣafavis, in the following six sections: 1. The Afghans, viz. Mīr Vais Ghilzai, and his son Maḥmūd, fol. 91 *a*. 2. The Kachalātis, fol. 93 *a*. This name is stated here to designate the mongrel race which sprang up from Hindu captives carried to Afghanistan. It is applied by the author to Muhammad Beg Khān Hamadānī, to Burhān ul-Mulk, and his successors in Oude, all of whom are spoken of in terms of unmitigated contempt. 3. The Afshārs, viz. Nādir, his nephews, and his grandson Shāhrukh, fol. 104 *a*. 4. The Abdālis or Durānis, namely, Aḥmad Sulṭān, who died A.H. 1183, Tīmūr Sulṭān, who died A.H. 1207, and Zamān Sulṭān, who was reigning in A.H. 1211, fol. 110 *a*. A subsequent addition, fol. 121 *a*, records the deposition of Zamān and the succession of Maḥmūd Sulṭān, contested by Shujaʿ ul-Mulk, A.H. 1216. 5. The Zands, from Karīm Khan to the death of Luṭf ʿAlī Khān, fol. 122 *a*. 6. The Ḳājārs, from Fatḥ ʿAlī Khān, the Atālīḳ of Ṭahmāsp II., to the accession of Fatḥ ʿAlī Shāh in A.H. 1211, foll. 141 *b*—154 *b*.

The works chiefly quoted by the author are the Khuld i Barīn, the Tazkirat ul-Aḥvāl of Ḥazīn, and the histories of Mīr Ḳasim Mūsavī Sabzavārī, Munshī of Ṭahmāsp II., of Mīrzā Khalīl Ummī Ṣafavī, i. e. Ṣafavī on the mother's side, and of Mīrzā Ṣādiḳ.

Or. 139.

Foll. 65; 10¼ in. by 6¾; 21 lines, 4¼ in. long; written in neat Nestalik, in the early part of the 19th century.

[Geo. Wm. Hamilton.]

A new and enlarged recension of the same work.

This copy wants the preface and the first part of the history of the Ṣafavis; the contents are as follows:

1. The Ṣafavis, from Shāh Ismāʿīl II. to Sulṭān Muḥammad Mīrzā, fol. 3 *a*. The text agrees substantially with the corresponding portion of the preceding copy, Add. 16,698, foll. 21 *a*—73 *a*; but the date of composition in this as well as in the following sections is stated to be A.H. 1215, and consequently Sulṭān Muḥammad is here said to have been thirty years old instead of twenty-six; see foll. 26 *b*, 48 *a*, and 55 *a*.

2. The rulers of Ṭabaristān and the Sultans of Turkey, fol. 27 *a*. This portion is textually transcribed from the Tārīkh Elchī i Nizāmshāh, Maḳālah VI., Guftārs 4 and 5, Or. 153, foll. 79 *a*—103 *b* (see above, p. 110), with an additional page, fol. 48 *a*. Here the author states that, in A.H. 1200, the Ottoman empire was nearly conquered by Russia, a wide-spread prophecy assigning the year 1204 for its final subjugation by the Firingis, and adds that it was ultimately saved from utter ruin by the sound advice imparted by a Persian to the Grand Vazīr.

3. The Indian Dynasties, fol. 48 *b*, from the same work, Maḳālah VII., Guftārs 1—5, Or. 153, foll. 103 *b*—122 *a*. The compiler's only contribution to this section is a short sketch of the Timurides, from Akbar to Shāh ʿĀlam, inserted at the end of Guftār 2, foll. 54 *a*—55 *a*.

This MS. bears the stamps of the kings of Oude, Sulaimān Jāh and Amjad ʿAlī.

Add. 23,514, 23,515 and 23,528.

Three uniform volumes, containing respectively foll. 598, 799, and 189; 13½ in. by 7¾; 17 lines, 5 in. long; written in cursive Nestalik, on blue-tinted paper of European manufacture, for Mr. Wm. Bruce, resident at Bushire (see Malcolm, History of Persia, page xii., and Ouseley's Travels, vol. i., p. 185), about A.D. 1810. The first volume and the third have gold-ruled margins. The last is much water-stained. [Rob. Taylor.]

زينت التواريخ

A history of the East, and especially of Persia, from the earliest times to A.H. 1226.

Authors: Mīrzā Muḥammad Riẓā Tabrīzī, Mustaufī of the Dīvān, and 'Abd ul-Karīm B. 'Alī Riẓā ush-Sharīf ush-Shahāvarī (23,528, fol. 187 *b*) ميرزا محمد رضا تبريزي مستوفى ديوان و عبد الكريم بن عليرضا الشريف اشتهاورى [read الشهاورى]

Beg. اول دفتر بنام ايزد دانا

It is stated in the preface that this huge compilation was begun in A.H. 1218, by order of Fatḥ 'Alī Shāh, who assigned to it the above title. From the conclusion of the work (Add. 23,528, fol. 187 *b*, and Add. 23,527, fol. 168 *b*), we learn that the first of the above-mentioned authors wrote the history of the Prophets and Imāms, and of the reign of Fatḥ 'Alī Shāh from his accession to the year of the Hen (A.D. 1801, A.H. 1215—1216); while the history of the kings, and the continuation of the above reign, comprising a further period of five years, was the work of the latter, who adds that he completed his portion of the task in the space of one year. 'Abd ul-Karīm will be noticed further on, as the continuator of the Tārīkh i Gītī Kushāi, Add. 23,524.

The Zīnat ut-Tavārīkh is frequently quoted by Malcolm in his history of Persia. The contents of the second volume have been described by Aumer in the Munich Catalogue, p. 79.

The work is divided into an Introduction (Āghāz) and two books called Pairāyah, and subdivided into Vajhs and Gūnahs, as follows:

Āghāz: Creation of the world, Add. 23,514, fol. 8 *a*. Pairāyah I., comprising two Vajhs, namely Vajh i., divided into two Gūnahs:—1. History of the Banī Jān and the Prophets before Muḥammad, fol. 10 *a*. 2. Notices on ancient philosophers, mostly Greek, fol. 182 *b*. Vajh ii., also in two Gūnahs:—Gūnah 1. Muḥammad, fol. 212 *b*; 'Alī and the other Imāms, fol. 320 *b*. Gūnah 2, containing biographical notices, is again subdivided into the following four Ḳisms:—1. Relatives and Companions of Muḥammad, fol. 489 *a*. 2. Lawyers and traditionists, mostly Shī'ah, fol. 526 *b*. Philosophers and divines, fol. 535 *b*. Sufis, fol. 556 *a*. 3. Physicians and mathematicians, fol. 565 *b*. 4. Arab and Persian Poets, fol. 582 *a*.

Pairāyah II., also divided into two Vajhs. The first treats of all the kings anterior to the Ḳājār dynasty, in two Gūnahs:—Gūnah I., early kings of Persia, Add. 23,515, fol. 1 *b*.

Gūnah 2, kings posterior to Muḥammad, arranged under the following dynasties: The first three Khalifs, fol. 76 *a*. Umayyades, fol. 97 *a*. Abbasides, fol. 136 *b*. Ṭāhiris, fol. 178 *a*. Ṣaffāris, fol. 181 *b*. Sāmānis, fol. 189 *b*. Ḳābūs B. Vashmagīr and his successors, fol. 204 *a*. Āl i Buvaih, fol. 206 *a*. Ghaznavis, fol. 219 *a*. Ghūris, slave-kings of Dehli, Khiljis, fol. 244 *b*. Ismā'īli Khalifs of Maghrib, fol. 252 *b*, and of Iran, fol. 264 *a*. Saljūḳis of Iran, fol. 278 *b*, Irak, fol. 307 *a*, Kirman, fol. 316 *a*, and Rūm, fol. 317 *a*. Kings of Nīmrūz, fol. 318 *b*. Kurts, fol. 319 *b*. Atābaks of Mauṣil, fol. 327,

Azarbāijān, fol. 328 *b*, Fārs, fol. 330 *a*, and Luristān, fol. 336 *a*. Khwārazmshāhis, fol. 338 *b*. Ḳarākhitāis of Kirman, fol. 361 *b*. Chingīzkhān, fol. 363 *a*. Oktāi Ḳā'ān and his successors, fol. 381 *a*. Hulāgū Khān and his successors, fol. 392 *a*. Chupānis, fol. 442 *a*. Ilkānis, fol. 445 *a*. Āl i Muzaffar, fol. 448 *a*. Ṭīmūr, fol. 469 *b*. Shāhrukh and his successors, fol. 525 *b*. Ḳarākuyunlus, fol. 572 *a*. Aḳ-ḳuyunlus, fol. 577 *b*. Ṣafavis, fol. 586 *b*, comprising the following reigns: Shāh Ismā'īl, fol. 589 *a*; Ṭahmāsp, fol. 605 *a*; Ismā'īl II., fol. 627 *b*; Sulṭān Muḥammad, fol. 633 *b*; 'Abbās, fol. 646 *a*; Ṣafī, fol. 681 *a*; 'Abbās II., fol. 683 *b*; Sulaimān, fol. 687 *a*; Sulṭān-Ḥusain, fol. 690 *b*; Ṭahmāsp II., fol. 695 *b*; and 'Abbās III., fol. 702 *b*. Nādir Shāh, fol. 704 *a*. Karīm Khān Zand and his successors, down to the death of Luṭf 'Alī Khān, fol. 719 *a*. The Sultans of Turkey, fol. 732 *a*. The Timurides of India, fol. 763 *b*. The Khans of the Turks, from Turk son of Japhet, fol. 776 *a*; the successors of Chaghatāi, fol. 780 *b*; the descendants of Jūjī and the Khāns of the Uzbeks, down to Abul-Faiẓ Khān, who submitted to Nādir Shāh, fol. 783 *b*.

Vajh II. History of the Kājār dynasty, Add. 23,528, with the following headings: Fatḥ 'Alī Khān, fol. 2 *a*. His son Muḥammad Ḥasan Khān, fol. 3 *b*. Husain Ḳulī Khān, fol. 12 *a*. His late Majesty, i. e. Aḳā Muḥammad Shāh, fol. 15 *a*. Beginning of Fatḥ 'Alī Shah's reign, fol. 68 *b*. The year of the sheep (A.H. 1213-14), fol. 90 *b*. The year of the ape, fol. 109 *a*. The year of the hen, fol. 116 *b*. The year of the dog, fol. 139 *b*. The year of the hog, 148 *a*. The year of the rat, fol. 151 *a*. The year of the ox, fol. 167 *a*. The year of the tiger (A.H. 1221), fol. 184 *b*.

The last event recorded is the advance of 'Alī Pāshā of Baghdad to the Persian frontier, and his subsequent retreat: see Brydge's Dynasty of the Kajars, p. 258.

This last volume is endorsed تاريخ محمدي جلد دوم

Add. 27,238.

Foll. 288; 12 in. by 8; 25 lines, 5⅛ in. long; written in small Nestalik on European paper; dated Isfahan, Muḥarram, A.H. 1225 (A.D. 1810). [Sir JOHN MALCOLM.]

The first portion of Pairāyah II. of the Zīnat ut-tavārīkh, beginning with the early kings of Persia and ending with the Aḳ-Ḳuyunlus; it corresponds to Add. 23,515, foll. 1—586.

It is stated in the subscription that this copy was written for Aḳā Abul-Ḳāsim Ḳazvīnī, a native of Isfahan, by Mīrzā Naẓīr.

Add. 23,527.

Foll. 183; 11½ in. by 7¾; 19 lines, 4½ in. long; written in fair Nestalik; dated Zul-Ḥijjah, A.H. 1227 (A.D. 1812). [ROB. TAYLOR.]

The following portions of the same work:— 1. Foll. 1—170. The history of the Ḳājār Dynasty, as in Add. 23,528. 2. Foll. 171—183. The history of the Zand Dynasty, corresponding to Add. 23,515, foll. 719 *a*—731 *b*.

It is to be noticed that, in the account of the reign of Fatḥ 'Alī Shāh, the designations of the Turkish years do not agree with those found in Add. 23,528, the first being called here يونت ائل instead of قوى ئيل, the second قوى ائل instead of ئيجى ئيل etc.

This volume, like Add. 23,528, is endorsed تاريخ محمدى جلد دوم

Add. 7,663.

Foll. 220; 11 in. by 7½; 17 lines, 3¾ in. long; written in a peculiar crabbed Shikas-

tah, sparely supplied with diacritical points, about A.H. 1223 (A.D. 1808). Some of the margins and headings are ornamented with flowery designs of rather coarse execution.

A compendium of general history, from the earliest times to A.H. 1223.

Author: Muḥammad Ḥusain B. Karam 'Alī Iṣfahāni, محمد حسين بن كرم علي اصفهانى

Beg. حمد و سپاس آن علیمرا که عنقای عقل علامه عالم کیرانسانی را

It appears from the preface that this work was written in Mashhad A.H. 1222, when the author was past sixty. It has no special title, and is only designated in the preface by the name of مختصر "Compendium."

It consists of a pretty literal transcript of the Nusakh i Jahān-ārā by Ghaffāri (see Or. 141, p. 111), a work not even mentioned in the preface, briefly continued to the author's own time.

In the table of contents, which concludes the preface, fol. 3 *b*—4 *b*, the fanciful division of Ghaffāri's work is closely followed, the only difference being the addition of the following chapters at the end: Ṣafḥah 20, Ṣafawis. Ṣafḥah 21, Afghān kings of Iran. Ṣafḥah 22, the Afshār dynasty. Ṣafḥah 23, the Ḳājār dynasty.

In the body of the work, however, the latter divisions are not observed. The chapter treating of the Ṣafavis, fol. 137 *a*, is headed, as in the original, Nuskhah i Ṣālis. That portion of Ghaffāri's text is considerably abridged, and in the continuation there is no other division than that of the several reigns. The last of these, that of Fatḥ 'Alī Shāh, fol. 169 *b*, which is dwelt upon at greater length, breaks off rather abruptly, fol. 186 *a*, with an account of some events of A.H. 1221, the next following eight leaves, apparently intended for a continuation, being left blank.

Two of the previous chapters, treating of the Timurides of India, fol. 124 *b*, and of the Osmanlis, fol. 132 *b*, are brought down to A.H. 1223.

The rest of the volume is occupied by the following miscellaneous notices, partly drawn up in tabulated form: Greek philosophers and physicians, fol. 193 *b*. Muslim philosophers, fol. 197 *b*. Physicians, fol. 199 *b*. Astronomers, fol. 201 *b*. Description of the earth and the seven climates, fol. 202 *b*. Persian poets, fol. 213 *b*. Account of some æras, fol. 217 *b*. List of standard historical works, fol. 218 *b*. On various alphabets, celebrated penmen, and cabbalistic writing, fol. 220 *a*.

The margins contain here and there considerable additions, mostly extracts from historical works.

Add. 23,886.

Foll. 77; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; about 20 lines, $4\frac{3}{4}$ in. long; written in Shikastah-Āmīz, apparently in the 18th century.

تقويم التواريخ

Chronological tables, translated from the Turkish original of Muṣṭafā B. 'Abd Ullah, commonly called Ḥājī Khalīfah.

The work was written, as stated by the author, in A.H. 1058. See Haj. Khal. vol. ii., p. 395, Krafft's Catalogue, p. 92, Vienna Catalogue, vol. ii., p. 97, Upsala Catalogue, p. 171, and Fleischer's Leipzig Catalogue, p. 518. The Turkish original has been printed in Constantinople, A.H. 1146.

The present version is imperfect at the beginning, and the translator's name does not appear. The tables are continued to A.H. 1085, probably the time at which the work was translated. They are followed by a summary of dynasties, foll. 63—69, corresponding to pp. 158—170 of the printed edition. It is arranged in six columns,

which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration.

After this, and before the author's Khātimah, are inserted two chronological tables of the sovereigns of the Ṣafavi and Osmanli dynasties. An Arabic elegy on the martyrdom of Ḥusain occupies the last three leaves of the MS.

Add. 19,531.

Foll. 41; 12¾ in. by 8; written in Nestalik, on English paper, with the water-mark 1809.

Genealogical tables of the Patriarchs and the principal dynasties of the East, with a preface and explanatory notes.

Beg. حمد بيحد وثناي بيعدد مر واجب الوجودي را سزد

This is, as stated in the preface, a faithful translation of a Turkish original, written by Yūsuf B. 'Abd ul Laṭīf for Sultan Sulaimān B. Salīm (A.H. 926—974), which was brought to Erivan by merchants in A.H. 1078. Ṣafī Ḳulī, Governor of that city, translated it and dedicated his version to Shāh Sulaimān (A.H. 1077—1105).

The tables are continued in the present copy to Aḳā Muḥammad Khān Ḳajār.

Or. 144.

Foll. 80; 10 in. by 6¼; about 20 lines, 3⅝ in. long; written in a cursive Indian Nestalik, probably in the 19th century.

[Geo. Wm. Hamilton.]

جنات الفردوس

Chronological tables of Asiatic history, from the rise of Islamism to A.H. 1126.

Author: Mirzā Muḥammad, مرزا محمد

Beg. اما بعد از حمد و ثنای الهی و درود حضرت رسالت پناهی

The author has here collected with laudable industry the names and dates of almost all dynasties known to the Eastern historians. The sources are, besides a few standard Arabic works, the following Persian:—Niẓām ut-tavārīkh, Maṭla' us-sa'dain, Tārīkh i Herāt by Mu'īn Asfizārī, Rauẓat us-ṣafā, Ḥabīb us-siyar, Vāḳi'āt i Bābarī, Lubb ut-tavārīkh, Jahānārā by Ghaffārī, Ṭabaḳāt i Akbarī, Tārīkh i Alfī, Tārīkh i Sind by Mīr Ma'ṣūm, Haft Iḳlīm by Muḥammad Amīn Ṭihrānī, Badā'ūnī and Firishtah, 'Ālamārāe, Iḳbāl-nāmah, the Shāhjahān-namah of Muḥammad Ṣāliḥ Kanbū, Tārīkh i Karn Hādī-'ashar by Sayyid Muḥammad Shillī (see Arabic Catalogue, p. 431), Tārīkh i Sayyid Muṣṭafā Rūmī (Ḥājī Khalīfah).

A.H. 1126 is twice given as the date of composition; see foll 63 *a*, 66 *a*.

The arrangement of the dynasties follows a general geographical order from East to West, combined with chronological sequence in each country. The tables, many of which are preceded by explanatory introductions, are divided into six columns, which contain the name of each king, the date of his birth, that of his accession, the length of his reign, the age which he reached, and the date of his death.

The present copy ends with the local dynasties of India, the last table being that of the Arghūnī kings of Kandahār. That of the house of Timur, which probably concluded the work, is wanting.

The form of the author's name, which appears on the fly-leaf, احمد مرزا محمد بوضعی, is the result of an unintelligent reading of the following passage of the preface: بنده راجی بفضل احمد وشفاعت احمد مرزا محمد بوضعی بدیع وطرزي عجيب آرا در رشتهٔ نظیم کسیده, in which احمد is meant for the name of the Prophet, while بوضعی "in a manner" belongs to the next following sentence.

HISTORY OF CREEDS AND SECTS.

Add. 23,536.

Foll. 300; 9 in. by 6; 19 lines, 3¾ in. long; written in Nestalik; dated Zul-Ḳaʿdah, A.H. 1023 (A.D. 1614). [Rob. Taylor.]

توضيح الملل

An account of religious and philosophical sects, translated from the Arabic work of Muḥammad ush-Shahrastānī (who died A.H. 548), entitled كتاب الملل والنحل (see Arabic Catalogue, p. 111.)

Translator: Muṣṭafā B. Shaikh Khāliḳdād ul-Hāshimī ul-ʿAbbāsī, مصطفي بن الشيخ خالقداد الهاشمي ثم العباسي

Beg. حمدي كه لمعات اشعهء انوار آن تبركي اعتقاد

It is stated in the preface, that an earlier Persian translation of the same work had been written for Sultan Shāhrukh, by Khwājah Afẓal ud-Dīn B. Ṣadr Tarikah Iṣfahānī. But this first translator had left out the doctrines of Abū ʿAlī Ibn Sīnā on logic, physics, and metaphysics, added to the original work refutations of sceptical opinions, adopted an involved and metaphorical style, more difficult of comprehension than the Arabic text, and lastly had frequently diverged from the true sense of the original, of which he possessed only one copy. These defects did not escape the sagacity of the emperor Jahāngīr, who therefore directed the present translator to write a more faithful version, in plain and easy language. The latter adds that he was selected for that task on account of some translations from Hindu works previously made by him for Akbar. On receiving the royal commands he left the residence, Agrah, for his native place, Lahore, and commenced the work in the 5th year of the reign, A.H. 1020. He finished it there, as recorded in his concluding lines, in the month of Rajab, A.H. 1021.

The first translator, whose conclusion is given at the end, states there that he completed his version in Ispahan, A.H. 843.

The second translator is not so independent of the first as the preface would lead the reader to expect; he reproduces in many places the latter's additional remarks and refutations, and omits altogether to supply the desideratum above pointed out, the full exposition of the system of Ibn Sīnā, giving for his excuse the defective state of the only copy of the original which existed in Lahore.

The principal divisions of the work are as follows:—A full abstract of the contents, fol. 5 *a*. Four introductory chapters (Muḳaddimah), fol. 13 *b*. The fifth is here left out, as in Haarbrücker's translation, and for similar reasons. Muslims, fol. 32 *b*. Khārijis, fol. 77 *b*. Shīʿah, fol. 93 *a*. Ahl i furūʿ, fol. 127 *a*. Jews, fol. 132 *b*. Christians, fol. 139 *a*. Magians, fol. 145 *a*. Ṡanāviyah, or Dualists, fol. 151 *b*. Sabeans, fol. 166 *a*. Early philosophers, fol. 198 *a*. Later philosophers, fol. 243 *b*. Muslim philosophers, fol. 280 *a*. Early Arabs, fol. 281 *a*. Hindus, fol. 288 *a*.

Copyist: مولانا اسمعيل بن شيخ عمر

A note on the first page states that the MS. was bought at Burhānpūr, A.H. 1036, by one Sulṭān Maḥmūd.

A copy of the Persian translation of Afẓal ud-Dīn is preserved in the library of the India Office, No. 1323. An abstract of Shahrastani's work is given in the Dabistan, English version, vol. ii. p. 322.

Add. 7614.

Foll. 238; 7¾ in. by 3¾; about 18 lines, 2 in. long; written, partly diagonally, in fair Shikastah-Āmīz, apparently in the 17th century. [Cl. J. Rich.]

تبصرة العوام في معرفة مقالات الانام

An account of various creeds, and especially of the sects of Islamism.

Author: Murtazā, surnamed 'Alam ul-Hudā, مرتضى الملقب بعلم الهدي

Beg. حمد و سپاس مر خداي را عز وجل كه جملهٔ موجودات

The author is not to be confounded with the great Shī'ah divine generally known by the surname of 'Alam ul-Hudā, namely Sharīf ul-Murtazā Abul Kāsim 'Alī B. ul-Husain ul-Mūsavī, who died A.H. 436, and whose numerous works are all Arabic. See Tusy's list of Shī'ah books, p. 218, and Majālis ul-Mūminīn, Add. 23,541, fol. 239. The present writer belongs to a later period, apparently the first half of the seventh century of the Hijrah. He calls Fakhr ud-Dīn Rāzī, who died A.H. 606, one of the modern theologians, fol. 151 *a*. In another passage, fol. 158 *a*, he says that, while the Ismā'īlī Khalīfs of Egypt are extinct, the successors of Hasan B. Sabbāh are still in existence; he was therefore writing before the extermination of the latter by Hulāgū, A.H. 654. His frequent references to Ispahan make it probable that he lived in that city.

The author of the Dabistan in his conclusion (Bombay, ed. p. 327) mentions both of the preceding works, Milal u Nihal and Tabsirat ul-'Avam, and assigns the spirit of partisanship, of which neither was free, as one of the reasons which led him to write his own. The above reproach applies in a special degree to the present work, the author of which shows himself a bigoted Shī'ah of the most unbending orthodoxy, venting his odium theologicum in equal measure on Sunnis, Sufis, and philosophers.

A copy of the Tabsirah occurs in the Bibliotheca Sprengeriana, No. 585, where the author, 'Alam ul-Hudā, is said, on whose authority does not appear, to have flourished in A.H. 1070.

The work is divided into twenty-six chapters (Bāb), a table of which is given in the preface. They are as follows:—1. Doctrines of the philosophers, fol. 4 *a*. 2. Doctrines of the Magians, fol. 12 *b*. 3. Doctrines of the Jews, Christians (and Sabeans), fol. 22 *a*. 4. The sects of Islamism and their tenets, fol. 29 *a*. 5. The Khavārij and their doctrines, fol. 38 *a*. 6. The Mu'tazilah, fol. 48 *a*. 7 Doctrines of Jahm B. Safvān, fol. 55 *b*. 8. Doctrines of the Murjis, fol. 57 *b*. 9. Doctrines of Najjār and his followers, fol. 59 *b*. 10. Doctrines of the Karrāmis, fol. 60 *a*. 11. Doctrines of the Mushabbihs and Mujassims, fol. 68 *a*. 12. Doctrines of the believers in transmigration, fol. 78 *a*. 13. Doctrines of those who call themselves Ahl i Sunnat, fol. 80 *b*. 14. Doctrines of their third and fourth sects, the sectaries of Mālik and Shāfi'i, fol. 84 *b*. 15. Doctrines of Ibn Kilāb and Abul-Hasan Ash'arī, fol. 95 *a*. 16. Doctrines of the Sufis, fol. 106 *b*. 17. Doctrines set forth by Kushairī in his Risālah, fol. 117 *a*. 18. What the Sunnis say touching the prophets, fol. 123 *b*. 19. Doctrines of the second sect of Islamism, those who call themselves Shī'ah, and are called by their adversaries Rāfizī, fol. 144 *a*. 20. How to know truth from error, fol. 165 *a*. 21. The creed of the Imāmis, fol. 170 *a*. 22. The story of Fadak, and how Fātimah was kept by the two Shaikhs (Abu Bakr and 'Umar) out of the inheritance of the Prophet of God, fol. 182 *a*. 23. Some Hadīs with which the Sunnis taunt the Imāmis, and which the latter repudiate, fol. 198 *a*. 24. Some of the turpitudes of the

Bani Umayyah, and their impiety, fol. 222 *b*. 25. On some points debated between the advocates of justice and those of predestination, fol. 230 *a*. 26. On some legal questions with which the Imāmis are taunted, fol. 235 *b*.

This copy wants two leaves after fol. 3.

Add. 18,880.

Foll. 150; 10 in. by 6; 17 lines, 3¼ in. long; written in Nestalik, with 'Unvān and ruled margins; dated the 42nd year (probably of Aurangzīb = A.H. 1109, A.D. 1697-8).

The same work.

Or. 246.

Foll. 108; 8½ in. by 5½; 21 lines, 3⅞ in. long; written in small Naskhi, apparently in the 18th century. [Geo. Wm. Hamilton.]

The same work.

There is a lacune of about six leaves after fol. 18, extending from the beginning of Bāb 5 to the middle of Bāb 8 (Add. 7614, foll. 39 *b*—58 *a*). In a Persian title written on the first page the author is called Sayyid Murtazā 'Alam ul-Hudā. The stamps of the kings of Oude, Sulaimān Jāh and Amjad 'Ali, are affixed at the beginning and end of the MS.

Add. 16,670.

Foll. 408; 8¾ in. by 6; 11 lines, 4⅛ in. long; written in cursive Shikastah-āmīz, and dated A.H. 1206 (A.D. 1792).

[Wm. Yule.]

دبستان

An account of the religious creeds and philosophical systems of the East.

Beg. ای نام تو سردفتر اطفال دبستان

The Dabistān has been printed in Calcutta, A.H. 1224, in Teheran, A.H. 1260, and in Bombay A.H. 1264 and 1277. An English version commenced by D. Shea and completed by A. Troyer, was printed for the Oriental Translation Fund, Paris, 1843, but it cannot be depended on for accuracy.

The work does not contain the author's name; Muḥsin Fānī, to whom it has generally been ascribed, is only named, in some copies, as the author of a Rubā'ī quoted at the beginning of the work (Translation, vol. i. p. 3). Our knowledge of the author is confined to the facts gleaned from some passages in his work, in which he incidentally refers to himself. From these he appears to have been brought up in the faith of the Sipāsis, also called Ābādis, a branch of the Parsis; and indeed the design and tendency of his work will be found to be in perfect harmony with the principles of enlightened toleration, which, according to his own statement, vol. i. p. 64, characterized that remarkable community. His glowing account of the Sipāsis, to whom he gives the first and largest place, stands in marked contrast to his description of Islamism, which is that of a well-informed outsider, not of a born and bred Muslim.

He was born, shortly before A.H. 1028, in Patnah, the headquarters of the sect, vol. ii. p. 137, and received in his infancy the blessing of the four chief disciples of Āẕar Kaivān, its great apostle (who had died in the same city A.H. 1027). This must have happened before A.H. 1029, the year in which three of these four disciples passed away, vol. i. pp. 103—108. The author appears to have been under the special charge of a fifth disciple of Āẕar Kaivān, called Mūbad Hūshiyār, who died in Akbarābād, A.H. 1050. He must have been still a very young child in A.H. 1033, when his relations brought him from Patnah to the last-named place, and the said Mubad carried him in his arms to a famous Hindū

devotee for a blessing, vol. ii. p. 145, Bombay ed., p. 127.

Later in life, fortune, he says, tore him away from his Parsi surroundings (not from the shores of Persia, as stated in the translation, vol. ii. p. 2), to make him the associate of Hindū votaries. He spent many years in Kashmīr and Lahore, A.H. 1040—1052, visited Mashhad in A.H. 1053, Gujarāt, Sūrat, Haidarābād, A.H. 1055—59, and lastly, Srīkākul, the capital of Kalingah, on the Coromandel Coast, A.H. 1061—1063. At this last date, the latest mentioned in the work, he revised and recast, with the assistance of some Hindu friends, the whole of his account of the Hindū system, vol. ii. p. 3.

The author had been a long time engaged in this composition, for in another passage, vol. ii. p. 275, Bombay edition, p. 187, A.H. 1055 is mentioned as the current year. The work was probably completed shortly after A.H. 1063, and certainly before A.H. 1068; for Dara Shikūh is spoken of in the last chapter, vol. iii. p. 285, as being still at the height of his power.

Although the author is nowhere explicitly named, it is not improbable that the name of Mūbad, which appears in connection with some verses, vol. i. pp. 112, 124, vol. iii. p. 298, was his Takhalluṣ or poetical designation. Indeed Mūbad Shāh is named as the author in one of our copies, Add. 25,849, and in a MS. mentioned by Sir Wm. Ouseley, Travels, vol. iii. p. 564; the same name appeared, as stated by Wm. Erskine, in a marginal note of a copy belonging to Mulla Fīrūz, of Bombay. See the Transactions of the Literary Society of Bombay, vol. ii. p. 364, and Capt. Vans Kennedy's comments on the work in the same volume, p. 242.

The first section of the Dabistān was published with an English translation by Fr. Gladwin, in 1789, in the New Asiatic Miscellany, pp. 86—136, and a German version of the same, by F. von Dalberg, was printed in Würzburg, 1809. The account of the Raushanī sect was translated by Dr. Leyden, Asiatic Researches, vol. xi. pp. 406—420, and the original draught of this version is preserved in MS. Add. 26,572. Compare also Spiegel, Eran, p. 373; S. Lee, Controversial Tracts, p. xxxvii.; Mulla Fīruz, Desatir, p. vii.; Wilson, Parsi Religion, p. 409; and Blochmann, Ain i Akbari, vol. i. p. 167.

The Dabistān is divided into twelve main sections, called Ta'līm, as follows: 1. Pārsis, fol. 3 *a*. 2. Hindus, fol. 139 *b*. 3. Ḳarā-Tibatis, fol. 245 *b*. 4. Jews, fol. 247 *b*. 5. Christians, fol. 257 *a*. 6. Muslims, fol. 265 *b*. 7. Ṣādiḳis, fol. 310 *a*. 8. Vāḥidis, fol. 314 *a*. 9. Raushanis, fol. 319 *a*. 10. Ilāhis, fol. 328 *a*. 11. Philosophers, fol. 349 *a*. 12. Sufis, fol. 378 *b*.

In the subscription of this copy Mullā Muhammad Amīn is named as the author:

دبستان من تصنيف محمد امين نامه نكار

Add. 16,671.

Foll. 243; $14\frac{1}{2}$ in. by $8\frac{1}{2}$; 15 lines, $5\frac{3}{4}$ in. long; written in a large Nestalik; dated Ṣafar, A.H. 1212 (A.D. 1797). [Wm. Yule.]

The same work, with the same name at the end as that of the author.

Add. 25,849.

Foll. 159; 12 in. by 8; 21 lines, $4\frac{1}{2}$ in. long; written in neat Shikastah-Āmīz; dated Surat, October, 1812, Shavvāl, A.H. 1227. [Wm. Cureton.]

The same work. This copy was written for Lieut. Rigby by Munshī Ghulām Muḥammad of Tattah. The MS. from which it was transcribed was dated Isfandārmuz Māh 1163=Muḥarram, A.H. 1209; and in its subscription, a copy of which is given, the work was ascribed to Mīr Ẕul-Faḳār 'Alī ul-Ḥusainī, surnamed Mūbad Shāh, مير ذو الفقار علي الحسيني المتخلص بموبد شاه.

The same name appeared, as stated by Erskine, Bombay Transactions, vol. ii. p. 243, in a copy belonging to Mulla Fīrūz.

Add. 7613.

Foll. 241; 8 in. by 6; 16 lines, 3½ in. long; written in small Nestalik, and dated A.H. 1234 (A.D. 1819). [Cl. J. Rich.]

The same work. A full table of contents occupies four pages at the beginning. It bears a title in which the work is ascribed to Shaikh Muḥsin Fānī Kashmīrī.

Add. 23,537.

Foll. 112; 12 in. by 8; 19 lines, 4¼ in. long; written in cursive Nestalik, apparently in the 19th century. [Rob. Taylor.]

A portion of the same work, corresponding to vol. i. pp. 4—334 of the English version.

HISTORY OF THE PROPHETS, MUḤAMMAD, THE KHALIFS AND THE IMAMS.

Add. 25,783.

Foll. 271; 8¾ in. by 5½; 15 lines, 4 in. long; written in Nestalik, apparently in the 16th century. [Wm. Cureton.]

قصص الانبيا

History of the Prophets, from Adam to Muḥammad.

Author: Isḥāḳ B. Ibrāhīm B. Manṣūr B. Khalaf un-Nīsābūrī, اسحاق بن ابراهيم بن منصور بن حلف النيسابوري

Beg. الحمد لله الحميد المبداء وصلى الله على خاتم النبيين

This history mostly consists of a development of the narrative portions of the Coran, founded on the traditions ascribed to Ibn 'Abbās, and transmitted by Muḥammad B. Sā'ib ul-Kalbī.

At the beginning is an Isnād or Catena, placing seven traditionists between the author and Muḥammad B. Sā'ib ul-Kalbī. As the latter died A.H. 146, the author could not have lived much later than the close of the fifth century of the Hijrah.

The latter part of the work, foll. 216 *b*—271, treats of Muḥammad and the early Khalifs, down to the death of Mu'āviyah, and concludes with a short account of Ḥajjāj B. Yūsuf.

See Haj. Khal. vol. iv. p. 518, and vol. vii. p. 834; Leyden Catalogue, vol. iii. p. 16; Stewart's Catalogue, p. 21, no. lv., and Mélanges Asiatiques, vol. vi. p. 124.

Add. 18,576.

Foll. 165; 14 in. by 9½; 15 lines, 4¾ in. long; written in neat Nestalik, with an illuminated page at the beginning, a 'Unvān, fourteen whole-page miniatures, and gold-ruled margins, apparently in the 16th century. Bound in stamped and gilt leather covers.

The same work.

The miniatures, which will be found on foll. 11 *a*, 15 *b*, 19 *b*, 22 *b*, 38 *b*, 44 *a*, 87 *a*, 91 *a*, 95 *a*, 118 *a*, 128 *b*, 158 *a*, 164 *b*, 165 *a*, represent various scenes from the history of the patriarchs, such as the expulsion of Adam from Paradise, the slaying of Abel, Noah's ark, etc. The last two show the author presenting his book to a young prince, and the latter reading it.

Add. 9838.

Foll. 269: 10¼ in. by 6¼; 19 lines, 4 in. long; written in a cursive Nestalik; dated Rabī' I., A.H. 870 (A.D. 1465).

قصه سليمان

History of the Prophet Solomon.

Author: Sharaf ud-Dīn Abu Ya'ḳūb Yūsuf B. 'Umar B. 'Alī ut-Tabrīzī, شرف الدين ابو يعقوب .يوسف بن عمر بن على التبريزي

Beg. شكر و سپاس ان خدايرا كه شكر كذاري نعمت او از نعمت اوست

The author states in a wordy preface that, having heard of the great piety of the Princess, the daughter of the Isfahsālār 'Alā ud-Dīn Aḥmad B. Ṭughā Mīrak ul-Aghājī, he had written the present work for her edification. It is divided into thirteen chapters (faṣl), comprising all the traditions concerning Solomon from his birth to his death.

The author's name occurs in the subscription, where he is styled the great Imām, the Muftī of Īrān and Āẕarbāijān.

Copyist: محمد بن علي السلطانيوى

Add. 7634.

Foll. 393; 13½ in. by 9½; 23 lines, 6⅜ in. long; written in fine Nestalik, with a highly finished 'Unvān and gold-ruled margins, apparently in the 16th century.

[Cl. J. Rich.]

المقصد الاقصي في ترجمة المستقصي

A detailed history of Muḥammad and the first five Khalifs, translated from the Arabic.

Translator: Ḥusain B. ul-Ḥasan ul-Khwārazmī ul-Kubravī, حسين بن الحسن الخوارزمى الكبروي

Beg. حمدي چون غره صبح ازل بشوارق انوار جمال حق

Maulānā Kamal ud-Dīn Ḥusain, a disciple of the great Ṣūfī and saint, Khwājah Abul-Vafā, who died in Khwārazm A.H. 835 (see Nafahāt ul-Uns), wrote, besides the present translation, a commentary on the Masnavī, and another commentary, in the Turkish dialect of Khwārazm, on the Burdah. He was killed by the Uzbaks at the time of the invasion of Ḥusain Ṣūfī Uzbak, in the year eight hundred and thirty . . . (the last figure is intentionally left out); see Ḥabīb us-Siyar, Bombay edition, vol. ii., Juz 3, p. 144; Laṭā'if-Namah, Add. 7669, fol. 7 *a*, and Haft Iḳlīm, Add. 16,734, fol. 553 *b*.

Haj. Khal., who only knew the title of the present work from the Ḥabīb us-Siyar, was mistaken as to its subject; see vol. vi. p. 90, and vol. v. p. 375. He gives A.H. 845 in the first place, and A.H. 840 in the second, as the date of the author's death.

The translator states in his preface that the Arabic original, which he calls مستقصى درشرح مجتلي, was the work of the great traditionist Abul Karam 'Abd us-Salām B. Muḥammad B. ul-Ḥasan 'Alī ul-Ḥijjī ul-Firdausī ul-Andarasfānī, ثقة الحفاظ رضي الحرمين ابو الكرم عبد السلام بن محمد بن الحسن علي الحجى الفردوسى الاندرسفانى, who had spent a whole life in collecting from the best authorities all the genuine traditions, and had written the Mustaḳṣā at the request of the prince

of Coran-readers, Abul-Ḳāsim Maḥmūd B. Aḥmad, سيد قراء اهل اسلام ابو القاسم محمود بن احمد. The Mustaḳṣā was principally based upon the Ṣaḥīḥs of Muslim and al-Bukhārī and on the Muaṭṭā, and comprised a history of the conquests made under the first four Khalifs and of the short Khilāfat of Ḥasan. The Mujtalā, a previous work of the same author, contained nearly the same matter, in a more condensed form. The translator has made some additions from historical works, and appended an account of the Imāms down to 'Alī B. Mūsā Riẓā.

The translation is dedicated to a prince, Shāhzādah, whose name does not appear in the preface, but is found in the conclusion of the work, fol. 388 *b*. There the author pays a tribute of praise to the memory of the late Amīr Ghiyās ud-Dīn Abul-Fatḥ Shāhmalik Bahādur, who, he says, as a reward for his righteous rule, lay buried in Mashhad by the side of the eighth Imām, and over whose grave a splendid dome had been erected by his son and successor Ibrāhīm Sulṭān. He then gives the rules of conduct left by the former for the guidance of the prince, who appears to have been still a youth at the time of composition, and concludes with two Ḳaṣīdahs written by himself in praise of the Imām of Mashhad.

Amīr Shāhmalik had been sent by Shāhrukh to subdue Khwārazm, in A.H. 815. That province was governed by him, and after his death by his son Ibrāhīm Sulṭān till the end of Shāhrukh's reign. It was, however, overrun by the Uzbaks in A.H. 833. See Ḥabīb us-Siyar, Bombay edition, vol. iii., Juz 3, p. 110, and Price's Retrospect, vol. iii. p. 550.

The Mustaḳṣā appears to have been written, like the Persian version, in Khwārazm, but about two centuries and a half earlier, viz. in the latter half of the sixth century of the Hijrah. In the Isnād with which it begins, fol. 8 *a*, the author's immediate predecessor, Zain ul-A'immah, is reported to have received some tradition from Zain ul-Islām Muḥammad B. Abi Bakr ul-Vabarī, called حمير, in Jurjāniyyah of Khwārazm (Gurgānj, the modern Ūrganj), A.H. 536. The author's Nisbah al-Ḥijjī is, according to Sam'ānī, a form used in Khwārazm as an equivalent to the al-Ḥājj of other countries.

The translation is divided, like the original, into the following twenty-five chapters (Bāb):—

1. Birth and genealogy of Muḥammad, fol. 8 *a*. 2. His journey to Syria with Abū Ṭālib, history of the monk Baḥīrā, and the battle of the Fujjār, fol. 23 *b*. 3. His second journey to Syria and his marriage with Khadījah, fol. 25 *a*. 4. His mission, fol. 29 *b*. 5. Emigration of the companions of the prophet to Abyssinia, fol. 40 *a*. 6. The ascension of the prophet; the Ḳuraishites demand signs of him; destruction of the scoffers, fol. 48 *b*. 7. Death of Abu Ṭālib and of Khadījah, fol. 54 *b*. 8. The prophet's journey to Ṭā'if and his urging the tribes to support the Islām, fol. 57 *a*. 9. Conversion of Sa'd B. Mu'āz, the latter 'Aḳabah, and the Naḳībs, fol. 60 *a*. 10. Flight of the prophet, and his adventures until he reached Medinah, fol. 64 *b*. 11. Events of the first year of the Hijrah, fol. 69 *b*. 12. Events of the second year, fol. 72 *a*. 13. Events of the third year; expeditions of Uḥud and of Ḳarḳarat ul-Kudr, fol. 103 *a*. 14. Events of the fourth year, fol. 122 *a*. 15. Events of the fifth year, fol. 130 *b*. 16. Sixth year, fol. 148 *a*. 17. Seventh year, fol. 166 *a*. 18. Eighth year, fol. 173 *b*. 19. Ninth year, fol. 195 *b*. 20. Tenth year, fol. 210 *a*. 21. Eleventh year; death of the prophet, fol. 219 *a*. 22. Khilāfat of Abu Bakr, fol. 233 *b*. 23. Khilāfat of 'Umar, fol. 253 *a*. 24. Khilāfat of 'Usmān, fol. 279 *b*. 25. Khilāfat of 'Alī, fol. 290 *a*; Khilāfat of Ḥasan, fol. 362 *a*.

To the last chapter the translator has added six sections (Maksad), containing notices of the following Imāms: Husain, fol. 365 *b*. 'Alī Zain ul-'Ābidīn, fol. 368 *a*. Muhammad Bāķir, fol. 370 *b*. Ja'far Ṣādiķ, fol. 372 *b*. Mūsā Kāzim, fol. 376 *b*. 'Alī Rizā, fol. 379 *a*.

The Khātimah, which begins on fol. 387 *b*, has been already mentioned. The translation is very free, and copiously interspersed with verses of the translator's own composition.

The Maksad ul-Aksā is mentioned in the "Critical Essay," p. 25, as one of the leading authorities for the history of the early Khalifs.

On the first page of this MS. there are some notes written by former owners, the earliest of which, dated Haidarābād, A.H. 999, states that it was written in the Shafī'a character by Mullā 'Abd ul-Jabbār. Another shows that it passed into the hands of Muhammad Yusuf, Shaikh ul-Islām, in Erivan, A.H. 1125.

Add. 25,850.

Foll. 265; 9½ in. by 5¼; 19 lines, 3⅛ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Indrī (Sirhind), Ramazān, A.H. 1008 (A.D. 1600).

[Wm. Cureton.]

شواهد النبوة لتقوية يقين اهل الفتوة

Evidences of the divine mission of Muhammad, as displayed in his life and those of his disciples.

Author: Jāmī, جامی (see p. 17 *a*).

Beg. الحمد لله الذی ارسل رسلا مبشرین ومنذرین

The author refers in the preface to a former work of his, Nafahāt ul-Uns. The date of composition of the Shavāhid is A.H. 885; it is expressed by the word تمهته in the following chronogram at the end:

در آن وقت اتمام آن دست داد
که تمته (read تمهته) بود تاریخ سال

The work is divided into an Introduction, seven Books (Rukn) and a Conclusion, as follows:

Mukaddimah, on the meaning of Nabī and Rasūl, fol. 5 *b*.

Rukns I.—V., on the evidences manifested in the following periods: 1. Before Muhammad's birth, fol. 8 *a*. 2. From his birth to his mission, fol. 24 *a*. 3. From his mission to his flight, fol. 43 *b*. 4. From his flight to his death, fol. 63 *a*. 5. After his death, fol. 150 *a*.

Rukn VI., on the evidences manifested in his Companions and the Imāms, fol. 163 *b*.

Rukn VII., on the evidences manifested in the successors (tābi'īn) and in their disciples (tubba' tābi'īn), down to the generation of the Sufis, fol. 247 *a*.

Khātimah, on the punishment of the adversaries, fol. 261 *a*.

See Haj. Khal. vol. iv. p. 82; Aumer, Munich Catalogue, p. 101; S. Petersburg Catalogue, p. 370; Biblioth. Sprenger., No. 134. The work has been translated into Turkish by Lāmi'ī; see Vienna Catalogue, vol. iii. p. 126.

Scribe: عبد العلی بن مولانا بایزید اخوند

On the first page is impressed the Persian seal of Archibald Swinton with the date A.H. 1174.

Add. 23,498.

Foll. 412; 10¼ in. by 6¼; 27 lines, 3¾ in. long; written in a small and close Naskhi, apparently in the 16th century; partly discoloured by damp and slightly torn.

[Rob. Taylor.]

روضة الاحباب فى سير النبى والآل والاصحاب

A history of Muhammad, his family, successors and disciples.

Author: 'Atā ullah B. Fazl ullah, called Jamāl ul-Husainī, عطاء الله بن فضل الله الملقب بجمال الحسينى

Beg. الحمد لله الذى من على المومنين اذ بعث فيهم رسولا منهم

Amir Jamāl ud-Dīn 'Atā-ullah was the brother's son of Amīr Asīl ud-Dīn 'Abd ullah ul-Husainī, a noble and learned Sayyid of Shīrāz, who was called from his native place to Herat by Sultan Abu Sa'īd, and died there A.H. 883. Khwānd Amīr calls 'Atā-ullah the greatest divine of the time of Sultān Husain, and says that he had been engaged for many years in teaching in the Madrasahi Sultāniyyah, and preaching in the Masjid i Jāmi' of Herat, but was then (A.H. 930) living in pious retirement. See Habīb us-Siyar, vol. iii.; Juz 3, pp. 335, 348, and Haft Iklīm, Add. 16,734, fol. 100. The work has been described by Hammer, Jahrbücher, vol. 71, Anz. Blatt, pp. 25—27, and Morley, Catalogue, p. 15. Compare Stewart's Catalogue, p. 21; Vienna Catalogue, vol. ii. p. 368; S. Petersburg Catalogue, p. 298. A Turkish translation has been published in Constantinople, A.H. 1268; see Mélanges Asiatiques, vol. v. p. 470.

This work is due, as stated in the preface, to the urgent and repeated solicitations of the celebrated Mīr 'Alī Shīr, whose exemplary piety and charitable foundations are dwelt upon at some length. The author adds that he did not enter upon that task, without having first obtained leave and advice from his uncle and revered master, Asīl ud-Dīn 'Abd ullah, to whom he was indebted for all he knew.

The work consists of the following three books (Maksad):—Maksad I., containing three chapters (Bāb), as follows:—

1. Muhammad's genealogy, including an account of the Patriarchs and Prophets, fol. 3 *b*. 2. The history of his life, fol. 32 *b*. 3. Supplementary notices, in eight sections (fasl): (1) Muhammad's wives, fol. 256 *a*. (2) His children, fol. 269 *b*. (3) His pre-eminence and miracles, fol. 274 *a*. (4) His bodily features and moral qualities, fol. 287 *b*. (5) His pious observances, fol. 291 *b*. (6) His habits, fol. 298 *a*. (7) His prerogatives, fol. 310 *b*. (8) His slaves, freedmen, nurses, governors, scribes, messengers, muazzins, poets and orators, fol. 314 *a*.

Maksad II., treating of the associates of the Prophet (Sahābah), and divided into two chapters, devoted respectively to men and women, fol. 321 *b*.

Maksad III., divided into three chapters, treating severally—1. of the Tābi'īn, or immediate successors of the Companions; 2. of the Tubba' or successors of the Tābi'īn; 3. of the Imāms of the subsequent period.

The part of Maksad II., which is extant in this copy, contains an introduction on the Companions in general, fol. 321 *b*, and the lives of Abū Bakr, fol. 327 *a*, and 'Umar, fol. 347 *a*, including a full account of contemporary conquests. It breaks off at the second page of the life of 'Usmān, which begins on fol. 412 *a*. Maksad III. is wanting.

Or. 146.

Foll. 408; $11\frac{3}{4}$ in. by $7\frac{1}{4}$; 21 lines, 4 in. long; written in small Nestalik, with 'Unvān and gold-ruled margins; dated Zul-Ka'dah, A.H. 964 (A.D. 1557).

[Geo. W. Hamilton.]

Maksad I. of the same work.

The author states at the end that this section was completed on the 11th of Zu'l-

Hijjah, A.H. 888, in his dwelling outside Herat.

A modern table of contents, occupying four pages, is prefixed.

This volume bears the stamps of the kings of Oude.

Add. 7638.

Foll. 491; 11¼ in. by 7¼; 25 lines, 4⅛ in. long; written in small and neat Naskhi, with 'Unvān and gold-ruled margins, probably in the 16th century. [Cl. J. Rich.]

Maksad I. and part of Maksad II. of the same work.

The latter contains the Introduction, fol. 322 *b*, the lives of Abu Bakr, fol. 327 *b*, 'Umar, fol. 349 *a*, 'Usmān, fol. 417 *a*, and 'Alī, fol. 457 *b*.

The last life is imperfect; it ends abruptly with the Khutbah delivered by 'Alī at Basrah, on his return from the battle of the Camel (A.H. 36).

A note on the first page records the purchase of the MS. by a certain Yūnus B. Hakim Abu Tālib, in Surat, A.H. 1047.

Egerton 692.

Foll. 476; 11½ in. by 7¼; 25 lines, 4⅓ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins, probably in the 16th century.

Maksad I. and the same part of Maksad II. as in the preceding copy.

Add. 6604.

Foll. 482; 9½ in. by 5¾; 25 lines, 4 in. long; written in small Nestalik, with gold-ruled margins, apparently in the 16th century. [J. F. Hull.]

Maksad I. and the same portion of Maksad II. as in the preceding copies.

The life of 'Alī, foll. 450—482, is written by a later hand; a brief sketch of the end of his career, from Vākidi, is appended.

Add. 25,782.

Foll. 451; 10¾ in. by 6; 25 lines, 3¼ in. long; written in small Naskhi, with 'Unvān; dated Rabi' I., A.H. 1013 (A.D. 1604.) [Wm. Cureton.]

Maksad I. of the same work, with marginal notes, and the life of 'Alī, from Maksad II., ending as in the preceding copies.

Or. 147.

Foll. 215; 10¾ in. by 6½; 25 lines, 4¼ in. long; written in small Nestalik; dated Rabi' I., A.H. 1262 (A.D. 1846) [Geo Wm. Hamilton.]

A portion of Maksad II. of the same work, containing:—

1. The Life of 'Alī, fol. 6 *a*. The portion of 'Alī's life contained in the previously described copies occupies here foll. 13 *b*—43 *a*; it is preceded by several sections treating of his merits and supernatural gifts, his wives and children, his sayings and bodily features, and is followed by a very full history of the close of his career, concluding with a section on the traditions and Coranic verses which relate to him.

2. Lives of Hasan, fol. 96 *a*, Husain, fol. 102 *b*, 'Alī Zain ul-'Ābidīn, fol. 176 *b*, Muhammad Bākir, fol. 179 *b*, Ja'far Sādik, fol. 180 *b*, Mūsā al-Kāzim, fol. 183 *b*, 'Alī Rizā, fol. 184 *b*, Muhammad Nakī, fol. 188 *b*, 'Alī ul-Hādī, fol. 189 *b*, Hasan ul-'Askarī, fol. 191 *a*, Muhammad Mahdī, fol. 192 *a*.

As the later Imāms cannot be included among the Companions, who form, according to the preface, the exclusive subject of Maksad II., it may reasonably be doubted that these lines belong to the original work.

3. Short notices on eminent Companions, in alphabetical order, beginning with Ibn 'Abd ul-Muṭṭalib al-Ḥamzah, and ending with Yamān B. Jābir, fol. 197 *b*.

In the subscription this volume is called the third Jild of Rauẓat ul-Aḥbāb.

Copyist: محمد على ترمذي متخلص بناظر

Prefixed is a modern table of contents, foll. 1—3.

Egerton 687.

Foll. 311; 14 in. by 8½; 26 lines, 4½ in. long; written in Nestalik by two different hands, with three 'Unvāns and ruled margins, apparently late in the 17th century.

[Francis Gladwin.]

معارج النبوة في مدارج النبوة

A history of Muḥammad.

Author: Mu'īn B. Ḥājī Muḥammad ul-Farāhī, معين بن حاجى محمد الفراهى

Beg. ربنا آتنا من لدنك رحمة وهئ لنا من امرنا رشدا

The author calls himself in the preface مسكين معين "the poor Mu'īn," but in the conclusion more fully معين بن حاجى محمد الفراهي; in his verses he uses the Takhallus Mu'īnī. His father, Sharaf ud-Dīn Ḥājī Muhammad was an eminent jurisconsult, a native of Farāh, and his brother, Niẓām ud-Dīn Muḥammad, who had held for a long time the post of Ḳāẓı of Herat, died in A.H. 900. Mu'īn ud-Dīn resigned the same office after a year's tenure; he was a man of rare learning and piety, and became renowned for the eloquence and boldness of his weekly predications in the Masjid of Herat; he died A.H. 907. See Ḥabīb us-Siyar, Bombay edition, vol. iii., Juz 3, p. 338. For the present work, compare Ḥaj. Khal., vol. v. p. 608; Aumer, Munich Catalogue, p. 100; Stewart's Catalogue, p. 22; Sir Wm. Ouseley's Catalogue, No. 514—516; Biblioth. Sprenger., No. 133; King's College, Cambridge, No. 109. A Turkish translation of the same, entitled Dalā'il i Nubuvvat i Muḥammadī, is described by Hammer, Jahrbücher, vol. 71, Anz. Blatt, p. 50, and has been printed at Constantinople, A.H. 1257.

Mu'īn says, in the preface, that he had applied himself for thirty and some years to the study of tradition, besides giving religious instruction every Friday in the Masjid of Herāt, and had composed two works which were not yet ready for publication, viz., a commentary on the Coran, called Baḥr ud-Durar, and a collection of forty traditions entitled Rauẓat ul-Vā'iẓīn. At the request of some great doctor of the law, not named, he began in Rabī' I., A.H. 891, to write some detached discourses (Majlis) on the life of Muḥammad, and these having been favourably received, he was encouraged to arrange his materials in a more consecutive form, and couch them in more polished language. Hence arose the present work.

In the conclusion the author says that he had intended to devote a second volume to the history of the Rashidīn Khalifs and of the Imāms, but had been induced by friends to postpone that labour to the task of drawing up his commentary Baḥr ud-Durar, for which he had been collecting materials during a period of nearly five and thirty years.

The Ma'ārij un-nubuvvat is divided into a Muḳaddimah, four books (Rukn), and a Khātimah. The contents of the present volume are as follows:—Muḳaddimah, in five chapters (faṣl): 1. Praises of God. 2. Invocations. 3. Praises of Muḥammad; his merits and qualities. 4. His prerogatives and distinctions. 5. Merit and rewards attached to the act of praising him and praying for him, fol. 7 *b*.

Rukn I., in eight chapters (bāb):—1. The prophetic light which descended on Muḥammad through the prophets, fol. 99 *b*. 2. Adam, fol. 108 *a*. 3. Shīs, fol. 139 *a*. 4. Idrīs, fol. 151 *a*. 5. Nūḥ, fol. 154 *a*. 6. Hūd, fol. 167 *b*. 7. Ibrahīm, fol. 172 *b*. 8. 'Abd ul-Muṭṭalib, fol. 226 *b*.

Rukn II., in seven Bābs:—1. Prophecies and forebodings of the advent of Muḥammad, fol. 242 *b*. 2. His names and surnames, fol. 266 *a*. 3. His birth, suckling, weaning, and the splitting of his breast, fol. 269 *b*. 4. Events from his 6th to his 13th year, fol. 289 *a*. 5. Events from his 13th to his 20th year, fol. 294 *a*. 6. Events of his 25th year, fol. 300 *b*. 7. Events of his 35th year, fol. 308 *a*.

Egerton 688.

Foll. 427; 14 in. by 8½; 23 lines, 5½ in. long; written by the same hand as the latter part of the preceding, with three 'Unvans and ruled margins. [Francis Gladwin.]

The second volume of the same work, containing:—

Rukn III., in five Bābs:—1. Descent of the inspiration, fol. 1 *b*. 2. Events of the fifth year of the Mission; emigration of some of the Companions to Abyssinia, fol. 24 *b*. 3. Events from the seventh to the tenth year of the Mission, fol. 40 *b*. 4. The Mi'rāj, fol. 59 *b*. 5. The second covenant of the 'Akabah and flight of some Companions to Medinah, fol. 142 *a*.

Rukn IV., in fourteen Bābs:—1. The Hijrah, fol. 146 *b*. 2. Events of the first year of the Hijrah, fol. 157 *b*. 3 Events of the second year, fol. 166 *b*. 4. Expedition of Badr, fol. 175 *a*. 5. Third year, fol. 203 *a*. 6. Battle of Uḥud, fol. 207 *b*. 7. Fourth year, fol. 228 *a*. 8. Fifth year, fol. 236 *b*. 9. Sixth year, fol. 259 *a*. 10. Seventh year, fol. 278 *b*. 11. Eighth year, fol. 292 *a*. 12. Ninth year, fol. 323 *b*. 13. Tenth year, fol. 341 *b*. 14. Eleventh year, fol. 350 *b*. There is some confusion in the numbering of the Bābs of Rukn IV., both in this and in the other copy, Add. 19,808.

Khatimah, fol. 378 *b*, treating of the miracles of Muḥammad, in two Bābs:—1. Spiritual miracles, fol. 380 *a*. 2. Sensible miracles, fol. 387 *a*.

At the end is a note written by Shaikh Zuhūr Muḥammad, who states that he purchased this MS. for 150 rupees in Siyālkūt, where he had been appointed Amīn i Faujdārī by Sarbuland Khan, and collated it, after his return to Dehli, with three corrected copies. The collation was completed in Ṣafar, A.H. 1136.

Add. 16,817.

Foll. 400; 10¼ in. by 5½; 17 lines, 3¼ in. long; written in Nestalik, with two 'Unvāns and ruled margins, probably in the 18th century. [Wm. Yule.]

Rukn I., fol. 6 *b*, and Rukn II., fol. 271 *b*, of the same work.

Prefixed is a table of contents, foll. 2—5.

On the first page is written: "Bought at the sale of Gen. Claude Martine's effects, Lucknow, 1802/3. Wm. Yule."

Add. 19,808.

Foll. 482; 7¾ in. by 4½; 23 lines, 3¼ in. long; written in a small and compact Nestalik, probably about the close of the 16th century.

The second volume of the same work, containing Rukn III., fol. 8 *b*; Rukn IV., fol. 170 *a*, and the Khātimah, fol. 394 *b*. Two lacunes in the original MS. have been supplied by a later hand, foll. 8—44, 229—248. A full table of contents, by the same hand, occupies foll. 1—7.

Add. 23,495.

Foll. 428; 9½ in. by 6; 17 lines, 3⅝ in. long; written in a neat Nestalik, with 'Unvān and ruled margins, apparently in the 16th century. [ROB. TAYLOR.]

فتوح ابن اعثم

A history of the early Khalifs and of the conquests made by the Muslims in their time, translated from the Arabic.

Translator: Muḥammad B. Aḥmad ul-Mustaufī ul-Harawi, محمد بن احمد المستوفى الهروى

Beg. الحمد لله الملك القديم المنان الكريم الرؤف الرحيم

This work, which is written in an easy and popular style, and may be called the romance of history, does not seem to have been noticed by Arabic historians, nor has the Arabic original hitherto been found. But it is well known to Persian writers, to whom its Shi'ah tendency was likely to recommend it. It is often quoted in the Nigāristān and the Rauẓat ul-Aḥbāb, where the author is called (Abu Muḥammad) Aḥmad B. A'sam Kūfī, as in our copies, while according to Mīrkhwānd, Bombay edition, p. 7, and Ḥaj. Khal. vol. iv. p. 385, his name was Muḥammad B. 'Alī B. A'ṣam. The Futūḥ Ibn A'ṣam is mentioned in Morley's Descriptive Catalogue, p. 16; Sir Wm. Ouseley's Travels, vol. ii. pp. 312, 342; Oriental Collections, vol. i. p. 63; Sir Wm. Ouseley's Catalogue, No. 348; Biblioth. Sprenger., No. 32; Critical Essay, pp. 24 and 55; Catalogue of the King's College, Cambridge, No. 105, and Stewart's Catalogue, p. 8. According to Frahn, Indications Bibliographiques, p. 16, Ibn A'ṣam died about A.H. 314.

The translator says in his preface that, after consuming his youth and middle life in the service of the great, he wished to spend his declining years in pious seclusion, but, having amassed no wealth, was troubled with the cares of livelihood, until he found a generous patron in a mighty Vazīr, only designated by honorific titles, such as Mu'ayyid ul-Mulk, Ḳivām ud-Daulah vad-Dīn, the pride of the grandees of Khwārazm and Khurāsān, etc. افتخار الاكابر خوارزم و خراسان, to whose munificence he had then been some years indebted for a position of honour and affluence.

In A.H. 596 he was sent for by this patron, then staying at the Madrasah of Tābiyād, تابياد (perhaps for Tāyābād, a town of the district of Būshanj), where he was overwhelmed with new favours, and enjoyed for some time the conversation of the learned. In one of these meetings, the most eminent among the latter, Imām Kamāl ud-Dīn, having read aloud a passage of the Kitāb ul-Futūḥ of Khwājah Aḥmad B. A'sam ul-Kūfī, the Vazīr expressed a wish that so useful a work might be rendered accessible to the Persian readers, and designated for the task his devoted servant Muḥammad Mustaufī, who, in spite of his advanced age, his cares, his exile, and the disturbed state of the times, proceeded at once to comply with his protector's desire.

The work begins, fol. 4 *a*, with the election of Abu Bakr to the Khilāfat, and the expeditions sent by him against the disaffected tribes. It is only divided by rare and inadequate rubrics. Its main contents are as follows: Apostasy of the men of Ḥazramaut and Kindah, fol. 22 *a*. Expedition against Persia, fol. 30 *b*. Conquests in Syria, fol. 35 *b*. Victory gained over the army of Persia and Irac, fol. 61 *b*. Conquest of Ḥims in Syria, fol. 77 *b*. Rallying of the Greek forces; taking of Damascus, fol. 79 *b*. Further successes in Persia, fol. 95 *b*. Conquest of Jerusalem, fol. 102 *b*. History of

Jabalah Ghassānī, fol. 108 *b*. Death of Abu 'Ubaidah, fol. 113 *a*. Expedition of 'Iyāẓ against Jazīrah, fol. 121 *a*. Capture of Ascalon, fol. 133 *b*. Conquests in Nubia and Maghrib, fol. 136 *a*. Abū Mūsā's expedition to Ahvāz, Sus and Tustar, fol. 137 *b*. New gathering of Persian forces; battle of Nahāvand, fol. 150 *a*. Conquest of Rai and Rasht, fol. 157 *b*. Invasion of Persia (Fārs) by Abū Mūsā, fol. 172 *a*. Khilāfat of 'Usmān, fol. 184 *a*. Embassy sent to Abyssinia, fol. 193 *b*. Conquest of Cyprus and Rhodus by Mu'āviyah, fol. 194 *a*. Mu'āviyah's war with Constantine, son of Heraclius, fol. 200 *a*. Taking of Ifrīḳiyyah by 'Abd ullah B. Sa'd, fol. 202 *b*. Defeat of Mu'āviyah by the Sicilians, fol. 205 *b*. Divers opinions on the Khilāfat of 'Usmān, fol. 210 *b*. Accession of 'Alī, fol. 258 *a*. Battle of the camel, fol. 267 *a*. History of Uvais Ḳarnī, fol. 327 *b*. Battle fought on the Euphrates by the armies of 'Alī and Mu'āviyah, fol. 344 *a*. Account of the Khilāfat of Ḥasan, fol. 395 *b*. Death of Ḥusain, fol. 406 *b*.

Or. 148.

Foll. 300; 9 in. by 6; 19 lines, 4 in. long; written in small Naskhi, with 'Unvān and gold-ruled margins, apparently in the 16th century. [GEO. WM. HAMILTON.]

The same work.

After the first page there is a gap amounting to twelve pages, foll. 3—8, of the preceding copy; about sixteen pages, corresponding to Add. 23,495, foll. 415 *b*—428 *a*, are wanting at the end.

This volume is impressed with the stamps of the kings of Oude.

Or. 454.

Foll. 274; 11 in. by 7; 25 lines, 4½ in. long; written in cursive Nestalik, probably in the 17th century. [SIR WM. OUSELEY.]

The same work, with English notes in the margins.

Egerton 689.

Foll. 265; 12½ in. by 6¾; 19 lines, 3⅞ in. long; written in large Nestalik, probably in the 18th century. [ADAM CLARKE.]

روضة الشهدا

"The Garden of Martyrs," containing lives of Muḥammad, 'Alī, Faṭimah, Ḥasan, Ḥusain, and other martyrs.

Author: Ḥusain ul-Kāshifī, حسين الكاشفى

Beg. ای شربت درد نو دوای دل ما
آشوب بلای نو عطای دل ما

The author died A.H. 910; see p. 9 *b*. The work has been printed in Lahore, A.H. 1287. It has been translated, with additions, by the Turkish poet Fuẓūlī; see Haj. Khal. vol. iii. p. 500; Stewart's Catalogue, p. 23, etc.

It appears from the preface that the work was written by desire of an illustrious prince and Sayyid, Murshid ud-Daulah vad-Dīn 'Abd ullah, called Sayyid Mīrzā. This prince was, as stated in the genealogical appendix, Lahore edition, p. 382, the son of Sayyid Ṣalāḥ ud-Dīn Musā and of a royal princess, whose father, Sultān Bāiḳarā, was uterine brother to the reigning sovereign, Abul-Ghāzī Sultān Ḥusain. As the author, when speaking of the death of Ḥusain (A.H. 61), at the beginning of the tenth chapter, remarks that 847 years had elapsed since that event, it may be inferred that he was writing in A.H. 908, or two years before his death.

The work is divided into ten chapters (Bāb), as follows: 1. Trials of some of the prophets, fol. 6 *b*. 2. Persecution of Muḥammad by the Ḳuraishites; martyrdom of Ḥamzah and Ja'far B. Abī Ṭālib, fol. 40 *b*. 3. Death of

Muhammad, fol. 60 *a*. 4. Life of Fāṭimah, fol. 75 *b*. 5. Life of 'Alī, fol. 94 *a*. 6. Life of Hasan, fol. 106 *b*. 7. Life of Husain, fol. 124 *b*. 8. Martyrdom of Muslim B. 'Akīl and the slaying of some of his children, fol. 137 *b*. 9. Husain's encounter with the foes at Karbalā; martyrdom of his children and others, fol. 159 *a*. 10. Fate of the "Family" after the battle, fol. 233 *a*; punishment of the murderers of Husain, fol. 260 *b*.

The Khātimah, which gives a succinct genealogical account of the descendants of Hasan and Husain, with short notices on the Imāms, is wanting in this copy. It is found in the Lahore edition, pp. 376—394, and in two of the following copies, namely, Add. 6605, fol. 485 *b*, and Add. 25,852, fol. 391 *b*.

The fly-leaf and first page of this MS. contain renderings in English verse of the initial lines of the work, in the handwriting of Dr. Adam Clarke.

Add. 6605.

Foll. 515; $9\frac{1}{2}$ in. by 6; 12 lines, $3\frac{1}{2}$ in. long; written in a cursive Nestalik, dated Benares, Sha'bān, A.H. 1150 (A.D. 1737).

The same work. [J. F. Hull.]

The first and last leaves bear the official seal of Mr. James Grant.

Add. 16,730.

Foll. 268; $9\frac{1}{4}$ in. by 6; 19 lines, $4\frac{1}{2}$ in. long; written in a cursive Indian Nestalik, apparently in the 18th century.

[Wm. Yule.]

The same work, wanting a portion of Bāb 10, and the Khātimah.

Add. 26,187.

Foll. 251; 11 in. by $6\frac{1}{2}$; 19 lines, $4\frac{1}{4}$ in. long; written in a cursive Indian Nestalik, apparently in the 18th century.

[Wm. Erskine.]

The same work, wanting the latter part of Bāb 10 and the Khātimah.

The last leaf of a copy of vol. vi. of Rauzat us-Safā has been added at the end of this MS. in order to give it an appearance of completeness.

Add. 25,851.

Foll. 314; 10 in. by $6\frac{1}{4}$; 17 lines,. 4 in. long; written in Nestalik, apparently in India, in the 18th century. [Wm. Cureton.]

The same work, slightly imperfect; the genealogical appendix, fol. 311 *b*, breaks off at the sixth page.

Add. 25,852.

Foll. 405; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 14 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik, at Bālāganj, near Hājīpūr in Behar, and dated Rajab, Faslī 1210 (A.D. 1802).

[Wm. Cureton.]

The same work. The fly leaves contain some Shī'ah poems, viz., the story of a pomegranate given by 'Alī to Fāṭimah, قصه انار, in 103 Baits, an elegy (marsiyah) on the death of Husain, foll. 2, 3, and a poem (tarjī'-band) in praise of 'Alī, foll. 404—405.

Copyist: امانت على ولد شاه مردانعلى

Add. 23,308.

Foll. 34; $8\frac{1}{4}$ in. by 6; 23 lines, 4 in. long; written in small Naskhi, apparently in the 17th century. [Rob. Taylor.]

I. Foll. 3—25 *a*. Ta'nīs ul-Insān, an historical compendium in Arabic; see Arabic Catalogue, p. 571 *b*.

II. Foll. 25 *a*—34 *b*. The genealogical Appendix of the Rauzat ush-Shuhadā, without title or author's name.

Add. 7088.

Foll. 423; $10\frac{1}{4}$ in. by $6\frac{1}{2}$; 17 lines, $4\frac{3}{4}$ in.

long; written in fair Nestalik, apparently in the 18th century. [J. H. HINDLEY.]

اعجاز مصطفوی

A history of Muḥammad, the early Khalifs and the Imāms, in mixed prose and verse.

Author: Mīr Muḥammad Ṣāliḥ, takh. Kashfi میر محمد صالح متخلص بکشفی

Beg. هر ثنا ثابت بود الله را
کرده او پیدا کدا وشاه را

The author was a descendant of the famous Saint, Ni'mat Ullah Valī. His father Mīr 'Abd Ullah Tirmiẕī, a celebrated calligrapher, and the author of five Masnavis and a Divan, had received from Akbar the title of Mushkīn Ḳalam and the takhallus of Vaṣfī; he died A.H. 1025. Mīr Ṣāliḥ, the author of the well-known poem Manakib i Murtazavī, after leading for a long time the life of a Darvish, accepted office from Shāhjahān, who raised him to the rank of an Amīr, and died A.H. 1061; see Mir'āt ul-'Ālam, Add. 7657, fol. 461 *b*, and the Oude Catalogue, p. 456.

After writing his panegyric on 'Alī, entitled Manāḳib i Murtazavī, he designed, we are told, fol. 112 *b*, as a counterpart to it, the present work, devoted to the glorification of the prophet; but life was not spared him to carry out his plan. It was taken up and accomplished a century later by a writer of the same family, Mīr 'Abd Ullah B. Mīr Hāshim Shah-Ni'mat-Ullāhī ul-Ḥusainī, with the poetical surname Vāṣifī (see fol. 112 *b*), who states in the closing lines, fol. 423 *b*, that he spent a year and a half on the work and completed it in A.H. 1157. From the praises which he bestows, fol. 423 *a*, on a chief not named, who had restored peace and prosperity to Khorasan, he appears to have then been writing in that country.

The grandfather of Mīr 'Abd Ullah, Mīr Mūmin, takh. 'Arshī (fol. 306 *b*), a poet and calligrapher, was a younger brother of the author, Mīr Ṣāliḥ. He had been the instructor of Prince Sulaimān Shikūh in penmanship, and died A.H. 1091 at ninety years of age; see Mirāt ul-'Ālam, fol. 462 *a*.

It is not easy in the present state of the work to know what belongs to the earlier, and what to the later writer; nor is it of much moment, for it is hardly of any value, except as an instance of the luxurious growth of Shī'ah legend, and of the boldness with which it deals with historical facts.

Contents: Introduction by Mīr 'Abd Ullah in verse, fol. 16. Creation, prophets, and Muḥammad's early life, in verse, fol. 4 *b*. Comments in prose on the Sufi doctrine of Tauḥīd, fol. 14 *a*. History of the expeditions of Muḥammad, from Badr (A.H. 2) to Ḥunain (A.H. 8), in verse, fol. 31 *a*. Miracles, or manifestations of divine power in Muḥammad and 'Alī, in prose, fol. 112 *a*. Muḥammad's last pilgrimage and death; Khilāfat of Abu Bakr, 'Umar, 'Usmān and 'Alī, in verse, fol. 201 *a*. Muḥammad's features, his virtues, elegy on his death, fol. 305 *b*. Account of Fāṭimah, fol. 314 *b*, 'Alī, fol. 319 *a*, Ḥasan, fol. 375 *b*, Ḥusain, fol. 382 *a*, and the rest of the twelve Imāms, in prose and verse.

This volume bears the Persian seal of Archibald Swinton.

Or. 150.

Foll. 534; 11½ in. by 6; 19 lines, 3⅞ in. long; written in Indian Nestalik, in the 18th century. [GEO. W. HAMILTON.]

جلاء العيون

Lives of Muḥammad, Fāṭimah, and the twelve Imāms.

Author: Muḥammad Bāḳir B. Muḥammad Taḳī, محمد باقر بن محمد تقی

Beg. ستایش بی مثل وانبار سزاوار خداوند بی نیاز است

This great Shī'ah divine, who died A.H. 1110, has been mentioned above, p. 20 *a*. The present work, the sixth in the list of his Persian writings, Add. 24,052, fol. 28 *b*, has been twice printed in Teheran, A.H. 1240 and 1266; see also Sir Wm. Ouseley's Catalogue, No. 373, and Biblioth. Sprenger., No. 164.

The Jalā ul-'Uyūn is divided into a short introduction (Muḳaddimah) and the following fourteen sections (Bab), most of which are subdivided into chapters (Faṣl): 1. Muḥammad, fol. 10 *a*. 2. Fātimah, fol. 73 *a*. 3. 'Alī, fol. 148 *a*. 4. Ḥasan, fol. 210 *b*. 5. Ḥusain, fol. 265 *b*. 6. 'Alī Zain ul-'Ābidīn, fol. 460 *b*. 7. Muḥammad Bāḳir, fol. 467 *b*. 8. Ja'far Ṣādiḳ, fol. 475 *b*. 9. Mūsā B. Ja'far, fol. 484 *a*. 10. 'Alī Riẓā, fol. 498 *b*. 11. Muḥammad Taḳī, fol. 513 *a*. 12. 'Alī Naḳī, fol. 519 *a*. 13. Ḥasan 'Askarī, fol. 524 *a*. 14. Muḥammad Mahdī, fol. 528 *b*.

The author refers in the preface to two works previously written by him on the same subject, one in several volumes and in Arabic, called Biḥār ul-Anvār, and another shorter, entitled Ḥayāt ul-Ḳulūb. (The first has been noticed, p. 21 *a*; the second is the fourth of Muḥammad Bāḳir's Persian works; it has been translated into English by the Rev. James L. Merrick, Boston, 1850.) At the end the author states that the present work was completed in Muḥarram, A.H. 1089.

The authorities most frequently quoted are Ibn Bābavaih and Shaikh Mufīd. A table of contents, occupying foll. 2—6, refers only to the latter part of the work, from Bāb 5 to the end.

Add. 25,853.

Foll. 54; $8\frac{1}{2}$ in. by 5; 15 lines, 4 in. long; written in neat Nestalik, apparently in the 18th century. [Wm. Cureton.]

ده مجلس

"The ten sittings," a legendary account, in prose and verse, of the death of Muḥammad, Fātimah, 'Alī, Ḥasan, and the martyrs of Karbalā.

Beg. باز این چه شورش است که در خلق عالم است

The ten sittings are severally devoted to the following persons: 1. Muḥammad, fol. 3 *b*. 2. Fātimah, fol. 8 *b*. 3. 'Alī, fol. 13 *a*. 4. Ḥasan, fol. 18 *a*. 5. Muslim B. 'Aḳīl, fol. 23 *b*. 6. The children of Muslim, fol. 29 *a*. 7. Ḥurr B. Yazīd, fol. 34 *a*. 8. Ḳāsim son of Ḥasan, fol. 40 *a*. 9. 'Abbās son of 'Alī, and 'Alī Akbar son of Ḥusain, fol. 41 *b*. 10. 'Alī Aṣghar and Ḥusain, fol. 49 *a*. Prefixed is an Arabic prayer, including the names of the twelve Imāms.

See Mines de l'Orient, vol. II., p. 114; Stewart's Catalogue, p. 23; Catalogue of King's College, Cambridge, No. 185; and New Asiatic Miscellany, pp. 137—148.

Or. 1293.

Foll. 256; 12 in. by 8; 25 lines, $5\frac{3}{4}$ in. long; written in Naskhi on European paper, in the 19th century.

رياض الشهاده في ذكر مصائب الساده

"The gardens of Martyrdom," a popular history of Muḥammad and the Imāms.

Author: Muḥammad Ḥasan B. ul-Ḥāj Ma'ṣūm, محمد حسن بن الحاج معصوم

Beg. الحمد لله ... پس چنین گوید نقیر حقیر

It is stated at the beginning that this work consists of two volumes (Mujallad), divided respectively into four and twenty-six sections, called Majlis, or Sittings. The present MS. contains the first eighteen Majlis of the second volume, relating to Imām Ḥusain, as follows: 1. History of Ḥusain from the time of Mu'āviyah's death

to his departure from Medina for Mecca, fol. 2 *b*. 2. History of Ḥusain from his arrival at Mecca to his setting out for Irak; martyrdom of his cousin Muslim B. 'Aḳīl and others, fol. 16 *a*. 3. Martyrdom of the children of Muslim, fol. 28 *a*. 4. Ḥusain's adventures on the journey to Karbalā till the 9th of Muḥarram, fol. 38 *a*. 5. Events of the 10th of Muḥarram and of the eve of the battle, fol. 54 *a*. 6. Martyrdom of Ḥurr B. Yazīd and others, fol. 69 *b*. 7. Martyrdom of Vahb B. 'Abdullah Kalbī and others, fol. 81 *a*. 8. Martyrdom of the other companions of Ḥusain and of his cousins, fol. 93 *a*. 9. Martyrdom of Ḳāsim B. ul-Ḥasan, fol. 107 *a*. 10. Martyrdom of 'Abbās and other brothers of Ḥusain, fol. 120 *a*. 11. Martyrdom of 'Alī Akbar, fol. 132 *b*. 12. Fight and martyrdom of Ḥusain, fol. 146 *b*. 13. Additional circumstances of Ḥusain's death, plundering of his camp, and capture of his wives and children, fol. 165 *a*. 14. Transfer of the captives to Kūfah, fol. 178 *a*. 15. Their journey to Damascus, fol. 191 *b*. 16. Their stay in Syria, fol. 202 *a*. 17. Their return through Karbalā to Medina, fol. 214 *b*. 18. The rising of Mukhtār, and his avenging the death of Ḥusain, fol. 231 *a*.

The last eight Majlis treat, according to the table of contents at the beginning of this volume, of the merits and sufferings of the later Imāms from Zain ul-'Ābidīn to al-Mahdī. The present portion is written in an easy and popular language, intermixed with verses, and is evidently intended for recitation to the faithful on the annual commemoration of the martyrs of Karbalā.

At the end is appended, foll. 249—256, a fragment of a work treating in prose and verse of the martyrdom of Ḥusain.

Author: Ibn Abul-Ḥasan ush-Sharīf un-Nā'inī Muḥammad Hādī, ابن ابو الحسن الشريف النائينى محمد هادى

Beg. الحمد لله الذى جعل مصايب دار الغرور

The work is dedicated to Ḥājī Mīr Muḥammad Ḥusain Iṣfahānī, and divided into a Muḳaddimah, fol. 252 *a*, treating of divine love, and four Bābs. The first of these, which alone is extant, fol. 253 *b*, relates to Coranic verses and traditions concerning Ḥusain.

Or. 149.

Foll. 159; 9¼ in. by 6½; 21 lines, 4¾ in. long; written in small Naskhi; dated Rabī' I., A.H. 927 (A.D. 1521).

[Geo. W. Hamilton.]

قصهء مختار

The history of Mukhtār B. Abī 'Ubaid Ṣaḳafī, the avenger of Ḥusain.

Beg. الحمد لله رب العالمين . . . اما بعد تسلى دل مومنان و راحت

The unknown author says in a short preamble that the history of Mukhtār is the true balm for the hearts of the faithful, bleeding for the martyrs of Karbalā.

The work is divided into three-and-twenty Majlis, or "Sittings," of equal length. The authority quoted at the beginning of each of these is Abu Miḥnaf Lūṭ B. Yaḥyā ul-Yazdī, who is said, fol. 22 *a*, to have received the tradition from Muḥammad B. Isḥāḳ (who died A.H. 150). The title written on the first page is كتاب مختار نامه. A leaf is wanting after fol. 23.

A Mukhtār-Nāmah by Mullā Muḥammad Ḥusain Nā'inī, has been printed in Persia, A.H. 1281; see Dorn, Catalogue des ouvrages publiés à Constantinople, etc., No. 106; see also Biblioth. Sprenger., No. 161.

Egerton 1038*.

Foll. 11; 9 in. by 5½; written in Naskhi, apparently in the 18th century.

Fourteen genealogical tables relating to Muḥammad, Fāṭimah and the twelve Imāms. Each table occupies one page, and is divided into a number of compartments, indicating the names and surnames, parents, date and place of birth, legend of seal, wives, sons and daughters, date and place of death, etc.

HISTORY OF THE GHAZNAVIS.

Add. 24,950.

Foll. 276; 9¾ in. by 7; 15 lines, 4½ in. long, written in large Naskhi, with vowel-points; dated Rajab A.H. 664 (A.D. 1266).

ترجمهٔ يميني

A history of Amīr Subuktigīn and Sultan Maḥmūd Ghaznavi, translated from the Arabic of ʿUtbī.

Translator: Abu sh-Sharaf Nāṣiḥ B. Ẓafar B. Saʿd ul-Munshī ul-Jarbāẓaḳāni, ابو الشرف ناصح بن ظفر بن سعد المنشى الجرباذقانى

Beg. سزاوارتر جيزى كه زبان كوينده بذان مشعوف باشد

The Arabic text has been edited by Dr. Sprenger, Dehli, 1847. An account of the work, including extracts in Arabic and German, has been published by Dr. Nöldeke in the Sitzungsberichte der Kaiserlichen Akademie, Vienna, vol. xxiii. pp. 15—102, and another with copious extracts in English, by Sir H. Elliot, History of India, vol. ii. pp. 14—52. An account of the Persian version and a full abstract of it by S. de Sacy will be found in Notices et Extraits, vol. iv. pp. 325—411. An English translation founded upon the Persian version, but much wanting in correctness, was published for the Oriental Translation Fund by the Rev. James Reynolds, London, 1858. See also Wiener Jahrbücher, vol. 70, Anz. Blatt, p. 83, and vol. 71, Anz. Blatt, p. 25, Haj. Khal., vol. vi. p. 514, Vienna Catalogue, vol. ii. p. 170, Munich Catalogue, p. 85, and Journal of the Asiatic Society, 1868, p. 424.

The author, Abu Naṣr Muḥammad B. ʿAbd ul-Jabbār ul-ʿUtbī, was in the employ of Sultan Maḥmūd who, in the early part of his reign, sent him to claim the submission of the Shāh of Gharjistān; see Rauẓat uṣ-Ṣafā, Bombay edition, vol. iv. p. 94. He states himself, in his appendix, that, when writing the present work, he held the appointment of Ṣāḥib ul-Barīd, or official intelligencer, in Ganj Rustāḳ. He wrote apparently some years after Maḥmūd's Indian campaign of A.H. 409-410, the last chronicled in this work; for he describes as completed the famous Masjid which Maḥmūd began to erect at Ghaznah after his return, and the history concludes with the record of the death of Amīr Naṣr, the Sultan's brother, who was still alive in A.H. 411; see Raverty, Ṭabaḳāt i Nāṣirī, vol. i. p. 86. On the other hand a supposed reference to an event as late as A.H. 420 (Reynold's translation, p. 474) rests upon a clerical error; the true reading of the date, both in

the present version, fol. 209, and in an old copy of the original, Add. 7310, fol. 203, is 402.

The Persian version is dedicated to a local ruler, here dignified with regal titles, Pādishāh Ulugh Bārbak Ayabah الغ باربك آيبه (see foll. 4 *a*, 13 *b*, 227 *b*). This was, as we learn from the translator's appendix, a slave, purchased by Atābak Muḥammad B. Ilduguz, who remained, after his master's death, in possession of the fortress of Farrazīn (near Hamadan). He narrowly escaped being put to death by Sultan Tughril, and afterwards succeeded, in conjunction with another Amīr, here styled Pādishāh Shams ud-Daulah Aitughmish, who had married one of his daughters, to raise the rightful heir, Nuṣrat ud-Dīn Abu Bakr, son of the late Muḥammad B. Ilduguz, upon the vacant throne of the Atābaks.

The translator says in the preface, that his native place Jarbazaḳān (a town situated between Hamadān and Isfahan), was a favourite resort of the king, Ulugh Bārbak, to whose territory it belonged, and that, wishing to present him on one of his visits with an instructive and entertaining composition, he had been advised by the Vazīr, Muhazzib ud-Dīn Abul-Ḳāsim 'Alī B. ul-Husain, his own patron and benefactor, to select the Yamīnī of 'Utbī for translation. A panegyric in prose and verse on the said Vazīr brings the preface to a close.

As the translator states, both in the preface and in the appendix, that after a period of anarchy of nearly twenty years' duration, which had intervened since the death of the great Atābak, the only stay of the Saljūḳ empire, in A.H. 582, peace had been for some time restored, he must have written the present work shortly after A.H. 602, certainly within five years from that date; for the then reigning Atābak, Abu Bakr, died in A.H. 607, and Aitughmish, whom he had called to his assistance in Tabrīz, A.H. 602, was driven out of Irak by Mangalī in A.H. 608; see Rauẓat uṣ-Ṣafā, vol. iv. p. 104, Ibn al-Athir, vol. xii. pp. 156, 194, and Defrémery, Journal Asiatique, 1847, pp. 157—161.

In the appendix, foll. 221 *b*—233 *b*, the translator draws a striking picture of the disruption of the Atābak empire at the death of Muḥammad B. Ilduguz, and of the utter desolation that overspread Irak, and especially his native place Jarbāẓaḳān; he concludes with eulogies upon the prince, the Vazīr, and the governor appointed by them in Jarbāzaḳān, who had but recently restored to it order and prosperity.

Transcriber: سعيد بن عثمان البخاري

The first folio of this MS. has been written by a somewhat later hand; it bears on its first page a note by a former owner, dated Isfahan, A.H. 770. There is after fol. 208 a lacune of forty leaves, corresponding to pp. 389—473 of the English translation.

This Persian version was translated into Turkish for Sultan Murād B. Salīm by Darvīsh Ḥasan; the first volume of this translation, not known to Haj. Khal., is preserved in Or. 1134.

Or. 1.

Foll. 379; 9½ in. by 5¼; 19 lines, 3 in. long; written in a small and fair Nestalik, apparently in the 16th century.

[Wm. H. Morley.]

تاريخ مسعودي

A history of the reign of Mas'ūd B. Maḥmūd B. Subuktigīn, from A.H. 421 to A.H. 432.

Author: Abul-Faẓl Muḥammad B. ul-Ḥusain ul-Baihaḳī (see fol. 52 *a*, Calcutta edition, p. 103), ابو الفضل محمد بن الحسين البيهقى

This copy was collated by Morley with two others belonging to the libraries of Paris and to the collection of Sir H. Elliot, and the text thus prepared was printed after his death in the Bibliotheca Indica, Calcutta, 1862. An account of the work, enlarged by Professor Dowson from the original sketch of Sir H. Elliot, and accompanied with copious extracts in English, will be found in the History of India, vol. ii. pp. 53—154.

This is the only remaining portion of an extensive work, which embraced the history of the Ghaznavi Dynasty from its beginning to the author's time, and which is stated by Mīrkhwānd to have consisted of no less than thirty volumes. The work is variously designated as Tārīkh i Abul-Faẓl Baihaḳī, Mujalladāt i Abul-Faẓl Baihaḳī, or Tārīkh i Āl i Subuktigīn. Its proper title was, according to Musliḥ ud Dīn Lārī, Add. 7650, fol. 3 *b*, جامع تاریخ آل سبکتکین, and Haj. Khal. gives nearly the same in two different forms: جامع فی تاریخ بنی سبکتکین and جامع التواریخ; see vol. ii., pp. 508, 580. Its several parts bear also special names derived from the titles of the sovereigns to whom they relate: thus the history of Maḥmūd (Yamīn ud-Daulah) is referred to by the author under that of Tārīkh i Yamīnī, Calcutta edition, p. 26; the history of Subuktigīn (Nāṣir ud-Dīn) is quoted by Minhaj in his Ṭabaḳāt, English translation, vol. i. p. 68, as Tārīkh i Nāṣirī, and the present section is called Tārīkh i Mas'ūdī; see Dorn, Mélanges Asiatiques, vol. iii. p. 731, and Bulletin, vol. i. p. 50.

The extant portion comprises volumes 7—9 of the original work, with part of volumes 6 and 10, and contains an account of the contest of Sultan Mas'ūd with his brother Muḥammad for the succession, A.H. 421, of the former's accession, and of the greater part of his reign, down to A.H. 432. It is a minute and truthful, if somewhat rambling and gossiping, record of contemporary transactions by an intelligent observer, who had frequent access to the person of the sovereign, and enjoyed his confidence.

Abul-Faẓl Baihaḳī, so called from Baihaḳ, a district near Nīshāpūr, the chief town of which is Sabzavār, was Deputy Secretary of State نائب صاحب دیوان رسالت. His chief, Abu Naṣr B. Mushkān, a celebrated secretary and one of the most considerable men in the reigns of Maḥmūd and Mas'ūd (see Ibn el-Athir, vol. ix., p. 321, and al-Wāfī bil-wafayāt, Add. 23,359, under Manṣūr B. Mushkān), is constantly brought on the scene in this history. The author, when recording his master's death in A.H. 431, p. 749, says that he had then been working under him for nineteen years, and had always been cherished by him with more than fatherly affection. He adds that there had been a wish after the death of Abu Naṣr to bestow upon himself the vacant post, but that his youth (he was then 46) had proved an objection. He continued in the same office under Abū Sahl Zauzanī, his master's successor, but lost it after the death of Mas'ūd. He must however have been re-appointed under Sultan Ibrāhīm, for we find him in A.H. 451, p. 823, complaining that he had been again thrown out of employ. He died, according to the Mujmil of Faṣīḥī, A.H. 470; see Dorn, Asiatisches Museum, p. 668.

The greatest part of the extant volume was written in A.H. 450, when the author was 65 years of age (see p. 207), and the latter portion in A.H. 451. In a passage subsequently inserted, and dated A.H. 455, Abul-Faẓl says that he had commenced his history seven years previous, i. e. A.H. 448; see p. 79.

The history of Mas'ūd is brought down to the month of Ṣafar, A.H. 432, when the Sultan, having returned to Ghaznah, after the terrible losses inflicted upon him by the Saljūḳs, was preparing to repair to India in order to collect fresh troops. The remaining

portion, pp. 837—868, is taken up with the affairs of Khwārazm, which are introduced by an extract from Abū Rīḥān ul-Bīrūnī, and brought down to Sha'bān, A.H. 432.

The present copy is imperfect at beginning and end; it begins with these words: كه بهيچ حال خود فرا نستاند, Calc. ed., p. 2, line 3, and ends with كار دراز شدي نكردند كه خذلان, ib. p. 866, line 10.

Prefixed is an extract from Morley's manuscript catalogue, in which he says: "My copy is fairly and clearly written, and is evidently older than the Paris MS. and that of Sir H. Elliot which I have collated;" also a letter from Frederick Ricardo to Morley, dated Paris, 1849, describing the Paris MS. and enclosing a transcript of its first page.

Or. 455 and 456.

Two uniform volumes, which originally formed one, containing respectively foll. 216 and 219; 11 in. by 6; 19 lines, $3\frac{5}{8}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 16th century.

[Sir Wm. Ouseley.]

The same work. The beginning and end of this copy coincide with those of the printed text; foll. 199—219 at the end have been supplied by a later hand; the last few pages of this modern transcript show small gaps, apparently due to the mutilated state of the original.

On the first page is written in Persian, "Tārīkh i Baihaḳī, written at Agrah." On the fly-leaf are some notes in the hand of Sir Wm. Ouseley.

HISTORY OF THE MOGHULS.

Or. 155.

Foll. 275; 10 in. by 7; 18 lines, $3\frac{3}{4}$ in. long; written in Nestalik; dated Rabi' II. A.H. 1277 (A.D. 1860).

[Geo. Wm. Hamilton.]

تاريخ جهانكشاي جويني

A history of the Moghul empire, from the rise of Chingīzkhan to the expedition of Hulagū Khān against the Ismā'ilis, A.H. 654.

Author: Juvainī, جويني

The author, who is only designated by the above Nisbah, derived from Juvain, a district of the province of Nīshāpūr, was Khwājah 'Alā ud-Dīn 'Aṭā Malik, the son of Bahā ud-Dīn Muḥammad Juvainī, who had been appointed by the Moghuls Ṣāhib Dīvān, or civil governor, of Khorasan and Mazandarān. He entered in early life the service of Amīr Arghūn, the Moghul governor of Khorasan, and, as he states in the present work, foll. 9 *a*, 192 *a*, followed him in A.H. 649 on his journey to Karākorum to attend the court held by Mangū Ḳāān after his accession. He subsequently joined Hulāgū Khān during the siege of Alamūt, A.H. 654, and accompanied him in his expedition against Baghdād, A.H. 655. In A.H. 661, when his brother was raised to the post of Vazīr, he was appointed to the government of Baghdād, and held that office, with the exception of a short period of suspension, till his death, which took place on the 4th of Zulhijjah, A.H. 681. See Ḥabīb us-Siyar, Bombay edition, vol. iii., Juz 1, pp. 59—70, and a

very full notice on his life by Quatremère, Mines de l'Orient, vol. i. pp. 220—234.

The Jahānkushāi was completed, according to the subscription of the present copy, in Rabī' I., A.H. 658. The same date is incidentally mentioned as that of the current year in the early part of the work, fol. 5 *a*.

This copy is a modern and rather incorrect transcript of a MS. which appears to have been imperfect at the beginning. It begins abruptly, fol. 3 *a*, with an account of the expedition sent by Chingizkhān against Sighnāḳ and Jand, in Ṣafar, A.H. 616 (see D'Ohsson, vol. i. p. 221). The contents of the next-following sections are—Conquest of Māvarā-annahr, Bukhārā, Samarḳand, fol. 4 *b*. Fall of Khwārazm, fol. 18 *a*. Pursuit of Sulṭān Jalāl ud-Dīn, fol. 23 *b*. Conquest of Khorasan by Tūlī and fall of Nīshāpūr, fol. 29 *a*. Accession of Uktāi Ḳā'ān, fol. 41 *b*. Conquest of China, fol. 46 *a*. Stations and stages of the Ḳāān, fol. 66 *a*. The empress Tūrākīnā, and Fāṭimah Khātūn, fol. 67 *b*. Accession of Kuyūk Khān, fol. 71 *a*. Ughūl Ghāimish Khātūn and her children, fol. 77 *a*. Prince Tūshī, accession of Bātū, and subjection of the Bulgars, Russians, etc., fol. 79 *a*. Account of Prince Chaghatāi, fol. 81 *a*.

With the last section ends the first of the three volumes (Mujallad) into which the work is divided.

Volume II., which begins fol. 83 *a*, contains—1. A detailed history of the Khwārazmshāhs from their origin in the time of the Saljūḳs to their final extinction, closing with a full account of the three sons of Muḥammad Khwārazmshāh, Sulṭān Jalāl ud Dīn Mangburnī, fol. 139 *a*, Sulṭān Ghiyāṣ ud-Dīn, fol. 170 *a*, and Sulṭān Rukn ud-Dīn, fol. 173 *a*. 2. Notices on the following Moghul Amīrs: Jintīmūr, fol. 176 *b*; Nūsāl, fol. 179 *b*; Kūrgūz, ib. Amīr Arghūn, fol. 188 *a*; Sharaf ud-Dīn Khwārazmī, fol. 197 *b*.

Volume III. Contents—1. Account of the accession of Mangū Ḳā'ān, and the beginning of his reign, fol. 206 *b*. 2. Expedition of Hulāgū to the western countries, fol. 230 *b*. 3. A detailed history of the Ismā'īlis of the west, and of Ḥasan Ṣabbāḥ and his successors, down to the taking of Alamūt and the death of Khwurshāh, A.H. 654, fol. 244 *b*.

The headings of the first of the above three volumes have been given by Hammer, Jahrbücher, vol. 71, Anz. Blatt, p. 24; and those of the third by Kuenen, Leyden Catalogue, vol. iii. p. 7. See also Elliot, History of India, vol. ii. pp. 384—402; D'Ohsson, Histoire des Mongols, vol. i. p. 17; Vienna Catalogue, vol. ii. p. 178; Gotha Catalogue, p. 51; Haj. Khal., vol. ii. p. 658; Critical Essay, p. 32. Defrémery, Journal Asiatique, 4e Série, vol. xx. pp. 370—406.

It is stated in the subscription that this transcript was made by order of Lieut.-Col. George William Hamilton, Commissioner and Superintendent of the Subah of Lahore.

Copyist: دایه قادر بخش ملتانی

Add. 23,517.

Foll. 537; 10 in. by 6½; 21 lines, 4¼ in. long; written in small Naskhi, with five 'Unvāns and gold-ruled margins, probably in the 15th century. [Rob. Taylor.]

تجزية الامصار وتزجية الاعصار

A history of the Moghul empire in Persia, and of some contemporary sovereigns, from A.H. 656 to 712, with a continuation added in A.H. 728.

Author: 'Abd Ullah B. Faẓl Ullah, عبد الله بن فضل الله

Beg. حمد و ستایش که انوار اخلاصش آفاق

The author was a native of Shīrāz; Khwāndamīr calls him Maulānā Shihāb ud-Dīn 'Abd Ullah Shīrāzī. His father, 'Izz

ud-Dīn Faẓl Ullah, fol. 453 *a*, whose death in A.H. 698 is recorded on fol. 294 *b*, has been sometimes, but wrongly, identified with Faẓl Ullah Ḳazvīnī, who wrote the Tārīkh i Mu'ajjam. 'Abd Ullah was employed, as he states himself, foll. 519 *b*, 534 *b*, in the collection of revenue under the Moghul government, and enjoyed the patronage of the great Vazīr and historian, Rashīd ud-Dīn, and, after him, that of his son and successor Ghiyāṣ ud-Dīn. He gives a graphic account, fol. 448 *a*, of the audience he obtained from Uljāitū in Sulṭāniyah, on the 24th of Muḥarram, A.H. 712, on which occasion his book was presented for him by the Vazīr, and he relates that one or two passages, which he was called upon to read aloud, proved utterly unintelligible to His Majesty, until explained by Rashīd ud-Dīn and other courtiers. He was nevertheless rewarded with a robe of honour and the title of Vaṣṣāf ul-Ḥazrat, "His Majesty's Panegyrist," fol. 488 *b*, by which he is generally known.

The Tārīkh i Vaṣṣāf, as the work is occasionally called by the author, contains an authentic contemporary record of an important period, but its undoubted value is in some degree diminished by the want of method in its arrangement, and still more by the highly artificial character and tedious redundance of its style. It was unfortunately set up as a model, and has exercised a baneful influence on later historical compositions in Persia.

The work is divided into five volumes (Mujallad). The first begins with a preface dated Sha'bān, A.H. 699, which includes a dedication to Ghāzān, and in which the work is described as a continuation of the Jahānkushāi Juvainī. The fourth, which completed the original work, is brought down in the present copy to the month of Shavvāl, A.H. 712. The fifth is a much later addition; it does not bear a precise date, but some references it contains to the Vazīr Ghiyāṣ ud-Dīn, who was raised to a Vazirate towards the end of A.H. 727 (see Tārīkh i Guzīdah), show that it cannot have been written before A.H. 728.

The Tārīkh i Vaṣṣāf has been lithographed in Bombay, A.H. 1269, and the first volume has been published by Hammer with a German translation, Vienna, 1856. The contents have been noticed by the same scholar in the Jahrbücher, vol. 71, Anz. Blatt, pp. 27—31. See also Haj. Khal., vol. ii. p. 156; Elliot, History of India, vol. iii. pp. 24—54; Quatremère, Histoire des Mongols, pp. 13, 68; D'Ohsson, Histoire des Mongols, p. 27; Mohl, Journal Asiatique, 5° Série, vol. viii. p. 54; S. Petersburg Catalogue, p. 283; Vienna Catalogue, vol. ii. p. 181; Leyden Catalogue, vol. iii. p. 2.

Contents: Vol. I. Preface, fol. 9 *b*. Death of Mangū Ḳā'ān, A.H. 656, and reigns of his successors Ḳubilā and Tīmūr Ḳā'ān, fol. 15 *b*. The taking of Baghdād and further conquests of Hulāgū, fol. 27 *b*. Reign of Abāḳā, fol. 49 *a*. Account of the Sultans of Egypt, fol. 75 *b*. Accession of Sulṭān Aḥmad (Takūdār) and his contest with Arghūn, fol. 93 *b*. Accession of Arghūn, fol. 118 *b*.

Vol. II. History of the Salghurī Atābaks in Fārs, from their origin to the death of Abish Khātūn, A.H. 685, and the Moghul occupation, fol. 124 *b*. Reign of Arghūn, fol. 191 *b*. Account of the Atābaks of Lur, Yūsufshāh and his son Afrāsiyāb, fol. 207 *a*.

Vol. III. Reign of Kaikhātū, fol. 212 *b*. Accession of Bāidū, fol. 232 *a*. Account of the Sultans of Kirman, from 'Imād ud-Dīn Ḳāvard to A.H. 694, fol. 234 *a*. Description of India (see Elliot, pp. 28—35), fol. 246 *b*. Kings of Dehli (Elliot, pp. 36—42), fol. 253 *b*. Campaign of Ghāzān, fol. 259 *b*. Accession of Ghāzān and history of his reign, down to the Syrian campaign, A.H. 700, fol. 265 *b*.

Vol. IV. Continuation of Ghāzān's reign from A.H. 701, fol. 318 *b*. His death, fol. 373 *b*. Accession of Uljāitū, fol. 382 *b*. Death of Tīmūr Ḳā'ān, and account of his successors, down to A.H. 711, fol. 408 *b*. Reign of Uljāitū, till A.H. 711, fol. 415 *a*. Account of Sultan 'Ala ud-Dīn of Dehli, and the Sultans of Egypt, fol 432 *b*. The author's audience, fol. 448 *a*. Continuation on the affairs of Egypt, and Uljāitū's expedition against Rahbah, down to the first of Shavvāl, A.H. 712, fol. 455 *b*. Appendix, consisting of an abstract of the Jahānkushāi Juvainī, from the rise of Chingizkhān to the fall of Alamūt and the death of Khusrau Shāh, A.H. 655, fol. 460 *a*. Dissertation on rhetorical figures, and conclusion, fol. 488 *a*. This copy breaks off in the last chapter, fol. 489 *b*; about four leaves, corresponding to foll. 391 *a*—394 *a* of the next copy, are missing.

Vol. V. Introduction, fol. 491 *b*, including an enumeration of the successors of Oktāi, Jūjī and Chaghatāi to the author's time, fol. 497 *a*. Return of Uljāitū to Baghdad in Ramazān, A.H. 712, and the rest of his reign, fol. 500 *a*. Accession and reign of Abū Sa'īd, fol. 506 *b*. This last section includes a further account of Sultan 'Alā ud-Dīn of Dehli and his successors from A.H. 715 to 723, foll. 530—532 *b*, several rhetorical digressions, and other extraneous matters.

At the end of vol. IV. is a note stating that the MS. had been purchased in Agrah, A.H. 983. Vol. V. is a later addition, apparently of the 18th century. A modern table of contents, foll. 2—8, has been prefixed to the MS.

Add. 7625.

Foll. 426; 9¾ in. by 6¾; 25 lines, 4¼ in. long; written in small Naskhi; dated, fol. 254 *a*, A.H. 1090 (A.D. 1679). [Cl. J. Rich.]

The same work. The five volumes begin respectively on foll. 1 *b*, 83 *b*, 150 *b*, 255 *b*, and 394 *b*.

Transcriber: ادين ميرزا على امر الله الهمدانى

A note at the end states that the MS. was collated and annotated in Hamadān by Muhammad Yūsuf for the owner, Fakhr uddīn B. Muhammad Ṣādiḳ ush-Sharīf ul-Iṣfahānī, whose seal and signature are found on the first page.

Add. 16,722.

Foll. 194; 11½ in. by 7¼; 15 lines, 3¾ in. long; written in plain Naskhi, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Wm. Yule.]

The first volume of the same work.

A note on the first page, relating to the purchase of the MS., is dated A.H. 1047. This volume bears the stamp of General Claud Martin.

Add. 16,723.

Foll. 151; 10 in. by 5; 21 and 22 lines, 2½ in. long; written in small Nestalik, apparently in the 16th century. [Wm. Yule.]

The third volume of the same work.

A note on the first page states that this MS. was added to the library of His Highness Abul-Fatḥ Sulṭān Muḥammad Shāh Ṣafavi (see p. 133 *b*), A.H. 1217. Another, by the side of the first, records its donation by the prince to Captain William Yule, A.H. 1218.

Add. 26,190.

Foll. 182; 9¼ in. by 7¼; 17 lines, 5⅜ in. long; written in cursive Indian Shikastah-Āmīz, on English paper, bearing in its watermark the date 1806. [Wm. Erskine.]

الوس اربعه چنگیزی

A history of Chingīzkhān, his ancestors, and his descendants, down to the time of Tīmūr.

Beg. الحمد لله الخبير وهو على كل شي قدير

This is the work an abridged translation of which has been published by Col. Wm. Miles, under the title "Shajrat ul Atrak, or genealogical tree of the Turks and Tartars," London, 1838.

Although the same title "Shajrat ul-Atrák" has been written by Wm. Erskine on the fly-leaf of the present copy, it nowhere appears in the text. In the following lines, with which the MS. concludes, the work is called Ulūs Arba'ah Chingīzī, and is said to be based upon the similarly entitled history of the late Sultan Ulugh Beg Mirzā,

این نسخه الوس اربعه چنکیزیست و تعداد اسامی ملوك اولاد ترك خان بن یافث بن نوح علیهما السلام نامهای خواقین ترکستان زمین که درین رساله است منقولست از مجموعه که سلطان السعید الغ بیك مرزاي شهید نور الله مضجعه در ذکر خانان الوس اربعه تالیف نموده اند تحریر افتاد

The original composition of Ulugh Beg, الوس اربعه, is again referred to in the body of the work, fol. 139 *a*, Miles's translation, p. 270, for the meaning of the name Kaikhātū in Mongolian. It must also be noticed, that the latest date to which the account of the branches of the Chingiz line is brought down in the present work is A.H. 851, which is precisely the period of Ulugh Beg; see fol. 129 *a*, translation, p. 240.

The text shows a remarkable agreement in substance, arrangement, and frequently in words, with the account of the Moghuls found in the ninth Maḳālah of the Khulāṣat ul-Akhbār, Or. 1292, foll. 286—316, which is also stated at the end to be derived from the Ulūs Arba'ah of Ulugh Beg, and it appears to be a more expanded recension of the same original. Nearly the same matter is found again, but in a still more condensed form, in an earlier work, the Muḳaddimah of the Zafar-Nāmah of Sharaf ud-Dīn Yazdī, which Ulugh Beg seems to have followed, while enlarging it and bringing it down to a somewhat later period.

Contents: Genealogy of the Turks, traced from Adam, through Japhet, Turk, Aghūz Khān, etc., fol. 2 *b*. Ancestors of Chingīzkhān, fol. 27 *a*. Life of Chingīzkhān, fol. 38 *b*. Line of Oktāi, fol. 110 *b*. Line of Jūjī, fol. 118 *b*. Line of Hulāgū and the Īlkānis, fol. 129 *a*. Line of Chaghatāi, fol. 164 *b*.

Two copies of the original work of Ulugh Beg are supposed to exist in the libraries of Constantinople; see a letter of M. Ch. Schefer, Journal Asiatique, 4e Série, vol. xviii. p. 591. It is frequently mentioned under the title of الوس اربعه in the Tārīkh i Rashīdī; see Or. 157, fol. 104 *b*, 106 *b*, etc.

Or. 157.

Foll. 352; 11 in. by 6½; 17 lines, 3¾ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 17th century.

[Geo. W. Hamilton.]

تاریخ رشیدي

A history of the Khāns of Jatah or Moghūlistān, and of the Amīrs of Kāshghar, from the time of Tūghluḳtimūr Khān to A.H. 952, with the author's memoirs.

Author: Muḥammad Ḥaidar B. Muḥammad Ḥusain Kūrgān, commonly called Mīrzā Ḥaidar, محمد حیدر بن محمد حسین کورکان معروف بمیرزا حیدر

Beg. افتتاح تاریخ جهانداری و ابتدای ظفر و بختیاری

The author's eventful life belongs to history; it has been fully recorded by himself down to the time of writing, in the present work, from which the following salient points are taken. He was born in Tāshkand, A.H. 905. His father, Muḥammad Ḥusain Kūrgān, to whom the government of the Vilāyat of Shāsh, or Tāshkand, had been entrusted, six years before, by the Khān of Kāshghar, Maḥmūd Khān, was the son of Muḥammad Ḥaidar Kūrgān, late Amīr of Kāshghar, and the lineal descendant of Amīr Būlājī, of the Dūghlāt tribe, the first Amīr of Kāshghar who embraced Islamism. His descent is thus recorded by the author, fol. 107: محمد حسین کورگان ابن محمد حیدر کورگان بن امیر کبیر سید علی بن امیر احمد بن امیر خداداد بن امیر بولاجی

The author's mother, Khūb Nigār Khānum, was a daughter of Yūnus Khān, Khān of the Moghuls, of the line of Chaghatāi, and a younger sister of Ḳutlugh Nigār Khānum, the mother of Bābar.

His father having been put to death by the Uzbak invader, Shāhī Beg Khān, in A.H. 914, the author was sent for in A.H. 915 by Bābar, then staying at Kābul, and, though yet a mere boy, he stood by the side of his cousin during his fierce and victorious encounter with the Uzbaks near Ḥiṣār, in A.H. 917. He then attached himself to the rising fortunes of his cousin Sulṭān Sa'īd Khān, the grandson of Yūnus Khān, who some time after established his rule in Kāshghar, and reigned there from A.H. 920 to his death, A.H. 939.

Mirzā Haidar soon won the affection and confidence of the Khān, who married his sister, and gave him his own in marriage; he was sent by him in command of several expeditions, in which he performed brilliant services. The last was a successful invasion of Kashmīr, A.H. 938-939, in which he utterly routed the native chiefs, and imposed upon them a humiliating treaty. He was still engaged in military operations in Tibet, when intelligence reached him that the Khān had succumbed to the Damgīrī, or asphyxia produced by the rarified air of the mountains, on the 16th of Zulḥijjah, A.H. 939, fol. 331 *a*, and that his son 'Abd ur-Rashīd Khān had inaugurated his reign by putting to death, on the first of Muḥarram, A.H. 940, fol. 96 *b*, the author's uncle, Sayyid Muḥammad Mirzā, whom he suspected of plotting in favour of his brother Iskandar. Fearing for his life, he escaped to Badakhshān, and from thence repaired to Lahore; there he was joyfully received by Bābar's son, Kāmrān Mīrzā, who entrusted to him his own government during his absence on an expedition against Ḳandahār, A.H. 943. In A.H. 946 he joined Humāyūn at Agrah, fought with him the battle of Ḳanauj against Shīrshāh, and accompanied him in his retreat to Lahore. From thence, at the instigation of some Kashmīrian chiefs, with whom he had established relations during his former invasion, and, after vain endeavours to induce Humāyūn to undertake the expedition, he set out for Kashmīr A.H. 947, with a body of 4000 men, and meeting with no serious opponent, soon made himself master of the country.

We learn from other sources that he ruled it for some years in his own name, afterwards in that of Humāyūn, added Tibet to his dominions, and gave by his firm and wise sway a short period of peace and prosperity to his subjects. He was slain in a night attack by some rebel chiefs in A.H. 958.

The contents of the first part of the Tārīkh i Rashīdī have been admirably summarized by Wm. Erskine in his History of India under Baber and Humáyun, vol. i. pp. 38—192, and Appendix B, pp. 537—539; the second part is frequently quoted in both volumes. The work cannot be better de-

scribed than in the words of that eminent scholar, p. 192:—"The Táríkh i Reshídi well deserves to be published in the original, or translated. It is the production of a learned and accomplished man, and in the two latter parts, of a contemporary distinctly acquainted with the man and events that he describes. The minute details which the author gives of his own sufferings and of the sufferings of his nearest relations during the period that followed the ascendancy of Shaibáni Khán in Máwarannaher and Khorasan, of their escapes, adventures, successes, and discomfitures, let us more into the condition of the country and feelings of the inhabitants than perhaps any other monument extant, . . . and the whole work is interspersed with geographical accounts of countries, especially to the east of Máwarannaher, little known in Europe. It would form a most valuable accompaniment to the Commentaries of Báber, which it illustrates in every page. The two royal cousins are worthy of each other and do honour to their age."

It is much to be regretted that Mr. Erskine did not carry out to the end a task for which he was so eminently qualified, and which he had himself all but accomplished, years before writing the above recommendation. An abridged translation of the entire work, prepared by him in the years 1840 and 1841, is preserved in the original draft in Add. 26,612, foll. 55—166, and would require only a final revision to be ready for publication.

Accounts of the author and extracts from his work will be found in Elliot's History of India, vol. v. pp. 127—135, in Veljaminov Zernov's Researches on the Tzars of Kasimof, vol. ii. pp. 130—232, and in Bellew's Kashmir and Kashghar, passim. An abstract of the history of the Moghul Khans from Tārīkh i Rashīdī, with a short notice on the author, has been inserted by Amīn Rāzī in his Haft Iḳlīm, Add. 16,734, foll. 611—618, and translated by Quatremère, Notices et Extraits, vol. xiv. pp. 474—489. An English version of the same fragment is found in MS. in Dr. Leyden's papers, Add. 26,578, foll. 58—64.

Other notices of the author will be found in Baber's Commentaries, Erskine's translation, pp 11—13; the A'in i Akbari, Blochmann's translation, vol. i. p. 460; Firishtah, Bombay edition, vol. ii. pp. 476—482; Briggs's translation, vol. iv. p. 494—503; Ma'āsir ul-Umarā, under Ḳarā Bahādur Khān, Add. 6568, fol. 409; Ṭabaḳāt i Akbarī, Add. 6543, foll. 447—451. The Tārīkh i Rashīdī is mentioned by Haj. Khal., vol. ii. p. 132, and in the Critical Essay, pp. 9, 34. A Turkish translation by Muḥammad Ṣādiḳ of Kāshghar is preserved in the Asiatic Museum of S. Petersburg.

In a preface written A.H. 951, the author says that, since the Moghuls had been driven from cultivated lands to the deserts, their records had been kept up only by oral tradition, which was fast becoming extinct, and, if not fixed by him in writing, would be utterly lost to memory. He prepared himself for that task by making extracts from the Muḳaddimah of the Zafarnāmah of 'Alī Yazdī, and, finding that it stopped short at Tughluktimūr, he decided to make that reign his starting point. He gave his history the name of Tārīkh i Rashīdī, in allusion, first to the holy Shaikh Arshad ud-Dīn, who had brought over Tughluḳtimūr to Islamism, secondly, to the right path, "Rushd," into which that great Khān had led his people, and finally to the reigning Khān, Abul-Muzaffar 'Abd ur-Rashīd Khān B. Abul-Fatḥ Sulṭān Sa'īd. He adds that, although now severed from the Moghuls, and exceedingly ill-used by the said Khān, he could never forget the kindness of the latter's father, Sulṭān Sa'īd Khān, who had received him as an orphan at the age of

thirteen, cherished him like a son, kept him during four-and-twenty years in a position of honour and affluence, and under whose able tuition he had become accomplished in penmanship, poetry, and prose composition, in the arts of painting and illuminating, as well as in a variety of manual crafts and warlike exercises. He wished therefore to weigh the good against the evil, and to attach the name of his benefactor's son to the book which he had written for him, whether it proved acceptable to him or not.

The Tārīkh i Rashīdī is divided into two parts called Daftar, the first of which deals with the history of the Khāns of the Moghuls from Tughluktimūr to 'Abd ur-Rashīd Khān, and the second contains memoirs of the author's life, and of the Uzbak, Chaghatāi, and other princes, with whom he was acquainted.

The first Daftar, or history proper, foll. 2—105, was written in A.H. 951 and 952. It was completed, as the author states at the end, fol. 105 *a*, in Kashmīr, in the month of Zul-Ḥijjah, A.H. 952, five years after his installation on the throne. It includes, however, a later addition, fol. 96 *b*, in which A.H. 953 is mentioned as the current year. It is based, for the earlier period, on the oral tradition handed down to the author chiefly by his older relatives, combined with the statements of Sharaf ud-Dīn Yazdī in the Muḳaddimah of the Zafar-Nāmah, and, for the later period, on his personal recollections. It contains a record of two distinct and parallel dynasties, that of the Khāns of Jatah جته, or Moghūlistān, beginning with Tughluktimūr, son of Īsān Bughā (A.H. 748—764), and that of their vassals, the Amīrs of Kāshghar, the first of whom, Amīr Būlājī, the author's ancestor, had raised Tughluktimūr to the Khanship. In the latter period the family of the Khāns split up into two branches, one of which continued to rule over Moghulistān proper, while the other superseded the Amīrs of Kāshghar. The author concludes his account of each with a short sketch of their reigning representatives at the time of writing, namely Shāh Khān, who had succeeded to his father Manṣūr Khān in Moghūlistān, fol. 89 *a*, and 'Abd ur-Rashīd Khān, son of Sulṭān-Sa'īd Khān, in Kāshghar, fol. 96 *b*.

The second Daftar, which has more than twice the extent of the first, and contains Mirzā Ḥaidar's very minute record of his life and times, fol. 106—352, was the first in point of date. The author wrote it in A.H. 948 (see fol. 113 *a*), and, as he states in the introduction, with a view to prepare himself for the more arduous task of historical composition. It begins with the author's birth, and concludes with an account of his second invasion of Kashmīr, and of a battle fought on the 8th of Rabī' II., A.H. 948, which made him master of the country (see Add. 24,090, fol. 340 *a*).

This second Daftar includes some rules of conduct for kings, foll. 255 *b*—260 *a*, drawn up, at the request of the author, by his spiritual guide, Maulānā Muḥammad Ḳāzī, whose death in A.H. 921 is recorded in the preceding passage, fol. 252 *b*. The beginning of this short treatise is marked in the present copy by an illuminated 'Unvān, fol. 255 *b*, and produces an apparent and only external division of Daftar II. into two separate portions. Another moral treatise, by a holy Shaikh, Shihāb ud-Dīn Maḥmūd, called Khwājah Nūrā, is inserted in full, foll. 306 *a*—319 *b*.

The beginning and end of Daftar II., fol. 106—153, and 343—352 have been supplied by a later hand, and the rubrics have been omitted throughout those portions, as well as in a considerable part of the original MS. About four pages, corresponding to foll. 339 *b* —341 *b* of Add. 24,090, are wanting at the end.

This MS. was in A.H. 1240 in the possession of Zorāvar Singh, whose seal is impressed on fol. 255.

Two copies of the Tārīkh i Rashīdī are preserved in the library of the India Office, Nos. 39 and 814.

Add. 24,090.

Foll. 341; 8 in. by 5; 19 lines, 3 in. long; written in small Naskhi, apparently in the 17th century. [Wm. H. Morley.]

The same work.

On the first page is a seal dated A.H. 1120, and a note stating that this copy became in A.H. 1140 the property of Mirzā Muḥammad B. Mu'tamad Khān.

A short notice of the work in the handwriting of Wm. H. Morley is prefixed, fol. 1 *b*.

HISTORY OF THE MUZAFFARIS.

Add. 7632.

Foll. 220; $10\frac{1}{4}$ in. by $6\frac{3}{4}$; 21 lines, 4 in. long; written in neat Nestalik, with 'Unvān and ruled margins, probably in the 15th century. [Cl. J. Rich.]

مواهب آلهي

A history of the Muzaffar Dynasty from its origin to A.H. 767.

Author: Mu'īn ul-Yazdī, معين اليزدى

Beg. حمد و ثنای که مسبحان بارگاه جبروت وساکنان حظایر لاهوت

Maulānā Mu'īn ud-Dīn, called Mu'allim Yazdī, was a native of Yazd, the original seat of the Muzaffaris. He is mentioned by his townsman, Mufīd, in the Jāmi' i Mufīdī, Or. 210, fol. 252, as the greatest of the 'Ulamā of his day. Students flocked in crowds to his lectures, which were occasionally attended by Shāh Shujā' himself. His historical work, there designated as Tārīkh i Mu'īnī Muzaffarī, is described as a model of elegance. He died in A.H. 789, and was buried in a mosque of his own erection.

Mu'īn evidently wrote, as has been remarked by Haj. Khal., vol. ii. p. 114, vol. vi. p. 242, like his predecessor Vaṣṣāf with a view to rhetorical display. His style of composition fully justifies the judgment passed upon it, as mentioned above, p. 82 *a*, by a later historian of the Muzaffaris, who has left a useful abstract of the present work, with a continuation. The Mavāhib i Ilāhī is mentioned by Muṣliḥ ud-Dīn Lārī among his sources; see Add. 7650, fol. 4.

After a long panegyric on Jalāl ud-Dīn Shāh Shujā' B. Sulṭān Mubāriz ud-Dīn Muḥammad B. ul Muzaffar, the author says that, having been, from his youth upwards, the object of that prince's favours, he had long contemplated paying his debt of gratitude by chronicling the glorious deeds of the house of Muzaffar. In A.H. 757, having alighted before Iṣfahān with Shāh Shujā' and his army, he was admitted to the presence of the prince's father, Sultan Mubāriz ud-Dīn, and found an opportunity for reading, before father and son, a chapter of the projected history, which he had written by way of trial. Encouraged by the praise he received from both, and especially by the urgency of the former, he completed the work in the space of one year. It was however subsequently continued to a later period, for it concludes with an account of the great and decisive battle fought by Shāh Shujā'

near Shīrāz, in the month of Zulka'dah, A.H. 767, with his brother and competitor, Shāh Maḥmūd, who was routed and compelled to give up Shīrāz, and fall back upon Iṣfahan.

Contents: Preface, fol. 1. The ancestors of Sultan Mubāriz ud-Dīn, fol. 10 *a*. His birth in A.H. 700, fol. 16 *a*. His appointment by Uljāitū as his father's successor, fol. 19 *a*. Extermination of the Nikūdaris, fol. 25 *b*. Birth of Sharaf ud-Dīn Shāh Muzaffar, in A.H. 725, fol. 29 *b*. Nuptials of Mubāriz with the princess of Kirmān, and account of the Sultans of Kirmān, fol. 30 *b*. History of the princess, the mother of the Sultans, fol. 34 *a*. Birth of Shāh Shujā', A.H. 733, fol. 36 *a*. Mubāriz proceeds to Urdūyah, the camp of Sultan Abū Sa'īd, fol. 38 *a*. Birth of Ḳuṭb ud-Dīn Shāh Maḥmūd, A.H. 737, fol. 39 *b*. Death of Sultan Abu Sa'īd, and fate of the empire after him, fol. 39 *b*. Amīr Shaikh Abu Isḥāḳ approaches Yazd, fol. 41 *a*. First instruction of Shāh Shujā, fol. 43 *a*. Conversion and repentance of Mubāriz ud-Dīn, fol. 46 *b*. Amīr Pīr Ḥusain comes to Fārs; Mubāriz ud-Dīn takes Shīrāz, fol. 47 *b*. Mubāriz ud-Dīn invades Kirmān, fol. 52 *a*. March of the Ghūri army to Kirmān, fol. 52 *b*. Taking of the fortress of Bam, fol. 55 *b*. Defeat of the Arabs, fol. 60 *b*. Birth of Nuṣrat ud-Dīn Shāh Yaḥyā, A.H. 744, fol. 62 *b*. Khwājah Burhān ud-Dīn Fatḥ Ullah appointed Vazīr, fol. 63 *a*. Estrangement between Mīr Pīr Ḥusain and Mubāriz ud-Dīn, fol. 65 *b*. Amīr Shaikh Abu Isḥāḳ proceeds to Kirmān, fol. 73 *a*. Conduct of Shaikh Abu Isḥāḳ after putting to death Maulānā Shams ud-Dīn, fol. 77 *a*. History of the Ūghāni and Jarmā'ī Hazārah, fol. 85 *b*. The defeat inflicted by them on Mubāriz ud-Dīn, fol. 83 *b*. Amīr Shaikh breaks faith in consequence, fol. 87 *a*. Mubāriz proceeds to Garmsīr to put down the Ūghānī and Jarmā'ī rebels, fol. 92 *a*. Repentance of Mubāriz, fol. 95 *b*. Mosque and Dār us-Siyādah erected by him, fol. 96 *b*. Khwājah Ḳivām ud-Dīn Muḥammad Makkī appointed Nā'ib, fol. 97 *a*. Amīr Shaikh advances to besiege Yazd, fol. 100 *a*. Victory won over Amīr Baigjakāz, fol. 102 *a*. Conquest of Shīrāz, fol. 107 *b*. The fortress of Sirband; submission of Majd ud-Dīn Sirbandī, fol. 114 *a*. Taking of Ḳal'ah i Surkh, fol. 116 *b*. Taking of Shīrāz by Shāh Shujā', fol. 120 *b*. 'Imād ud-Dīn Maḥmūd Kirmānī and the Amīrs of Shaikh Abu Isḥāḳ defeated in Dārābjird, fol. 128 *a*. Siege of Iṣfahān; Mubāriz acknowledges the Abbaside Khalif, al-Mu'taẓid Billah, fol. 133 *a*. Conquest of Shabānkārah by Shāh Maḥmūd, fol. 135 *a*. Rebellion of the Shādī Hazārah, and their extermination, fol. 136 *b*. Shāh Shujā' proceeds to Kirmān to crush the rebels, fol. 139 *b*. Marriage of Shāh Shujā', fol. 144 *b*. Mubāriz goes to Iṣfahān, fol. 154 *b*. He pursues Amīr Shaikh Abu Isḥāḳ, fol. 156 *a*. Account of Atabak Nuṣrat ud-Dīn Nūrāvard, fol. 158 *a*. Hunt in the plain of Rakhshābād, fol. 164 *a*. Taking of Iṣfahān, and capture of Amīr Shaikh, fol. 166 *b*. The Ughānis besieged and conquered, fol. 168 *b*. Accession of Shāh Shujā', and his conflict with Shāh Maḥmūd, fol. 177 *a*. Shāh Shujā' marches towards the Garmsīr of Kirmān; battle of Shīrāz, fol. 207 *b*.

Mubāriz ud-Dīn, who is spoken of in the preface as still alive and reigning, had met his fate before the completion of the work; he was seized and blinded by his sons in Iṣfahān, in the month of Ramaẓān, A.H. 759, and died a prisoner in the fortress of Bam, A.H. 765; see Add. 22,693, fol. 197.

Add. 19,807.

Foll. 668; 8¾ in. by 5¼; 15 lines, 3¼ in. long; written in fair Nestalik, with ruled margins; dated Ramaẓān A.H. 1042 (A.D. 1633).

Another copy of the same work, wanting the first page and the rubrics throughout.

HISTORY OF TĪMUR.

Add. 23,980.

Foll. 215; 9⅞ in. by 6¼; 19 lines, 4½ in. long; written in fair Nestalik; dated Rabīʿ II., A.H. 838 (A.D. 1434).

ظفر نامه

History of Tīmūr, from the beginning of his career to the end of A.H. 806.

Author: Niẓām Shāmī, نظام شامی

Beg. وظایف شکر فراوان ولطایف حمد بی بایان

This is the earliest known history of Tīmūr, and the only one written in his lifetime. All that is known of the author is what may be gathered from his work. He states, fol. 99 *b*, that he was dwelling in Baghdad when it was attacked by Tīmūr (A.H. 795) and was the first to come out of the city and pay homage to the conqueror, by whom he was graciously received. The Tigris was then, he says, hidden from view by the victorious army swimming across it, so that he could not tell the river from the plain, and said to himself: what manner of men are these to whom water and land are alike? Some years later (A.H. 803) having reached Aleppo on his way to the Ḥijaz, he was detained there as a prisoner at the time of the siege; he relates how, standing on a roof opposite the citadel, which was still holding out, he saw five armed men let down from it with ropes, who, after cutting down the mining party at the bottom of the wall, were pulled up again riddled with arrows, whether dead or alive he could not tell.

These two incidents are related, nearly in the author's words, by ʿAbd ur-Razzāḳ in the Maṭlaʿ us-Saʿdain, Add. 17,928, foll. 222 and 291, and by Mīr Khwānd, Rauẓat uṣ Ṣafā, Bombay edition, vol. vi. pp. 66, 108, Price's Retrospect, vol. iii. pp. 154, 331. The former calls the author Maulanā Niẓām ud-Dīn Shāmī, and says that nearly all the facts of Tīmūr's history are derived from his work. In another passage, quoted by Dorn, S. Petersburg Catalogue, p. 287, the same ʿAbd ur-Razzāḳ refers to Niẓām ud-Dīn ʿAbd ul-Vāsiʿ as his chief authority; there can be no doubt that the present author is there meant. Mīr Khwānd calls him, in the first of the above-quoted passages, Maulānā Niẓām ud-Dīn Shanab Ghāzanī. The same name is given him by Khwand Amīr, who had not seen the present work, but relates the same facts on the authority of the Maṭlaʿ us-Saʿdain; see Ḥabīb us-Siyar, Bombay edition, vol. iii. Juz 3, p. 90. It appears again in Ḥaj. Khal. vol. ii. p. 122, but erroneously coupled with the Nisbah Haravī نظام الدین الهروی المعروف بشنب غازانی. Shanab i Ghāzān, from which this name is derived, is a place or fort in or near Tabrīz, which is twice mentioned in the Maṭlaʿ us-Saʿdain in connection with the occupation of that city by the troops of Mīrzā Abu Bakr; see Or. 1219, fol. 14, and Quatremère's version, Notices et Extraits, vol. xiv. p. 63. It will be seen further on that the author refers to Tabrīz as his birthplace. This Shanab i Ghāzān was evidently so called from the Moghul Khān Ghāzān, who is known to have endowed Tabrīz, his favourite residence with ramparts and extensive structures. The other Nisbah of the author شامي has, possibly, reference to Shām, the name of a quarter of Tabrīz; see Nuzhat ul-Kulūb, Add. 16,736, fol. 161, and Ouseley's Travels, vol. iii. p. 415.

The earliest mention of our author is that which is found in the Zafar-Nāmah of Sharaf ud-Dīn Yazdī, French version, vol. iv., p. 248, where he is stated to have delivered the Khuṭbah before Tīmūr in his camp, near Ardabīl, on the 'Id or festival of the first of Shavvāl, A.H. 806. He is there called Maulānā Niẓām ud-Dīn Shanabī (in Maṭla' us-Sa'dain, Add. 17,928 fol. 353 *b*, نظام الدين شنبی که شامی نیز گویند), and described as one of the elegant writers of the period and the chronicler of a portion of the life of Tīmūr.

The author states in the preface, that, in A.H. 804, he was sent for by Tīmūr, who directed him to revise and put into proper shape and order the records hitherto kept by the official writers attached to his person, and extending from the beginning of his power to the present time. Having been particularly cautioned to avoid the ornate style of composition, which, Tīmūr remarked, was hardly understood by one person in a hundred, he answered that, although well known for his skill in a variety of styles, he deemed that the best which the vulgar could understand and the select few approve. He immediately applied his undivided attention to the work, and had brought it down to the close of A.H. 806, when the imperial standards were unfurled on the return march to Samarḳand. He then obtained leave from Tīmūr to return to his "native place," was recommended by letter to Muẓaffar ud-Dīn Amīrzādah 'Umar Bahādur, to whom the government of Iran had just been committed (and whose residence was Tabrīz), and was enjoined to read aloud the history just completed in the presence of the prince and for his benefit. It is further stated, fol. 5 *b*, that the title of Ẓafar Nāmah had been given to the work by Tīmūr himself. In the subscription it is designated as ظفر نامهٔ خاقانی

The Mīrzā 'Umar, whose eulogies take up several pages in the above mentioned preface, was the second son of Mīrān Shāh, son of Tīmūr, and was born in A.H. 785. He was dispossessed of his government in A.H. 808 by his brother Mīrzā Abu Bakr. He subsequently rebelled against Shāhrukh, was routed by him near Jām, in Zulḳa'dah A.H. 809, and, having been wounded and captured in his flight, died miserably some days later in Herat; see Maṭla' us-Sa'dain, Quatremère's translation, Notices et Extraits, vol. iv. pp. 104—107, Price's Retrospect, vol. iii. pp. 495—497.

Contents: Preface, fol. 1 *b*. Descendants of Chingīzkhan, especially in the line of Chaghatāi, جغتای, and early life of Tīmūr, fol. 10 *a*. Second invasion of Tughluḳ Tīmūr in Māvarā-annahr, fol. 15 *a*. Tughluḳ Tīmūr returns to his residence, leaving Ilyās Khwājah Ughlān in Māvarā-annahr, fol. 15 *b*. Amīr 'Alī Beg seizes upon Amīr Ḥusain and Tīmūr, and confines them in Mākhān, fol. 16 *b*. Amīr Ḥusain takes Samarḳand, fol. 26 *a*. Tīmūr's conflict with Amīr Ḥusain, fol. 27 *b*. Amīr Ḥusain makes overtures of peace; renewal of hostilities, fol. 29 *a*. Amīr Mūsā flees to Amīr Ḥusain, and marches against Tīmūr, fol. 32 *b*. Tīmūr sends Prince Jahāngīr to the king of Herat, fol. 34 *b*. Kaikhusrau and Bahrām take refuge with Tughlūḳ Tīmūr, fol. 36 *b*. Amīr Ḥusain marches against Tīmūr, fol. 37 *a*. Amīr Ḥusain proceeds to Balkh after taking Kābul, fol. 40 *b*. Kaikhusrau and Shaikh Muḥammad rebel against Amīr Ḥusain, fol. 42 *a*. Tīmūr's campaign against Amīr Ḥusain, fol. 43 *a*. His first expedition against Khwārazm, fol. 48 *a*. Second expedition, fol. 49 *b*. His march against the Moghuls, and war with Ḳamar ud-Dīn, fol. 50 *b*. Third campaign in Khwārazm, fol. 52 *a*. Ḳamar ud-Dīn occupies Ūzkand, fol. 52 *b*. Prince Tuḳtamish comes to Tīmūr, fol. 54 *b*. New estrangement between Tīmūr and Yūsuf Ṣūfī, fol. 58 *a*. The government of Khorāsān committed to Mīrānshāh, fol. 59 *b*. Tīmūr's first campaign against Valī,

fol. 65 *b*. Expedition to Sīstān, fol. 67 *a*. Second campaign against Valī, fol. 69 *b*. Tīmūr goes to Lur Kūchak to put down the rebels, fol. 72 *b*. Approach of Ankatūrā **with the army of Tuḳtamish; battle fought by 'Umār Shaikh in Jūlak, fol. 78 *b*. Tīmūr's fourth expedition to Khwārazm, fol. 79 *b*.** Revolt of Muḥammad Mīrkā, his escape to تلان, and his arrest in Kūhistān, fol. 80 *a*. Installation of Maḥmūd Sulṭān on the throne, fol. 82 *b*. Tīmūr's march against Tuḳtamish, fol. 83 *a*. His expedition to Dasht i Ḳīpchāḳ, fol. 87 *a*. Tīmūr sets out from Māvarā-annahr for Irak and Fars, fol. 93 *a*. His march from Māzandarān to Fars, fol. 94 *a*; to Shīrāz, fol. 95 *b*; to Baghdād, fol. 99 *a*. Capture of Tikrit, fol. 101 *b*. The princes are dispatched to Baṣrah and Vasiṭ, fol. 103 *b*. Death of 'Umar Shaikh, fol. 105 *a*. Taking of the fortress of Āvnīk, fol. 110 *a*. Tīmūr's second expedition to Dasht i Ḳipchaḳ, fol. 113 *b*. Insurrection of Sulṭān, son of Abū Sa'īd, سلطان پسر ابو سعيد, in Yazd, fol. 119 *b*. Garden and kiosk made for Yangī-Sulṭān, fol. 121 *a*. Tīmūr sets out for India, fol. 123 *a*. Expedition to Katūr, كتور, and what befel the infidels there, fol. 124 *b*. Expedition to the country of Iryāb, ايرياب, fol. 127 *a*. The submission of Shihab ud-Dīn Mubārak Tamīm, and his subsequent rebellion, fol. 129 *a*. Account of the fort of Baṭnīr, fol. 132 *a*. Tīmūr's war with Sulṭān Maḥmud of Dehli, and the latter's defeat, fol. 136 *b*. Expedition against bands of robbers on the Ganges, fol. 142 *a*. One day's expedition against a body of Gabrs, fol. 143 *a*. Extermination of the Gabrs of the valley of Kotilah, دره كوتله, who worshipped a stone in the shape of a cow, fol. 144 *a*. Battle of the mount of Savālik, fol. 145 *a*. Expedition from the mount of Savālik to a tract on the further side, covered with thick woods, fol. 146 *b*. Tīmūr's stages in the lands of Ḥamū, جمو (Jamū) fol. 148 *a*. Mosque built by Tīmūr in Samarḳand, fol. 154 *b*. Tīmūr sets out after his Indian campaign for Irak and Azarbāijān, fol. 155 *b*. Campaign against the Georgians, كرج, fol. 156 *a*. Expedition to Abkhar (Abkhāz) and Gurgīn, fol. 157 *a*. Tīmūr's march to Sivās, fol. 159 *b*. His campaign in Syria and its causes, fol. 162 *b*. Taking of the fortress of Bahasnā and 'Aintāb, fol. 164 *a*. Capture of Ḥalab, fol. 165 *a*. War with the Sulṭan of Egypt, and taking of Damascus, fol. 169 *b*. Tīmūr goes to Mārdīn, fol. 176 *a*. Baghdād taken by assault, fol. 177 *a*. Tīmūr's return from Baghdād to Tabrīz, fol. 179 *b*. Wintering in Ḳarābagh, fol. 180 *b*. Second campaign in Rūm, fol. 182 *b*. Taking of the fortress of Kāmākh, fol. 185 *b*. Arrival of the ambassador of Bāyazīd and review of the army, fol. 186 *b*. Intelligence of Bāyazīd's arrival with the Turkish army, fol. 187 *b*. Victory of Tīmūr and capture of Bayazīd, fol. 189 *a*. Despatch of troops to various quarters, and festivities, fol. 192 *b*. Prince Muḥammad Sulṭān goes to Būrsah, fol. 193 *b*. Submission of the king of Istambul to Tīmūr, fol. 194 *b*. Arrival of the Sulṭan of Mārdīn and his pardon, fol. 195 *b*. Capture of the fortress of Izmīr (Smyrna) and Farjah, fol. 196 *b*. Three fortresses taken in one day, fol. 198 *b*. Death of Prince Muḥammad Sulṭan, fol. 200 *a*. Arrival of the Egyptian envoys with tribute, fol. 201 *a*. Dispatch of the Ḳarātatars from Syria, fol. 202 *a*. Tīmūr's return from Rūm, fol. 202 *b*. His expedition to Georgia, fol. 203 *b*. Taking of Bartas, برتس, one of the great fortresses of Georgia, fol. 205 *b*. Tīmūr goes to Abkhāz to fight the Armenians, fol. 208 *a*. Justice and beneficence of Tīmūr, fol. 210 *a*. Building of Bailaḳān and digging of its moat, fol. 211 *a*. Victory won by Prince Abā Bakr over the enemy, (Ḳarā Yūsuf) and restoration of Baghdād, fol. 212 *a*. Arrival of the Amīr-Zādah 'Umar from Samarḳand, fol. 212 *b*.

Add. 25,024.

Foll. 758; 10 in. by 7; 15 lines, 3⅞ in. long; written in elegant Nestalik, with 'Unvān and gold-ruled margins, probably in the 15th century. Bound in stamped and gilt leather.

ظفر نامه

A history of Tīmūr from his birth to his death, with a sketch of the short reign of Khalīl Sultān.

Author: Sharaf, شرف

Beg. حمدا كثيرا مباركا لمن يؤتى الملك من يشاء

The author, who designates himself by the above Takhallus, is Maulānā Sharaf ud-Dīn 'Alī Yazdī, a native of Yazd, who attained a position of great eminence, no less by his learning and piety than by the rare elegance of his style, and was for a long time the favourite companion of Shāhrukh and of his son, Mīrzā Ibrāhīm Sultān. It is related in the Tarīkh i Rashīdī (v. Erskine's History of India, vol. i. pp. 45, 49), that the former entrusted to his keeping and able tuition Yūnus Khān, the young Khān of the Moghuls, who had been captured in A.H. 832 by Mīrzā Ulugh Beg, and who stayed with Sharaf ud-Dīn till the latter's death. In A.H. 846 Mīrzā Sulṭān Muḥammad, who had been appointed governor of Irak and established his residence in Ḳum, invited Sharaf ud-Dīn, who was then teaching crowds of pupils in his native city, to his court, and kept him there an honoured guest and trusted adviser. When some years later, A.H. 850, the prince having raised the standard of rebellion, Shāhrukh came with an army to Ispahan, to enforce his submission, and ordered several of his ill-advised councillors for execution, Sharaf ud-Dīn, who was also accused of having instigated the prince, was rescued from danger by the timely interference of Mīrzā 'Abd ul-Latīf, who, on the plea that his father, Mīrzā Ulugh Beg, required the Maulānā's assistance for his astronomical observations, dispatched him to Samarḳand. After the death of Shāhrukh, Sulṭān Muḥammad, then master of Khorasan, gave him leave to go back to Yazd. Sharaf ud-Dīn returned to his birth-place in A.H. 853, and settled in a neighbouring village called Taft. He died there in A.H. 858, and was buried in the precincts of a college built by himself, and called after him Sharafiyyah. See Jāmi 'i Mufīdī, Or. 210, foll. 234—7, and Maṭla' us-Sa'dain, Or. 1291, fol. 226. Compare Daulatshah, Add. 18,410, fol. 194, Hammer, Schöne Redekünste, p. 284, Laṭā'if-Nāmah, Add. 7669, fol. 15, Ḥabīb us-Siyar, vol. iii. Juz 3, p. 148.

The Zafar Nāmah is pronounced by Persian writers a model of elegance and the very perfection of historical composition. A very fair French version of the whole work, by Petis de la Croix, was published after his death, Paris, 1722, and translated into English by J. Darby, London, 1723. See also Haj. Khal. vol. iv. p. 175, Morley's Catalogue, p. 94, Elliot's History of India, vol. iii. p. 478, Stewart's Catalogue, pp. 8, 234, Charmoy, Mémoires de l'Académie de S. Pétersbourg, 6e Série, vol. iii. p. 92, Vienna Catalogue, p. 189, Copenhagen Catalogue, p. 19, Munich Catalogue, p. 86.

The following account of the origin of the work is given in its second chapter, foll. 13—15. Tīmūr was always accompanied by a staff of Uighūr scribes (Bakhshis) and Persian secretaries, who by his order kept accurate and unbiassed records of passing events. These records were afterwards dressed in elegant language by accomplished writers, and repeatedly read before Tīmūr in order to test their accuracy. In this manner two official histories, one in Turkish verse and another in Persian prose, were composed, besides which independent narratives were written by some persons attached to the court.

When Ibrāhīm Sultān undertook the compilation of the present work, he collected from all quarters the above-mentioned materials and brought together a number of qualified readers and secretaries. For each event of Tīmūr's history the Turkish and Persian texts were read and compared, eye-witnesses were sent for and examined, and in doubtful cases messengers were even dispatched to distant places to obtain the evidence of trustworthy persons. When an accurate version had thus been settled by His Highness, it was dictated and revised by him, and then handed over to Sharaf ud-Dīn to be turned into fine language. The ornate text was again submitted to the prince for final revision.

The French translation of the above passage is somewhat confused, and the very considerable share which Ibrāhīm Sultān took, according to the original, in the composition of the work, is erroneously transferred to Timur himself; see "Préface de l'auteur."

Mirzā Ibrahīm Sulṭan, the second son of Shāhrukh, was born in A.H. 796. Having had the government of Fārs conferred upon him by his father in A.H. 818, he held his court in Shirāz to the time of his death, which happened on the 4th of Shavval, A.H. 838; see Maṭla' us-Sa'dain, Notices et Extraits, vol. iv. p. 288, and Or. 1291, fol. 178.

The date of composition of the Zafar-Nāmah is not stated in the work itself. According to the Ḥabīb us-Siyar, loc. cit., it was completed in A.H. 828, a date expressed by the chronogram, صنف فی شیراز, "It was composed in Shiraz." Eulogies on Shāhrukh and Ibrahim Sulṭan are found in the introduction, foll. 10–12, and a Masnavī in praise of the latter, foll. 754—758, concludes the work.

The present, and only extant, portion of the Zafar-Nāmah is headed "Book the first, treating of the history of Tīmūr," مقاله اول در ذکر صادرات افعال واردات احوال حضرت صاحب قرانی, and it appears from the author's statements in his preface and his epilogue, that he intended to devote a second and a third book (Maḳālah) respectively to the history of Shāhrukh and Ibrāhīm Sulṭān.

Add. 6538.

Foll. 496; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 23 lines, $4\frac{1}{2}$ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins, apparently in the 15th century. [J. F. HULL.]

The same work.

This copy and the next-following contain, in addition to the Zafar-Nāmah, and prefixed to it, an Introduction, treating of the genealogy of the Turkish Khāns, and of the history of Chingīzkhan and his descendants, down to the time of Tīmūr. It occupies foll. 1—102 of the present volume, 19 lines in a page, and is written in a hand of the 17th century.

Beg. افتتاح تاریخ جهانداری و نامه ظفر و بختیاری

This introduction, which was written some time before the Zafar-Nāmah, and is referred to in the latter work as Muḳaddimah (Add. 25,024, fol 6 *b*), is here twice designated by the special title of Tārīkh i Jahāngīr, foll. 10 *a*, 18 *b*. It begins with a wordy preface, containing, after long panegyrics on Tīmūr, Shāhrukh, and Ibrāhīm Sulṭan, the following statement regarding the composition of the work, fol. 9 *a*. The family of Tīmūr being connected with the race of Chingīzkhan, Ibrāhīm Sultān was desirous of procuring an authentic account of the latter. He therefore issued his commands in the beginning of his reign, A.H. 822, that his secretaries and chamberlains should place before him some detached records penned in Turkish by the scribes (Bakhshis) of Turkistān and the Court Munshis of old, in order that he might himself examine and com-

pare their contents, and compile from them a connected narrative. When this had been drawn up, Sharaf ud-Dīn was called upon to read it before the Prince, and afterwards to grace it with the choicest flowers of the Arabic and Persian languages. The same year, A.H. 822, is again mentioned further on, fol. 11 *a*, as that in which the work was written. It has however received subsequent additions; the account of the Khāns of Kipchāk, for instance, fol. 82 *b*, is brought down to A.H. 831.

Contents: Preface, fol. 1. Introduction, treating of various æras, fol. 10 *a*. Faṣl I., on Creation, fol. 11 *b*. Faṣl II., history of the Prophets, from Adam to Noah, fol. 13 *b*. Turk, son of Japhet, and his descendants, fol. 19 *a*. The Tātārs, fol. 20 *a*. The Moghuls, fol. 20 *b*. Reign of Aghuz Khān and his descendants, fol. 22 *a*. Būzanjar and his descendants (the ancestors of Chingīzkhān), fol. 26 *a*. Reign of Timūchin, (Chingīzkhān), fol. 35 *b*. His successors in the Great Horde, fol. 77 *b*, in Dasht i Ḳīpahāḳ, fol. 81 *b*, in Iran, fol. 82 *b*, and in Turan, fol. 92 *a*. Abstract (khulāṣah) of the Muḳaddimah, fol. 101 *b*. This last section contains a short sketch of the descendants of Ḳarājār Nūyān, and closes with the death of Amīr Turaghāi, the father of Timūr, in A.H. 762.

It has been noticed above, p. 164, that this Muḳaddimah bears a great likeness, as regards matter and arrangement, to the work known as Ulūs Arba'ah and the Ninth Maḳālah of Khulāṣat ul-Akhbār. This resemblance often amounts to textual agreement, especially in the passages in epic verse, in which the narration is frequently carried on.

Copies of the Muḳaddimah are described in the Vienna Catalogue, vol. ii. p. 188, and the Munich Catalogue, p. 86.

Add. 18,406.

Foll. 540; 9¾ in. by 5¾; 25 lines, 3½ in. long; written in Naskhi, with ruled margins; apparently in the 17th century.

[Wm. Yule.]

The Zafar-Nāmah, with the Muḳaddimah. The latter occupies foll. 1—67; it is written in a smaller character, although apparently by the same hand, and is dated Ramaẓān, A.H. 1077 (A.D. 1667).

Add. 26,192.

Foll. 344; 13¼ in. by 9½; 21 lines, 6 in. long; written in fair Nestalik, with an illuminated border enclosing the first two pages, and gold-ruled margins, apparently of the 15th century. [Wm. Erskine.]

The Zafar Nāmah.

Scribe: محمد بن علی السلطانی

The first three pages are by another hand. The first bears the Persian stamp and the signature of Edward Galley.

Add. 26,193.

Foll. 352; 13¼ in. by 8½; 21 lines, 6¼ in. long; written in fair Naskhi, with 'Unvān and gold-ruled margins, probably in the 15th century. [Wm. Erskine.]

The same work.

The last page has been supplied by a later hand.

Add. 27,239.

Foll. 462; 9¾ in. by 6¾; 19 lines, 4½ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [John Macdonald Kinneir.]

The same work.

The first ten leaves, foll. 2—11, have been supplied by a hand of the 16th century. A leaf inserted at the end, foll. 462, originally

belonged to a copy of Dārā Shikūh's Safīnat ul-auliyā, and is dated A.H. 1065.

On fol. 1 is found the stamp of Vālā Jāh 'Azīm uddaulah, Navvāb of the Carnatic, with a note stating that he presented this MS. to John Macdonald Kinneir.

Add. 7636.

Foll. 274; $13\frac{1}{2}$ in. by 9; 23 lines, 6 in. long; written in Naskhi, with ruled margins; dated Herat, Shavvāl, A.H. 909 (A.D. 1504).
[Cl. J. Rich.]

The same work.

The first leaf is lost; it has been supplied by a spurious beginning in a modern handwriting.

Add. 7635.

Foll. 614; 12 in. by 6; 17 lines, $3\frac{1}{2}$ in. long; written in an elegant Nestalik, with a rich border, enclosing the initial lines on two opposite pages, and with gold-ruled margins; dated Rajab, A.H. 929 (A.D. 1523). [Cl. J. Rich.]

The same work.

This MS. is signed by a penman of note, مرشد الكاتب المشهور بعطار الشيرازی to whom are also due two other copies of the Zafar-Nāmah, viz. Or. 1359, dated A.H. 959, and another dated A.H. 953, and described in the S. Petersburg Catalogue, p. 286.

It contains fifteen whole-page miniatures in the Persian style, on foll. 35 *a*, 67 *b*, 102 *a*, 119 *a*, 136 *b*, 159 *a*, 199 *a*, 224 *b*, 282 *b*, 326 *a*, 359 *b*, 389 *a*, 458 *a*, 498 *a*, 565 *b*.

Or. 1359.

Foll. 514; $13\frac{1}{4}$ in. by $8\frac{1}{4}$; 18 lines, $4\frac{1}{8}$ in. long; written in neat Nestalik, with a rich double-page 'Unvān, gold and blue headings, and gold-ruled margins; dated Rabī' I., A.H. 959 (A.D. 1552). Bound in stamped leather, richly ornamented inside and out.
[Sir Chas. Al. Murray.]

The same work.

The copy contains twelve highly finished whole-page miniatures in the Persian style. They occur on foll. 35, 82, 120, 164, 208, 240, 289, 334, 389, 413, 452, and 485.

Although the writing appears uniform we are told in the colophon that it is the work of two penmen, the first half being by Murshid ul-'Aṭṭār and the second by Ḥasan ush-Sharīf ul-Kātib.

Or. 1052.

Foll. 333; $12\frac{1}{2}$ in. by 8; 21 lines, $4\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Muḥarram, A.H. 1009 (A.D. 1600).

The same work.

This copy contains seven whole-page miniatures, well executed in the Indian style, on foll. 50 *b*, 67 *b*, 137 *b*, 182 *b*, 191 *a*, 269 *b*, 307 *a*.

Add. 27,240.

Foll. 484; $9\frac{3}{4}$ in. by $6\frac{1}{2}$; 17 lines, $4\frac{3}{8}$ in. long; written in fair Nestalik, with gold-ruled margins, apparently in the 17th century.
[Sir John Malcolm.]

The same work.

On the first page is a note, dated A.H. 1220, stating that this MS. belonged to Muḥammad Ḥasan Khān Ḳājār, who held the rank of Ishik Āḳāsī Bāthī, in the service of the Governor of Fārs.

Add. 18,806.

Foll. 518; $11\frac{1}{4}$ in. by $6\frac{1}{2}$; 18 lines, $3\frac{7}{8}$ in. long; written in plain Nestalik, with an illuminated border enclosing the first two

pages, and gold-ruled margins, apparently in the 17th century.

ظفر نامه

The same work.

Add. 6537.

Foll. 442; $10\frac{1}{4}$ in. by $5\frac{1}{2}$; 21 lines, $3\frac{1}{8}$ in. long; written in a cursive Indian character, with ruled margins, apparently in the 18th century. [J. F. Hull.]

A copy of the same work, wanting a few lines at the end.

On the first page is written the name of Charles Hamilton, with the date 1776, and underneath a short notice of the work by (Sir Wm.) Jones.

Add. 23,519.

Foll. 246; $13\frac{1}{4}$ in. by 9; 25 lines, $6\frac{1}{4}$ in. long; written in plain Nestalik, apparently in the 18th century.

The same work.

On the first page is a note partly obliterated, dated Arcot, A.H. 1140. On the same page is impressed the seal of Ra'is ul-Umarā Muhammad 'Abd ul-Ḥusain Khān, dated A.H. 1215.

Add. 5628.

Foll. 175; $9\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Rabi' I., A.H. 851 (A.D. 1447). [N. B. Halhed.]

The same work.

This copy comprises little more than the last fourth of the Zafar-Nāmah, extending from Tīmūr's arrival before Damascus (Petis's translation, vol. iii. p. 316) to the end. The first five leaves, foll. 1—5, contain the beginning of the work.

Add. 16,685.

Foll. 312; $10\frac{1}{2}$ in. by $5\frac{3}{4}$; 21 lines, $3\frac{1}{2}$ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Wm. Yule.]

An abridgment of the Zafar-Nāmah of Sharaf ud-Dīn Yazdī.

Author: 'Abd us-Sattār (B.) Ḳāsim, عبد الستار قاسم

Beg. حمد و ستایش لایق بارگاه خداور زمان و زمین

The abbreviator, who lived under Jahāngīr and describes himself as having lately entered the ranks of His Majesty's servants, states that he wrote this condensed version in obedience to the Emperor's commands, in Ajmīr, in the tenth year of the reign, or A.H. 1024. He dwells at length on the three blemishes which rendered the reading of the original laborious and irksome, and which he had to remove; these are the frequent quotation of irrelevant passages from the Coran and Traditions in Arabic, the use of far-fetched metaphors, obscure phrases and jingling rhymes, and lastly the redundant and very lame verses of the author.

A copy of the same abridgment is described by Uri, p. 278.

Or. 158.

Foll. 413; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 17 lines, $5\frac{1}{8}$ in. long; written in large and fair Nestalik, with 'Unvān and gold-ruled margins, about the beginning of the 19th century. [Geo. Wm. Hamilton.]

ملفوظات امیر تیمور

The Memoirs of Amīr Tīmūr, translated, as alleged, from a Turkī original.

Translator: Abū Ṭālib ul-Ḥusainī, ابو طالب الحسینی

Beg. حمد بلیغ سبحانی را که به مقتضای آیه کریمه

Abu Talib ul-Ḥusaini, also called العریضی (Add. 16,687, fol. 2 *a*, Add. 6590, fol. 4 *a*) was, as stated in the amended edition, Add. 16,686, a native of Khorasan, and presented these Memoirs to Shāhjahān in A.H. 1047, or shortly before. He says, in a short preamble, that he had found in the Holy Places (Mecca and Medina), in the library of Ja'far, ruler of Yaman, a Turki book, in which Amīr Tīmūr Gūrgānī had recorded the events of his life from his seventh to his seventieth year (or, as added above the line, "his seventy-fourth year") with sundry rules and ordinances relating to kingcraft and strategy, and that he had made this translation of it, to serve as a guide to kings.

The authenticity of these Memoirs is open to serious objections. The suspicious vagueness of the account of the alleged discovery, the fact that the supposed original has never been produced, nor its existence been confirmed by any testimony, above all the absolute silence of a writer who, like Sharaf ud-Dīn Yazdī, enjoyed the full confidence of Tīmūr's children, and had, through them, access to all the genuine records of his reign, as to a document of such paramount importance, are so many reasons which tend to render that authenticity extremely doubtful. Shāhjahān appears to have been so little satisfied of it that he had the Memoirs altered, as will be seen in the preface of the next MS., so as to make them agree with the Zafar-Nāmah, a work written thirty years after Tīmūr's death.

A portion of the Memoirs, extending from the beginning to A.H. 777, has been translated by Major Charles Stewart, and printed for the Oriental Translation Committee, London, 1830. The "Designs and Enterprises," and the "Institutes," which form an appendix to the autobiography, had been previously edited by Prof. Joseph White, with a translation by Major William Davy, under the title of "Institutes, political and military, by the great Timour," Oxford, 1783. An account of the work, with copious extracts in English, will be found in Elliot's History of India, vol. iii. pp. 389—477. See also Morley's Catalogue, p. 95, and Erskine, Memoirs of Baber, pp. 2 and 3.

The present volume contains the whole of the narrative portion of the Memoirs, brought down to Tīmūr's death. The fiction is kept up to the end; Tīmūr is made to describe his last illness through all its stages and to conclude with these words: "On the eve of the 17th of the month of Sha'bān, while calling Allah, Allah, I lost consciousness, and gave up this borrowed life to the true Giver of life." Foll. 2—107 comprise that part of the work which has been translated by Stewart. One leaf is wanting after fol. 22, and another after fol. 60. Foll. 2—16 are in another and later hand. Their contents, which correspond to pp. 4—23 of Stewart's translation, are partly repeated, with some variation, in the next-following part of the original MSS., foll. 17—22.

The copy was written, as stated in the subscription, by Khwajah Hidayat Ullah, for the reigning emperor of Dehli, Muḥammad Akbar Shāh Pādishah Ghāzī, who ascended the throne in A.H. 1221. It contains four miniatures, in fair Indian style, on foll. 93, 28 *b*, 322, and 371, in the third of which some Firingi ambassadors received by Tīmūr are depicted in the costume of English gentlemen of the time of George III.

The work is designated in the subscription by the name of توزوك تیموری

This volume bears the stamps of the kings of Oude, Sulaimān Jāh, Amjad 'Alī, and Vājid 'Alī.

Add. 16,686.

Foll. 528; $11\frac{1}{4}$ in. by $6\frac{3}{4}$; 15 lines, $4\frac{3}{4}$ in. long; written in fair Nestalik with 'Unvān

and ruled margins, apparently in the 18th century. [Wm. Yule.]

ملفوظات صاحب قران

The amended edition of the Memoirs, with the editor's preface.

Editor: Muḥammed Afẓal Bukhārī, محمد افضل بخاری

Beg. حمد افزون از شمار نثار بارگاه بادشاه علی الاطلاقی سزد

The editor says in the preface that a complete record of Tīmūr's life, from his seventh to his seventy-first year, that of his death, had been written in Turkī by Tīmūr himself, or by others from his dictation. In the vicissitudes of time that precious volume passed from the library of his illustrious children into that of the emperors of Rūm and of some Amīrs of their realm. A certain Mīr Abū Ṭālib, of ترتب (Turbat?) in Khurāsān, having arrived, on his travels through Rūm and Arabia, at the "city of Yaman," became there acquainted with Ja'far Pashā, the ruler of Yaman, and having been shown by him that valuable work in his library, immediately set about translating it. He brought, we are told, this weighty task to an end in India. His translation, however, was not free from errors; it included some facts not recorded in the Ẓafar-Nāmah and other trustworthy histories, and omitted events chronicled by all historians. When it was read before Shāhjahān, glaring discrepancies in facts and dates were noticed by the emperor, who, in consequence, ordered in A.H. 1047, the humblest of his servants, Muḥammad Afẓal Bukhārī, to collate the work with the Ẓafar-Nāmah and other standard histories, to throw out the additions of Mīr Abū Ṭālib, supply his omissions, translate the Arabic and Turkish passages, and correct the dates which did not tally with those of the Ẓafar-Nāmah.

The portion of the Memoirs corresponding to Major Stewart's translation extends from fol. 4 *a* to fol. 123 *b* of the present copy. Notwithstanding the changes announced in the preface, the text is found to agree in the main very closely with that of the preceding MS.

Add. 16,687.

Foll. 191; 10¾ in. by 6¼; 11 lines, 3⅜ in. long; written in a large and fair Nestalik, on gold-sprinkled paper, with two 'Unvāns and gold-ruled margins, apparently early in the 18th century. [Wm. Yule.]

A portion of the Memoirs of Tīmūr, beginning with Abu Ṭālib's preface and ending abruptly in the account of the events of A.H. 768. It corresponds to pp. 4—177 of Stewart's translation. Four miniatures, taken from other and earlier MSS., have been pasted on foll. 4, 57, 122, and 176.

The heading is ..... واقعات السلطان بن السلطان امیر تیمور کورکان and the titles Vāḳi'āt i Amīr Tīmur, Vaḳi'āt i Tīmūrī, are found on the first page.

Seals of a former owner, Ḥusain, with the date A.H. 1150, and of Mahārājah Tikait Rāe, the Oude Minister, are impressed on the same page.

Add. 26,191.

Foll. 317; 9 in. by 6½; 14 lines, 3½ in. long; written on European paper, in a cursive Indian character; dated Sha'bān, A.H. 1230 (A.D. 1815). [Wm. Erskine.]

Another copy of the Malfūẓāt i Tīmūrī, containing:—

1. The Preface of Abu Ṭālib, and the Memoirs from the beginning to the siege of the fort of Kalāt, A.H. 783 (Or. 158, foll. 2—125 *a*). The portion translated by Maj. Stewart ends on fol. 206 *b*.

2. The Designs and Enterprises, correspond-

ing to pp. 2—152 of Prof. Joseph White's edition, fol. 238 *a*.

Heading: تزوك كنكاج در امور ملك كيري و جهانداری الخ

3. The Institutes or Tuzūkāt, properly so called, the first part of which corresponds to pp. 156—406 of White's edition, fol. 278 *b*.

After the portion edited by White, which ends here, fol. 326 *a*, there is a continuation occupying foll. 326 *a*—347 *b*, and containing Tīmūr's prescriptions as to the special treatment required by each of the conquered races, and his decisions upon various litigious questions referred to him, محاكمه .

Add. 5560.

Foll. 131; 11 in. by $6\frac{3}{4}$; 21 lines, 4 in. long; written in a cursive Indian character, apparently in the 18th century.

[Charles Hamilton.]

Another copy of the Malfuẓāt, wanting the preface. It contains:—

1. The portion of the Memoirs which has been translated by Maj. Stewart, pp. 4—154.

2. The Institutes (White's edition, pp. 156—408), fol. 88 *a*.

3. The Designs and Enterprises (White's edition, pp. 2—152), fol. 110 *a*.

4. The latter and inedited portion of the Institutes, corresponding to foll. 326—347 of the preceding copy, Add. 26,191, fol. 124 *a*.

Egerton 1005.

Foll. 192; 10 in. by $5\frac{1}{2}$; 17 lines, $3\frac{3}{8}$ in long, in a page; written in a cursive Indian character, apparently in the 18th century.

A copy of the same work, imperfect at beginning and end.

It contains: 1. The Memoirs from the middle of the "Presages" (Stewart's translation p. 14,) to the siege of the fortress of Kalāt, A.H. 783; fol. 4 *a*. 2. The Institutes (White's edition, pp. 156—408), fol. 134 *a*. 3. The Designs, imperfect at the end (White's edition, pp. 2—112), fol. 172 *b*.

Add. 23,518.

Foll. 140; $11\frac{1}{2}$ in. by $7\frac{1}{2}$; 21 lines, $4\frac{5}{8}$ in. long; written on European paper, in small and cursive Nestalik, apparently in the 19th century. [Rob. Taylor.]

Another copy of the same work, containing: 1. The Preface of Abū Ṭālib, fol. 1 *b*. 2. The Memoirs, from the beginning to the siege of Kalāt, A.H. 783, fol. 2 *b*. 3. The Designs, fol. 93 *b*. 4. The Institutes, fol. 111 *b*, and their continuation (Add. 26,191, foll. 326—347), fol. 131 *a*.

Add. 7637.

Foll. 98; $8\frac{3}{4}$ in. by $6\frac{3}{4}$; 12 lines, $3\frac{3}{8}$ in. long; written in a neat Persian Shikastah-āmīz, about the beginning of the 19th century. [Cl. J. Rich.]

A portion of the same work, the "Designs" and the "Institutes," evidently transcribed from White's edition, with which it agrees in all particulars.

Or. 159.

Foll. 119; $10\frac{1}{2}$ in. by $6\frac{3}{4}$; 15 lines, $3\frac{1}{2}$ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 15th century. [Geo. W. Hamilton.]

A history of the empire of Tīmūr during the period that immediately followed his death, A.H. 807-808.

Beg. افضل حمد و سپاس واکمل شکر بی قیاس

The most important portion of the preface, the account of the origin of the work, سبب تالیف کتاب, is nearly entirely wanting, some leaves being lost after fol. 8 *b*, where it begins.

The author's name does not appear. He evidently lived under Shāhrukh, of whom he always speaks as the reigning sovereign. His circumstantial and flattering narrative of the doings of that prince and of his general, Amīr Shāhmalik, as well as the verbal extracts which he gives of some of Shāhrukh's letters, make it very probable that he held some office at his court, and had access to the royal chancelry. His style is like that of Vaṣṣāf, an extremely diffuse and ornate prose, freely interspersed with verses and maxims in Arabic and Persian.

Some notion of its prolixity may be formed from the fact that no less than sixteen pages, foll. 10—17, are taken up by a description of the gloom and consternation which overspread the whole world at the death of Tīmūr.

The narrative begins, fol. 18, with an account of the measures taken, after that event, by the two Amīrs in command of the army, Shaikh Nūr ud-Dīn and Shāhmalik, the failure of the attempt of Sulṭān Ḥusain on Samarḳand, the surrender of that place to Mirzā Khalīl Sulṭān, the return of Shāhmalik with the sons of Shāhrukh to Bukhārā and his meeting with that prince on the bank of the Jīḥūn, all in substantial agreement with the closing chapters of the Zafar-Nāmah. The negociations and hostilities of Shāhrukh with his nephew Khalīl, and his correspondence with his brother Mīrānshah, are then related at great length, with some other transactions of the same period. The last event recorded is the advance of Pīr Muḥammad, the rightful heir, from Balkh, and his defeat by Khalīl on the 4th of Ramazān, A.H. 808 (a little more than a year after the death of Tīmūr), after which Mīrzā Ulugh Beg and Amīr Shāhmalik, who had been sent by Shāhrukh to the assistance of Pīr Muḥammad, bring back to Herat the news of his discomfiture. Here the MS. comes to an abrupt termination.

The battle above-mentioned is stated in the Maṭla' us Sa'dain, Notices et Extraits, vol. xiv. p. 84, to have taken place on the 2nd of Ramaẓān, A.H. 808.

A few leaves are wanting here and there in the body of the volume, and many blank spaces, apparently reserved for the insertion of rubrics and Arabic texts in red ink or gold, have not been filled.

Mīrzā Muḥammad B. Mu'tamad Khān, who became possessor of this MS. in Dehli, A.H. 1160, deplores, in a note written on fol. 3 *a*, the defective state of the preface, which prevented him from ascertaining by whom the work was written, and whether it was complete or not, but adds that the correctness and elegance of the language leave no doubt as to its being by one of the great masters of style.

In an Arabic note written at the end, probably in the 18th century, a person, whose name does not appear, states that he bought this book called شمس الحسن in Lucknow, but was not able to procure another copy to correct and complete it.

The same title, شمس الحسن, is written on the first page and repeated by later hands on the fly-leaves.

Add. 17,928.

Foll. 379; $9\frac{1}{2}$ in. by $6\frac{1}{2}$; 21 lines $4\frac{3}{8}$ in. long; written in fair Nestalik dated Rabī' II., A.H. 900 (A.D. 1495).

مطلع سعدين ومجمع بحرين

A history of Persia and the adjoining countries, from A.H. 704 to A.H. 875.

Author: 'Abd ur Razzāḳ B. Isḥāḳ us-Samarḳandī, عبد الرزاق بن اسحق السمرقندي

Beg. حسن مطلع انوار در افتتاح مقال ولطف مظهر احبار

Kamāl ud-Dīn 'Abd ur-Razzāḳ, born in Herat, A.H. 816, was the son of Maulānā Jalāl ud-Dīn Isḥāḳ Samarḳandī, who had

been attached as Ḳāzī and Imām to the camp establishment of Shāhrukh. He relates in vol. ii. of the present work, Or. 1291, fol. 186 *b*, that he was first introduced to that sovereign's notice after his father's death, in A.H. 841, at the age of five-and-twenty, by means of a commentary upon Azud-ud-Dīn's treatise of the noun and particle, which he had dedicated to him, and that he was at once admitted to his service. In A.H. 845 he was sent by Shāhrukh to the king of Bījānagar on a mission which lasted three years, a full account of which forms one of the most interesting features of his history, Or. 1291, foll. 197—216. In A.H. 850 'Abd ur-Razzāḳ was again sent on an embassy to Gīlan, and, after the death of Shāhrukh, happening in the same year, he was successively attached to the service of several of his sons and lastly of Sulṭān Abū Sa'īd. The latter part of his life was spent in pious retirement; he was appointed in A.H. 867 Shaikh of the monastery (Khanḳāh) of Shāhrukh in Herat, where he died A.H. 887. See Ḥabīb us-Siyar, vol. iii. Juz 3, p. 335, and a detailed account of his life by Quatremère, Notices et Extraits, vol. xiv. pp. 3—7.

The contents of the Maṭla' i Sa'dain have been fully stated by Hammer, Jahrbücher, vol. 71, Anz. Blatt, pp. 32—47. An excellent account of the work, including the history of the first part of the reign of Shāhrukh in French, and the narratives of the Chinese and Indian embassies in Persian and French, has been published by Quatremère in vol. xiv. of Notices et Extraits, pp. 1—514. Copious extracts will be found in Dorn's Muhammadanische Quellen, Theil iv., pp. 154—237.

For various editions of fragments of the same work see Morley's Catalogue, p. 98. Compare Haj. Khal. vol v. p. 603, Charmoy, Mémoires de l'Académie de S. Pétersbourg, 6e Série, vol. iii. p. 94, Elliot's History of India, vol. iv. pp. 89—126, Ouseley's Travels, vol. i. p. 322, Vienna Catalogue, vol. ii. p. 190, S. Petersburg Catalogue, p. 286, and Munich Catalogue, p. 87.

In a preface, which is defective in the present copy, one leaf or more being lost after fol. 6, the author states that this history embraces a period beginning with the birth of Abu Sa'īd Bahādur Khān, A.H. 704, and closing with A.H. 874. But it will be seen that it was subsequently brought down to the month of Ṣafar, A.H. 875.

In the body of the work two years are incidentally mentioned as the dates of composition, A.H. 872, towards the beginning, Add. 17,928, fol. 33 *b*, and A.H. 875 towards the end, Or. 1291, fol. 380 *a*. The author states in a subscription, which has been transcribed in the next MS., Or. 1291, fol. 402 *b*, that he completed the original copy on the 27th of Muḥarram, A.H. 880.

The work is divided into two volumes (Daftar) of nearly equal extent. The first, contained in the present MS., begins with the birth of Abu Sa'īd Bahādur Khān in A.H. 704, and closes with the death of Tīmūr and the accession of Khalīl Sulṭān in Samarḳand, A.H. 807. The author remarks, fol. 33 *a*, that the birth of Tīmūr, whose history is the main subject of the present volume, A.H. 736, coincides, within a few days, with the death of Abū Sa'īd, the last of the house of Chingīz who ruled Iran. He was thus induced to begin his work with an account of the latter, and of some short-lived contemporary dynasties, by way of introduction. From the time of Abū Sa'īd's accession the main events are recorded year by year. A general sketch of Tīmūr's character, rule and mode of life, follows the record of his birth, foll. 33—40. Accounts of the origin of the Sarbadār and Muzaffar dynasties are inserted at the time of their first appearance on the scene, foll. 50 *a*, 55 *b*.

Copyist: سلطان محمد

Or. 1291.

Foll. 403; 9¾ in. by 6½; 23 lines, 4¼ in. long; written in Naskhi; dated Māhān, in Kirmān Ramaẓān, A.H. 1056 (A.D. 1646).

The second volume of the same work, beginning with the accession of Shāhrukh, in Herat, A.H. 807, and closing with the second accession of Abul-Ghāzi Sulṭān Ḥusain in Ṣafar, A.H. 875.

Beg. فاتحه کلام حمد و ثنای ملك علام باید

The last two pages are occupied by an eulogy on the work, written apparently in the author's life-time. The anonymous writer, dwelling on its exceptional trustworthiness, remarks that it was founded, partly on the record of Ḥāfiz Abrū, an ocular witness of most events chronicled by him (whose work Zubdat ut-Tavārīkh is indeed sometimes quoted), partly on the personal recollections of the author, who, although he had served several of the Timuride princes, never allowed a spirit of adulation to make him deviate from the path of truth.

Copyist ابن یوسف یعقوب

Or. 467.

Foll. 129; 10½ in. by 7; written in a cursive Indian Shikastah-Āmīz, apparently in the 18th century.

[Geo. Wm. Hamilton.]

معز الانساب

Genealogical tables of the families of Chingīzkhān and Tīmūr.

Beg. الحمد لله رب العالمين . . . . اما بعد بر اولو الالباب روشن ومبرهن است

These tables were compiled, as stated in a short preface, by order of the reigning Sultan, Shāhrukh Bahādur Khān, in A.H. 830. They begin with Būrtah Chīnah, the ancestor of Chingīzkhān, and conclude with the great-grandchildren of Tīmūr. The names of the leading personages are accompanied with miniature portraits in Indian style, apparently fanciful, and with notices showing the dates of birth and death, the length of reign, and the names of their wives, Vazīrs, and Amīrs. In the latter part of the work, these notices are supplemented by extracts from the Rauẓat us-Ṣafā. The present MS. is confused and incorrect; it wants, after fol. 93, six leaves, which contained the beginning of the line of Tīmūr.

A copy of the same work, preserved in the Paris Library, has been used by D'Ohsson for his Histoire des Mongols; see vol. i. p. 45.

Or. 156.

Foll. 601; 11 in. by 7; 17 lines, 4⅝ in. long; written in a cursive Indian Nestalik, in the 19th century.

مآثر الخواقين

History of the Moghuls, of Tīmūr, and of some contemporary dynasties.

Author: Dīn Muḥammad Khurāsānī, دین محمد خراسانی

Beg. خداوندا جهان پروردهٔ تست

This is a late compilation of little value. The author, who conveys in the following enigmatical verse

کرنام دیار ما ندانی
ابیست میان گل چکیده

the fact that Kabul was his dwelling-place, lived in the early part of the present century: he relates incidentally, fol. 316 *a*, that he had witnessed in Herat the profuse bounties of Fatḥ Khān Durānī, the Vazīr of Shāh Maḥmūd, king of Kabul and Ḳandahār. Fatḥ Khān held that post from A.D. 1800

to the deposition of Shāh Maḥmūd in 1803, and fell in an encounter with Shujā' ud-Daulah in 1808 (see Elphinstone's "Cabul," vol. ii. pp. 322—349). As the author speaks of him as a man of the past, it may be inferred that he wrote after the latter date.

Contents: Ancestors of Chingīzkhan, fol. 15 *a*. Life of Chingīz, fol. 43 *a*. Uktāi Ḳā'an and his successors, fol. 101 *b*. Khāns of Ḳīpchāḳ, fol. 118 *b*. The descendants of Chingīz in Iran, fol. 125 *b*. The Ilkānis, fol. 253 *b*. Sarbadārs, fol. 304 *b*. Kurts, fol. 323 *b*. Āl i Muzaffar, fol. 341 *a*. History of Tīmūr, from his birth to the events of A.H. 806, where the MS. comes to an abrupt termination.

The early part of this compilation agrees substantially with the work above described under the title of الوس اربعه, Add. 26,190, p 164; the rest appears to be principally derived from the Rauẓat uṣ-Safā, with intentional alterations in the wording and arrangement.

The present copy seems to have been revised by the author; several passages are scored out, and others are substituted in the margin.

A full table of contents is prefixed, foll. 1—6.

HISTORY OF THE SAFAVIS.

Add. 27,241.

Foll. 359; $12\frac{1}{4}$ in. by $7\frac{1}{2}$; 14 lines, $3\frac{3}{8}$ in. long; written in large and fair Nestalik, with 'Unvan and gold-ruled margins, apparently in the 17th century; disfigured in some parts by large holes.

[John Macdonald Kinneir.]

History of Persia, from the death of Shāh Ṭahmāsp, A.H. 984, to the end of the 25th year of the reign of Shāh 'Abbās I., A.H. 1020.

Author: Jalāl ud-Dīn Muḥammad Munajjim Yazdī, جلال الدين محمد منجم يزدي

Beg. الحمد لله الملك العلام القدوس السلام

The work has neither preface nor title. It begins with a prayer for the preservation of the reigning sovereign, Shāh 'Abbās. The author's name, which does not appear at the beginning, occurs, as given above, incidentally under A.H. 999, fol. 92 *a*, where he relates that in the course of that year he was twice sent by 'Abbās to Khan Aḥmad, the prince of Gīlān (see above, p. 110 *b*, and Geschichte von Gilan, edited by Dorn, p. 99), on a mission connected with the marriage of that prince's daughter with the Shāh's son. In other places he refers to himself by the shorter names of Mullā Jalāl (fol. 94 *b*) or Jalāl the Astrologer, جلال منجم (fol. 155 *a*). He appears to have been in constant attendance upon 'Abbās, whose old and ancient servant, پير غلام قديمى, he calls himself, and with whom he was not afraid occasionally to remonstrate; see fol. 91 *b*.

Mullā Jalāl is mentioned by Malcolm, on the authority of "Zubd ul-Tuarikh," as chief astronomer at the court of 'Abbās; see History of Persia, vol. i. p. 526. It is stated by Abul-Ḥasan Ḳazvīnī, in the Favā'id i Ṣafaviyyah, Add. 16,698, fol. 256, that in A.H. 1002 Maulānā Jalāl ud-Dīn Muḥammad Munajjim Yazdī represented to Shāh 'Abbās, that, the aspect of the planets foreboding destruction to the sovereign of Iran, it behoved him to abdicate for a time and place upon the throne, as a substitute, a person

whose life was legally forfeited. In consequence a certain Yūsufī, tarkashdūz, or quiver-stitcher, a Mulḥid or infidel, was selected for the unenviable distinction, and, after enjoying for three days the pomp and joys of royalty, exhausted by his death the evil influence of the stars. The same author draws an amusing picture of the terror of the luckless astrologer, when told that the temporary king might, before his impending doom, wreak his vengeance upon him. The same incident is related on the faith of "Zubd ut-Tuarikh," but without the astrologer's name, by Malcolm, vol. i. p. 527.

The present work is a circumstantial narrative, in plain and easy language, of the early life of 'Abbās and the greatest part of his reign by a contemporary writer, who was, in most cases, an ocular witness of the events recorded.

Contents: Genealogy of 'Abbas, traced on the father's side to the Imām Mūsā Kāẓim, and on the mother's side to the Sayyids of Māzandarān, fol. 4 *a*. Birth and early life of 'Abbās, fol. 5 *b*. Death of Ṭahmāsp, A.H. 984, and following events, fol. 8 *b*. Death of Shāh Isma'īl II., A.H. 985, and reign of Sulṭān-Muḥammad, fol. 20 *b*. The events of that reign are narrated year by year from A.H. 990, fol. 29 *a*, to A.H. 995, fol. 42 *a*. The same arrangement is followed in the reign of 'Abbās (who is stated, fol. 45 *a*, to have ascended the throne in Ḳazvīn at the end of Zul-ḥijjah, A.H. 995) from A.H. 996, fol. 53 *a*, to A.H. 1020, fol. 328 *a*.

The latter part of the space devoted to A.H. 1020, foll. 346 *b*—359 *a*, is taken up by a detailed account of the flight of the Uzbak Khān, Valī Muḥammad Khān, to Persia, of the honourable reception which he found at the court of 'Abbās, of his return to his dominions, and finally of his defeat and death at the hands of his nephew Imāmḳulī Khān on the seventh of Rajab, A.H. 1020 (the MS. has, by mistake, هزار و سی , A.H. 1030).

On the first page is impressed the seal of the Navvāb Vālājāh 'Azīm ud-Daulah, below which is written, "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir."

Add. 16,684.

Foll. 427; 10¾ in. by 6¾; 27 lines, 4¼ in. long; written in small and fair Naskhi, with three 'Unvāns, apparently in the 17th century. [WM. YULE.]

تاریخ عالم آرای عباسی

A history of the life and reign of Shāh 'Abbās I., with an introduction treating of his predecessors.

Author: Iskandar, known as Munshī, اسکندر الشهیر بمنشی Beg.

چون نشر محامد کبریای آلهی که بیرون از دایرهٔ عقول

Iskandar Beg was born about A.H. 968; for he writes on completing the present work, in A.H. 1038, that he had then reached the age of seventy. He states in his preface that he had spent his early life in the study of arithmetic and in the service of the rich, as an accountant. Having afterwards given up that occupation for the nobler art of composition, "Inshā," he soon became a proficient in it, and was enrolled in the number of the royal Munshīs. He appears to have been attached to the Vazīr, I'timād-ud-Daulah Ḥātim Beg, and was near him at the time of his sudden death during the siege of Urumī or Urmia, A.H. 1019; see fol. 314 *a*.

The present work was completed in its original shape in A.H. 1025, which is also the date of its preface. It comprises a Muḳaddimah and two Parts termed Ṣaḥīfah.

A continuation, called Maḳṣad i Ṣānī, and completed in A.H. 1038, was subsequently

added to it. The author says at the end of this last section that he intended, should life and leisure be spared to him, to complete the work by appending to it a Khātimah, containing various anecdotes and curious notices collected during his long life. See Morley's Catalogue, p. 133; Erdmann, de Manuscripto Iskenderi Menesii, Cazan, 1822; Zeitschrift, vol. xv. p. 457; S. de Sacy, Journal Asiatique, vol. v. p. 86; Stewart's Catalogue, p. 10; Vienna Catalogue, vol. ii. p. 174.

A continuation of the 'Ālam Ārāi 'Abbāsī, written for Murtazā Kulī Khān, Governor of Ganjah, and comprising the reign of Shah Ṣafī, is ascribed in the S. Petersburg Catalogue, p. 291, to Iskandar Munshī, but in the Munich Catalogue, p. 80, to another writer, Muḥammad Ma'ṣūm B. Khwajagī Iṣfahanī.

Contents: Preface, fol. 1 *b*. Mukaddimah. Genealogy of 'Abbas, fol. 3 *b*. Shaikh Ṣafī ud-Dīn and his successors, fol, 5 *b*. History of Shah Isma'īl, fol 13 *b*. Reign of Shāh Ṭahmasp, fol. 21 *b*.

Ṣaḥīfah I. Birth of Shāh 'Abbās, A.H. 978, his early life, death of Shah Ṭahmāsp, and history of Isma'īl Mīrzā and Sultān Muḥammad, down to the accession of Shāh 'Abbās, fol. 32 *b*.

Ṣaḥīfah II. Accession of Shāh 'Abbas and history of the first thirty years of his reign, down to the end of A.H. 1025, fol. 135 *b*.

Maḳṣad II., or continuation of the preceding part, containing the history of the same reign from the beginning of A H. 1026 to the death of 'Abbas on the 24th of Jumadā I., A.H. 1038, and the subsequent proclamation of his successor Shāh Ṣafī in Iṣfahan, fol. 358 *b*. This last section is written by another hand, and dated Rajab, A.H. 1067 (A.D. 1657).

On fol. 135 is a note stating that this volume had been read in A.H. 1213 by the Ṣafavi prince Sulṭān-Muḥammad Mīrza; see above, p. 133 *b*.

Or. 152.

Foll. 602; 13 in. by 7¾; 25 lines, 4 in. long; written in small and fair Nestalik, with two 'Unvāns and gold-ruled margins, early in the 17th century.

[Geo. Wm. Hamilton.]

The same work complete, viz.: Preface and Introduction, fol. 10 *b*. Ṣaḥīfah I., fol. 54 *b*. Ṣaḥīfah II., fol. 196 *a*. Maḳṣad II, fol. 499 *b*.

This volume once belonged to Sulṭān-Muḥammad Ḳuṭubshāh, who has written on fol. 10 *a* a short notice of the work. He was the nephew, son-in-law, and successor of Sultan Muḥammad Ḳulī Ḳuṭubshāh, and maintained, like his predecessor, friendly relations with the Safavis. We learn from the 'Ālam Ārāe itself, fol. 476 *a*, that Shah 'Abbās sent him an ambassador A.H. 1021 to congratulate him upon his accession. His death is recorded in the continuation of the same work, fol. 588 *b*, under A.H. 1036.

Another note on the same page states that the MS. subsequently passed into the possession of Khwājah 'Anbar Ḥabashī, minister of the Nizamshāhis of Daulatābad, whence it fell by conquest into the hands of Shāhjahān. It afterwards became the property of Sardār Singh, son of Rajah Shīrsingh (who lived at the court of Shāh 'Ālam and Akbarshāh), and then of his cousin Rāo Gangarām, of whom it was bought by Col. G. W. Hamilton in 1864.

Prefixed are: 1°. A notice of the MS. and its successive owners, in Persian, dated Dehli, 21st Sept 1865, fol. 1 *a*—3 *a*.

2°. A full table of contents, foll. 4 *b*—9 *b*.

Some portions missing in the original MS., and Maḳṣad II., which was not yet written when the book came into Ḳuṭubshāh's possession, have been supplied by a later hand.

Add. 7653.

Foll. 366; 11½ in. by 7½; 19 lines, 4¼ in.

long; written in Nestalik, apparently early in the 18th century. [Cl. J. Rich.]

The same work.

This copy wants one page at the beginning, and about twelve at the end. A spurious beginning and end have been supplied by a later hand, A.H. 1224.

Add. 16,682.

Foll. 236; 11 in. by 7½; 19 lines, 4¼ in. long; written in Nestalik; dated Agra, Ramaẓān, A.H. 1070 (A.D. 1660). [Wm. Yule.]

The first half of the same work, containing the preface, Muḳaddimah, and Ṣaḥifah I.

Add. 17,927.

Foll. 476; 9¾ in. by 6¼; 17 lines, 3⅝ in. long; written in cursive Nestalik, probably in the 17th century.

A portion of the same work. The text of this copy differs in some particulars from the preceding MSS. Although giving, like these, A.H. 1025 in the body of the work, fol. 195 *a*, as date of composition, it bears some traces of an earlier recension. The preface contains, fol. 5 *b*, an eulogy on the author's patron, the Vazīr Abu Ṭālib Khān, son and successor of I'timad ud-Daulah Ḥātim Beg. Abū Ṭālib was raised to the Vazirate, as we learn from another part of the work, Add. 16,684, foll. 425 *b*, 314 *a*, after his father's death in A.H. 1019, and held it for the space of two years only. This fixes the date of the present preface, and accounts for the disappearance of this passage in the ordinary recension, where the preface is dated A.H 1025.

The division is also different. The present volume contains twelve sections called Maḳālah. The first, which makes up nearly the whole of its bulk, foll. 7 *b*—464 *b*, corresponds to the Muḳaddimah and Ṣaḥifah I. of the later recension. It contains the history of the ancestors of Shāh 'Abbās, of the reigns of his predecessors, and of his early life, down to the time of his accession. The remaining eleven Maḳālahs are extremely short; they treat of the following subjects:—I. Piety of Shāh 'Abbās, fol. 465 *b*. III. His wisdom, fol. 466 *a*. IV. His good fortune, fol. 467 *a*. V. His justice and the security of his realm, fol. 469 *a*. VI. His authority, fol. 470 *a*. VII. His policy, fol. 470 *b*. VIII. His simplicity, fol. 471 *b*. IX. His kindness towards his servants, fol. 472 *a*. X. His happy disposition, fol. 473 *a*. XI. His constructions, fol. 473 *b*. XII. His victories, fol. 476 *a*.

The MS. breaks off at the second page of the last section.

Add. 26,194.

Foll. 217; 14 in. by 9; 29 lines, 6 in long; written in fair Nestalik; dated Marv Shahjahān, in the months of Rajab and Ramaẓān, A.H. 1091 (A.D. 1680). [Wm. Erskine.]

A portion of the same work, containing the preface and Ṣaḥifah I.; foll. 1 *b*—155 *b*; the second Maḳṣad foll. 156 *b*—219 *a*. The first Ṣaḥifah is here stated in the preface, fol. 3 *a*, to be subdivided, as in Add. 17,927, into twelve Maḳalahs; but of these the first alone, which has nearly the same contents as in the preceding copy, is found in the body of the work.

Add. 22,696.

Foll. 271; 13 in. by 8; 21 lines, 5½ in. long; written in a cursive Nestalik; dated Zulhijjah, A.H. 1079 (A.D. 1669). [Sir John Campbell.]

The same portion of the work, viz:—1°. The Preface and Ṣaḥīfah I., foll. 1 *b*—191 *a*. 2°. Maḳṣad II., foll. 191 *b*—271 *a*.

The same division of Ṣaḥīfah I. into twelve Maḳālahs is indicated in the preface, but not observed in the body of the work.

It is stated in the subscription that this MS. was written by order of Amīr Aṣlān Beg, son of Basṭām Ḳulī Mīr Akhur, by Ismā'īl B. Murād Kurd Shāmī.

Add. 23,520.

Foll. 425; 10½ in. by 7¼; 25 lines, 4⅜ in. long; written in fair Nestalik; dated Zul-ḥijjah, A.H. 1094 (A.D. 1683).

[Rob. Taylor.]

The second volume of the 'Ālam Ārāi 'Abbāsi, containing Ṣaḥīfah II. and Maḳṣad II. The latter begins on fol. 327 *b*.

Add. 23,521.

Foll. 337; 13 in. by 9; 26 lines, 6 in. long; written in plain Nestalik; dated Zulka'dah, A.H. 1109 (A.D. 1698); much water-stained and partly torn. [Rob. Taylor.]

The same portion of the work, viz:—1°. Ṣaḥīfah II., wanting the first page, foll. 12 *a*—252 *a*. 2°. Maḳṣad II., foll. 253 *b*—337 *a*.

Prefixed are: 1°. A full table of contents, foll. 1 *a*—9 *a*. 2°. The first four pages of the Preface, foll. 10 *a*—11 *b*.

A note at the end states that this copy was written for Āḳa 'Ali Beg by Mullā Salmān B. Gadā 'Alī.

Add. 18,872.

Foll. 494; 10 in. by 6¼; 19 lines, 4½ in. long; written in plain Nestalik, probably in the 17th century.

The same portions of the 'Ālam Ārāi, in inverted order, viz: 1. Maḳṣad II., wanting about eight pages at the beginning and twenty-five at the end, foll. 1 *a*—110 *b*. 2. Ṣaḥīfah II., wanting about sixteen pages at the beginning and two or three at the end, foll. 111 *a*—494 *b*.

Add. 26,195.

Foll. 251; 14 in. by 9; 21 lines, 6¼ in. long; written in cursive Nestalik; dated Ramaẓān, A.H. 1073 (A.D 1663.)

[Wm. Erskine.]

Ṣaḥīfah II. of the same work, or the history of the first thirty years of the reign of Shāh 'Abbās.

Add. 16,683.

Foll. 140; 12½ in. by 7¼; 21 lines, 4⅛ in. long; written in Nestalik; dated A.H. 1213 (A.D. 1798). [Wm. Yule.]

Maḳṣad II. of the same work.

It is stated in the subscription that this MS. was written by order of the Ṣafavi Prince, Sulṭān-Muhammad Mīrzā (see p. 133 *b*), for the use of Col. Scott.

Add. 7655.

Foll. 89; 9 in. by 5¼; 18 lines, 3½ in. long; written in Nestalik; dated A.H. 1104 (A.D. 1693). [Cl. J. Rich.]

A history of the general Rustam Khān and of the contemporary period of Persian history, down to the time of his death (A.H. 1052.)

Author: Bijan Tārīkh-Ṣafavī-Khwān, or reciter of the Ṣafavi Annals, بیجن تارخ صفوی خوان Beg.

حواهر زواهر ستایش بیحد و دررلآلی نیایش لا یحصي ولا بعد

The author states, in his preamble, that he wrote this history by desire of the grandson of Rustam Khān, whom he designates as Sipah-sālār and Beglerbegi of Azarbāijān. His information was chiefly derived from the oral statements of Rustam Khān himself and his brothers.

Rustam Khān, son of Ḳarā-Bījan, one of the retainers of Dāūd Khān of Georgia, fleeing with his family from his country,

then invaded by the Turks, entered the service of Shāh 'Abbās I. in A.H. 1007, at eleven years of age. Rising rapidly into favour he became Yasāval i Ṣuḥbat, or personal attendant of the Shāh in 1012, Sardār in 1033, and Dīvān Begī in 1036. He defended Tabrīz against the Turks in 1033 and 1036, relieved Baghdād and took Ḥillah in 1040, and suppressed the rebellion of Dāūd Khān in Georgia in 1042. Appointed in 1044 Sipahsālār of Iran and Beglerbegi of Āẓarbāijān, he took Erivan in 1045, and was, at the time of the accession of 'Abbās II., at the head of the Persian forces in Khorāsān. At the instigation of his rival, Vazīr Mīrzā Taḳī, he was put to death at Mashhad, A.H. 1052.

After a short introduction, treating of the descent of Rustam Khān, fol. 4 *b*, and of the troubles of Georgia from A.H. 963 to his time, fol. 5 *b*, the biography proper begins on fol. 7 *b*, and, with the rapid rise of Rustam Khān, soon merges into history. It is in fact a record of the chief military events in Persia, during the reign of 'Abbās I., from A.H. 1033 to his death, fol. 9 *a*, of Shāh Ṣafī, fol. 11 *b*, and of 'Abbās II., fol. 81 *a*, closing with an account of the sumptuous reception of the Chingīzkhānī Prince Imam Ḳulī Khān at the latter's court.

In the Khātimah, fol. 86 *b*, the author only alludes, in covert words, to the death of Rustam Khān. He then prays for his grandson, the Beglerbegi of Azarbāijān, who is called here by the same name as his grandsire, Rustam Khān, and concludes with a rapid summary of the principal events in his hero's life.

Imāmḳulī Khān, Uzbak Khān of Turkistān, afflicted with blindness, abdicated in favour of his brother Naẓr Muḥammad, and repaired to the court of 'Abbās II. in Ḳazvīn, A.H. 1052; see Ḳiṣaṣ ul-Khāḳānī, Add. 7656, fol. 48 *b*. We learn from Ṭāhir Vaḥīd, Add. 11,632, fol. 49 *a*, that Rustam Khān's enemy, the Vazīr Mīrzā Taḳī, did not long survive him; he was assassinated by some Amīrs on the 20th of Sha'bān, A.H. 1055.

Add. 11,632.

Foll. 156; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, 3 in. long; written in fair Nestalik, with ruled margins, apparently in the 17th century.

A history of the first fifteen years of the reign of Shāh 'Abbās II.

Author: Muḥammad Ṭāhir Vaḥīd (see fol. 4 *b*), محمد طاهر وحید

Beg. نیایش خالقی را سزاست که زبان محمدت سکال

Mīrzā Muḥammad Ṭāhir, takh. Vaḥīd, son of Mīrzā Ḥusain Khān Ḳazvīnī, was born in Ḳazvīn. He was employed as Munshī by the grand Vazīr, Mīrzā Taḳī ud-Dīn Muḥammad, and by his successor Khalīfah Sulṭān. He states in the present work, fol. 55 *a*, that in A.H. 1055 he was appointed Majlis-Navīs, or court-historiographer, by Shāh 'Abbās. He was raised to the dignity of Vazīr, according to Zīnat ul-Majālis, Add. 23,515, fol. 689 *b*, in A.H. 1101, and remained eighteen years in office. The last years of his life were spent in retirement and he died at the age of ninety. He was reputed the first master of style of his day, and has left, besides the present work, an Inshā including several letters written in the name of Shāh 'Abbās (see Add. 7690) and a Divan of considerable extent. His poems were only praised, according to the Ātashkadah, on account of the author's rank. See Ḳiṣaṣ ul-Khāḳānī, Add. 7656, fol. 164 *a*, Ḥazīn's Tazkirah, Add. 16,728, fol. 21, Ātashkadah, Add. 107 *a*, Riyāẓ ush-Shu'arā, Add. 16,729, fol. 496, Oude Catalogue, p. 137.

The preface contains a wordy panegyric on Shāh 'Abbās II., and on the author's late patron, the Vazīr Khalīfah Sulṭān (who was in office from A.H. 1055 to his death, A.H. 1064, Ḳiṣaṣ ul-Khāḳānī, Add. 7656, fol. 131).

The author says that, serving the latter as

secretary, he had been through him introduced to the Shah's favourable notice, and that his official duties brought him constantly to His Majesty's presence, by whose commands he wrote the present history.

Contents: Preface, fol. 1 *b*. Birth of Shah 'Abbās II., A.H. 1041, fol. 9 *b*. His genealogy, fol. 11 *a*. His accession on the 11th of Ṣafar, A.H. 1052, and events of the first year of the reign, fol. 17 *a*. From this point the history proceeds year by year to the end of A.H. 1066. The last event mentioned is a destructive earthquake in the city of Ḳazvīn. It must be noticed, however, that the designation of the several years has been omitted in this as well as in the following copies, so that they can only be determined by comparison with other works.

Letters written by the author in the name of the Shāh are frequently inserted in full; see foll. 85 *b*, 88 *b*, 105 *a*, 151 *a*.

The work bearing no special title, it is commonly called from the author's name Tārīkh i Ṭahir Vaḥid. It is thus endorsed in the present copy. In the Kiṣaṣ ul-Khāḳānī, Add. 7656, fol. 130 *b*, it is designated as Tārīkh i Jadīd.

In a copy described by Dr. Dorn, S. Petersburg Catalogue, p. 292, the history is said to come down to A.H. 1074. Compare Asiatisches Museum, p. 382, and Mackenzie Collection, vol. II., p. 123.

Add. 10,594.

Foll. 141; $9\frac{1}{2}$ in. by $5\frac{3}{4}$; 15 lines, $3\frac{3}{4}$ in. long; written in cursive Nestalik, apparently in the 18th century.

The same work.

The rubrics are frequently omitted. On the fly-leaf is written "John Carnac, 29th April 1766."

Add. 25,788.

Foll. 164; $9\frac{1}{2}$ in. by 7; 15 lines, $4\frac{1}{2}$ in. long; written in plain Nestaḷik on European paper, bearing in its water-mark the date 1806. [Wm. Cureton.]

The same work.

The cover bears the Indian stamp of Edward Sheffield Montague, with the date 1815.

Add. 7656.

Foll. 180; 12 in. by $8\frac{1}{4}$; 27 lines, $5\frac{3}{4}$ in. long; written in a small and fair Naskhi; dated Eṭḥyābād, Fārs Sha'ban, A.H. 1028 (probably for 1128, A.D. 1716); bound in painted and glazed covers. [Cl. J. Rich.]

قصص الخاقانى

A full history of the reign of Shāh 'Abbās II., with an account of his predecessors.

Author: Valī Ḳulī Shāmlū Ibn Dā'ud Ḳulī, ابن داود قلى وليقلى شاملو

Beg. ربنا افتح بيننا وبين قومنا بالحق ..... بهترين كلامى كه ذو الفقار زبان قلم

We learn from the preface that the author left Herat in his youth for Sijistan, where he found favour with the local ruler, Malik Nuṣrat Khan, who appointed him Mustaufī of his establishment. After having filled this post for several years, he repaired to Ḳandahar, where a book came under his notice, in which Indian chroniclers had described the campaigns of the sovereigns of Hindustan against Ḳandahar and the Ḳizilbash. This inspired him with the idea of writing, as a counterpart to it, a record of the warlike deeds of the latter. But having been in the meanwhile appointed by the governor of Ḳandahār, Zulfaḳār Khan, superintendent of the palace, his official duties deprived him of the necessary leisure, until, after the death of Zulfaḳār Khān and the installation of his brother Manṣūr Khān in his government (A.H. 1073; v. fol. 144), the intrigues of

two personal enemies led to his dismissal. He then made use of his recovered freedom for the composition of the present work, which he commenced at the age of thirty-eight years, in A.H. 1073, a date which by a remarkable coincidence, he says, is expressed by the title of this history, قصص الخاقانی.

As might be expected from the above preface, the author's attention is much engrossed by the Indian wars, and he gives a very circumstantial narrative of the siege of Ḳandahār, of which he was an ocular witness.

The work is divided into five unequal parts, as follows:—

Muḳaddimah. Genealogy of 'Abbās II., fol. 4 *a*.

Bāb I. Account of his ancestors from Sulṭān Fīrūzshah, the first who settled in Ardabīl, to the rise of Shāh Ismā'īl, fol. 4 *b*.

Bab II. Account of the reigns of his predecessors on the throne, namely: Shāh Ismā'īl, fol. 7 *a*. Ṭahmāsp, fol. 10 *a*. Ismā'īl II., fol. 18 *a*. Khudabandah, fol. 19 *a*. Shāh 'Abbās I., fol. 22 *a*. Shah Ṣafī, fol. 37 *b*.

Bab III. History of the reign of Shāh 'Abbās II, from his accession in A.H. 1052, to his death, which happened in Khusravābād, district of Dāmghān, on the 25th of Rabī' I., A.H. 1077, fol. 47 *b*.

Khātimah. Biographical notices of the eminent men of the reign of 'Abbās II., divided into two Tazkirahs: 1. 'Ulamā, literati, physicians, and Shaikhs, fol. 156 *a*. 2. Poets, fol. 162 *b*.

The latter part of the work, and especially the biographical notices, have been written in A.H. 1076, as appears from numerous passages in which that date is mentioned as that of the current year; see foll. 156 *b*, 160 *a*, 161 *b*, 176 *b*, etc. The account of the Shāh's death is necessarily a subsequent addition, as also are some passages in which later dates are introduced, as A.H. 1079, fol. 143 *b*, A.H. 1082, and A.H. 1085, fol. 165 *a*.

Or. 154.

Foll. 131; 8 in. by $4\frac{1}{2}$; 14 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Lucknow, Ramazān, A.H. 1226 (A.D. 1811.)

[Geo. Wm. Hamilton.]

تذکرهٔ آل داود

A history of the family called Āl i Dā'ūd.

Author: Muḥammad Hāshim, son of Sayyid Muḥammad Mīrzā, surnamed Shāh Sulaimān II., ابن سید محمد میرزا ملقب بشاه سلیمان ثانی محمد هاشم

Beg. حمد و ثنای بی منتهای مبدعی را سزاست

Sayyid Muḥammad Mīrzā, the author's father and the main subject of this notice, was the son of Sayyid Mīrzā Muḥammad Dā'ud ul-Ḥusaini and of a Ṣafavi princess, daughter of Shah Sulaimān. During the fierce struggles which followed the death of Nādirshāh, he was proclaimed by some Arab Khāns at Mashhad, A.H. 1163, under the name of Shāh Sulaimān II., caused Shāhrukh, the latter's successor, to be cruelly blinded, and after forty days' reign met with the same fate at the hands of Yūsuf 'Alī Khān, when the blind grandson of Nādirshāh was restored to the throne. See Sir Wm. Jones's Histoire de Nader Chah, vol. ii. p. 197, Malcolm, vol. ii. p. 111, Favā'id Ṣafavīyah, Add. 16,698, foll. 57 *b*, 108 *a*.

The author states in the preface, that, after the taking of Ispahan by Maḥmūd, the Afghan, and the downfall of the Ṣafavis, a period of anarchy followed, during which none of the members of that family could find leisure to put in writing any record of their lives or genealogies, and that he

was induced by that consideration to draw up, for the benefit of the survivors, an abstract of the history of their forefathers and some record of their foundations and possessions, especially those of Ḳāsim-ābād and Khān-Sa'ādat, still subsisting at the date of composition, that is A.H. 1218.

The work comprises, according to the preface, a Muḳaddimah, two Bābs and a Khātimah. The latter, however, does not appear in this copy.

Contents: Muḳaddimah. Account of Amīr Ḳivām ud-Dīn Ṣādiḳ, and his descendants, the ancestors of Mīrzā Muḥammad Dā'ūd, fol. 6 *b*.

Bāb I. History of Mīrzā Muḥammad Dā'ūd ul-Ḥusainī and his children, fol. 31 *b*. (He was born in Ispahan, A.H. 1065, and died at the same place at the age of sixty-two.)

Bāb II. History of the youngest son of the above, Sayyid Muḥammad Mīrzā, afterwards Shāh Sulaimān II., and his children, fol. 64 *b*. (He was born in Ispahan, A.H. 1126, ascended the throne on the 5th of Ṣafar, A.H. 1163, and died on the 6th of Zulḳa'dah, A.H. 1176).

This chapter, the last in this copy, concludes with a short notice of the author, the fifth son of the preceding. He was born at Mashhad A.H. 1165, and lived with his elder brother Ḳāsim Mīrzā, partly in Shīrāz, where they were honourably treated by Karīm Khān, partly in Ispahan with his relatives.

A modern table of contents is prefixed.

HISTORY OF NADIR SHAH.

Add. 7661.

Foll. 267; 11 in. by 7¼; 15 lines, 4½ in. long; written in Nestalik; dated Rabī' I., A.H. 1182 (A.D. 1768.) [Cl. J. Rich.]

History of Nādir Shāh, from his rise to his death, A.H. 1160.

Author: Muḥammad Mahdī Astarābādī B. Muhammad Naṣīr (see fol. 3 *a*), محمد مهدي استرابادي ابن محمد نصير

Beg. برداناپان رموز آگاهي ودقيقه شناسان حكمتهاى الهى واضح است

This work was translated into French by Mr., afterwards Sir William, Jones, under the title of Histoire de Nader Chah, Paris, 1770. An English translation was published by the same scholar in London, 1773. Several editions of the text have appeared at Tabriz, Teheran and Bombay. See also Morley's Catalogue, p. 138, S. Petersburg Catalogue, p. 293, Munich Catalogue, p. 81, and Copenhagen Catalogue, p. 23.

Mirzā Mahdī Khān's minute and circumstantial account of Nadir's actions would suffice to prove that he was attached to his service; but he writes himself, vol. i. p. 191, that he was present when Nādir, on his way to Ispahan, in A.H. 1146, received the news of the birth of his grandson Shāhrukh, and in another passage, fol. 255 *a*, which has not been rendered with sufficient clearness in the translation, vol. ii. p. 179, he states that, in A.H. 1160, the last year of Nādir's life, he was sent by His Majesty, along with Muṣtafā Khān Shāmlū, on a mission to the Sultan of Turkey. According to Sir Harford Brydges, History of the Ḳajars, p. clxxxi.

note, he was present as Nādir's private secretary at his interviews with Muḥammad Shāh, and was known by the latter to be writing Nādir's life.

No title appears in the work itself, which is generally known as تاریخ نادری, but in the subscription of some copies and in the Tārīkh i Zandiyyah, Add. 26,198, it is called تاریخ جهانگشای نادری. The preface contains no dedication, and it is not clear to whom the author refers when he says that he "is one of His Highness's servants and commissioned to record events," که از چاکران حضور و بضبط وقایع مامور است, certainly not to Nādir, who is spoken of as dead in the next line. Some MSS. contain an epilogue, dated A.H. 1171, in praise of Muḥammad Ḥasan Khān, the chief of the Ḳājārs, which appears also in the French translation, pp. 198, 199.

The present copy, as well as all the following, but two, concludes with the death of Ibrāhīm Shāh and 'Alī Shāh; see French translation, vol. ii. p. 197. It does not contain either the account of the ephemeral reign of Sayyid Muḥammad or the epilogue above mentioned, which are found only in Add. 25,790 and 21,590.

Add. 26,196.

Foll. 154; 12¼ in. by 7¾; 21 lines, 4¾ in. long; written in small and elegant Persian Shikastah-āmīz; dated A.H. 1184 (A.D. 1770). [Wm. Erskine.]

The same work.

Add. 6576.

Foll. 237; 10¼ in. by 6¼; 14 lines, 4 in. long; written in Indian Nestalik, with 'Unvān and ruled margins; dated Zulḳa'dah, A.H. 1196 (A.D. 1782). [J. F. Hull.]

The same work, with a table of contents, foll. 1 *a*—3 *a*. On the first page is impressed the Persian seal of Mr. James Grant.

Add. 6154.

Foll. 293; 9½ in. by 6¼; 13 lines, 4 in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1197 (A.D. 1783).

The same work.

Add. 26,197.

Foll. 203; 12 in. by 7½; 21 lines, 5¼ in. long; written in plain Nestalik; dated in the village of Ḥāj Ḳarah, Rabī' I., A.H. 1204 (A.D. 1789). [Wm. Erskine.]

The same work.

Copyist: سید عبد الله بن سید بکر

Add. 19,530.

Foll. 188; 9¼ in. by 6¾; 15 lines, 3⅞ in. long, in a page; written in fair Shafī'ā, with 'Unvān and gold-ruled margins; apparently early in the 19th century. Bound in handsomely painted and glazed covers.

The same work.

On the fly-leaf is written: "From Harford Jones to his much esteemed friend Mr James Morier, the 15th of Nov., 1808."

Add. 23,522.

Foll. 187; 11¾ in. by 7½; 17 lines, 5¼ in. long; written in Nestalik on European paper, apparently in the 19th century. [Rob. Taylor.]

The same work.

Four leaves at the beginning and three at the end have been supplied, in A.H. 1256, by a later hand; also a table of contents, foll. 2—5.

Add. 23,523.

Foll. 297; 10½ in. by 7; 15 lines, 4 in. long; written in Nestalik, with ruled margins, apparently about the beginning of the 19th century. [Rob. Taylor.]

The same work, تاریخ نادری

Prefixed is a table of contents, foll. 2 *b*—7 *a*, dated Rajab A.H. 1258.

Add. 25,790.

Foll. 170; 11 in. by 7¾; 20 lines, 5¼ in. long; written in Naskhi; dated Iṣfahan, Jumādā I., A.H. 1219 (A.D. 1804).

[Wm. Cureton.]

The same work.

This copy has the continuation, which appears in the French translation, pp. 197—199, and is wanting in all the preceding.

Appended is a Dībājah, or preamble in ornate prose, to the deed of marriage of Rizā Ḳulī Mīrzā, the son of Nādir, by the author, Mahdī Khān, دیباچه نکاح که مرحوم میرزا مهدی خان بجهت رضا قلی میرزا کفته foll. 167 *b*—170 *a*.

Scribe: محمد ابراهیم

A table of chapters, fol. 2, is prefixed.

Add. 21,590.

Foll. 336; 9½ in. by 5¼; 15 lines, 3½ in. long; written in plain Nestalik, with 'Unvān and gold-ruled margins, apparently in the 18th century.

The same work, with the same continuation as in the preceding copy.

The latter part of this MS., from fol. 323 to the end, has numerous small gaps, owing apparently to the damaged state of the copy from which it was transcribed.

Add. 25,789.

Foll. 218; 10 in. by 6; with an average of 20 lines, about 4½ in. in length; written in a coarse and cursive Indian character; dated A.H. 1247 (A.D. 1831).

[Wm. Cureton.]

The same work. This copy concludes with an account of the usurpation of Sayyid Muhammad and restoration of Shāhrukh, foll. 216 *a*—218 *b*, different from the preceding, and more detailed, but so badly written as to be scarcely legible.

Copyist: برهان عرف زندران ساکن شهر تاك

On the first page is written: "Jahánkushá, Mohansál, 25th Feb. 1839, Kábul," which an appended note states to be in the handwriting of Sir Alexander Burnes.

Add. 10,581.

Foll. 283; 9½ in. by 6½; 15 lines, 3⅞ in. long; written in Nestalik, with ruled margins; dated Rabī' II., A.H. 1220 (A.D. 1805).

The same work.

The latter part of this volume, foll. 260 *b*—283 *a*, contains a fragment, which, although written in continuation of the Tārīkh i Nādirī and without apparent break, is quite distinct from it. It is a circumstantial account, imperfect at the beginning, of the events which followed the death of Nādir, from the execution of the young princes, by order of 'Alī Shāh, to the 27th of Ramaẓan, A.H. 1161, when Shāhrukh declined the urgent appeal of Ibrāhīm Khān to leave Mashhad and join him. Although agreeing in general substance with the corresponding portion of the Tārīkh i Nādirī, pp. 191—196 of the French translation, vol. ii., it is much more diffuse in style and more abundant in details.

Add. 27,242.

Foll. 243; 10¾ in. by 6½; 15 lines, 4 in. long; written in Shikastah-Amīz; dated Shavvāl, A.H. 1208 (A.D. 1794).

[John Macdonald Kinneir.]

The same work.

This copy contains at the end, fol. 231 *a*—243 *a*, a portion of the fragment found in the preceding copy. It corresponds to foll. 260 *b*—272 *a* of the latter MS., and is

evidently derived from the same source; for its abrupt beginning tallies exactly with that of the same addition in Add. 10,581.

The subscription contains an eulogy on Navvāb 'Umdat ul-Mulk Vālajāh Amīr ul-Hind Āṣaf ud-Daulah Anvar ud-Dīn Khān, to whom the MS. was presented in A.H. 1208 by Shāmīr Masīḥī شامير مسيحى.

Copyist: مير محمد رضى ولد مير محمد باقر الحسينى المازندرانى

The seal of Navvāb Vālājāh 'Azīm ud-Daulah with the date 1216 is impressed on the first page, and, at the beginning of a prefixed index of contents, foll. 2, 3, is written "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir."

Add. 11,634.

Foll. 171; $7\frac{1}{2}$ in. by $4\frac{1}{4}$; 14 lines, $2\frac{1}{2}$ in. long; written in Shikastah-āmīz, apparently in the 18th century.

The first half of the same work, corresponding to pp. 1—196 of vol. i. of the French version.

Add. 7659.

Foll. 221; $9\frac{1}{4}$ in. by $6\frac{1}{2}$; 11 lines, $3\frac{3}{4}$ in. long; written in large Nestalik; dated Baghdad, Zulka'dah, A.H. 1216 (A.D. 1802).

[Cl. J. Rich.]

درهٔ نادره

A history of Nādir Shāh from his rise to his death.

Author: Muḥammad Mahdi B. Muḥammad Naṣīr (see fol. 12 *a*) محمد مهدى بن محمد نصير

Beg. ديباج ديباچه كتاب كتّاب فصاحت قرين

This work, although written by the same author as the preceding, and containing substantially the same matter, is yet quite distinct from it. Instead of a plain narrative, it is an elaborate and artificial composition, written in imitation of the history of Vaṣṣāf, which is set up as a model in the preface, fol. 6 *b*. Its language is so far-fetched and abstruse as to require a vast number of explanatory notes, which fill the margins of this copy and the following.

The preface occupies no less than eight-and-twenty folios. The last chapter treats of the assumption of the regal title by Ibrāhīm Khan at Tabrīz and his subsequent capture and execution, A.H. 1161.

The title, as given in the preface (fol. 28 *a*, Or. 1360, fol. 33 *b*, and Add. 7660, fol. 26 *a*) is Durrah i Nādirah, not Durrah i Nādirī. The work is, however, designated by the latter name in the preface of the Tārīkh i Muḥammadi, Add. 27,243, fol. 8 *a*, and in the Favā'id i Ṣafaviyyah, Add. 16,698, fol. 107 *a*, where Durrah i Nādirī and Tārīkh i Nādirī are mentioned as two distinct works of Mirzā Mahdī Khān.

The Durrah i Nādirah has been lithographed at Bombay, A.H. 1280. It is described, but without the author's name, in the Vienna Catalogue, vol. ii. p. 176.

Or. 1360.

Foll. 267; $12\frac{1}{2}$ in. by $8\frac{1}{4}$; 10 lines, 5 in. long; written in large Nestalik; dated A.H. 1182 (A.D. 1768). [Sir Charles Al. Murray.]

The same work.

At the end are some lines of poetry written in praise of the work by the transcriber, Ibrāhīm ul-Ḥusainī, the last of which expresses by a chronogram the date of transcription.

Add. 7660.

Foll. 196; 9 in. by $5\frac{1}{2}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik; dated Baghdād, Jumādā II., A.H. 1232 (A.D. 1817).

[Cl. J. Rich.]

The same work.

HISTORY OF THE ZAND AND KAJAR DYNASTIES.

Add. 23,524.

Foll. 148; 11½ in. by 7½; 20 lines, 4¾ in. long; written in small Nestalik, about the close of the 18th century. [Rob. Taylor.]

تاريخ گيتي كشاي

A history of the Zand Dynasty, from the rise of Karīm Khān to the death of Luṭf Alī Khān, the last of the race, A.H. 1209.

Authors: Mirzā Muḥammad Ṣādiḳ ul-Mūsavī, surnamed Nāmī, محمد صادق الموسوي المتخلص بنامي, and 'Abd ul-Karīm B. 'Alī Riẓā ush-Sharīf عبد الكريم بن علي رضا الشريف

Beg. طراز كلام مورخان سخن پرور وزيور اقلام نگارندگان قصص و سير

The author of the Ātashkadah, writing in A.H. 1180, mentions Mīrzā Muḥammad Ṣādiḳ, surnamed Nāmī, as one of the contemporary poets, and says that he was then engaged upon a history of the Zand Dynasty. He belonged to a family of Musavī Sayyids, which had been transferred from Fārs to Iṣpahān, and had for a century and a half given court-physicians to the Ṣafavis. Mīrzā Rahīm, his uncle, was Ḥakīm Bāshī. Mīrzā Ṣādiḳ had from his youth been devoted to literary pursuits, and was then known as the author of two Masnavis, Lailā u Majnūn and Khusrau u Shīrīn; see Add. 7671, fol. 196 *b*. A fragment of a third, Vāmiḳ u 'Azrā, is preserved in Add. 7721; compare Ouseley's Travels, vol. iii. p. 557.

It is related in the Favā'id i Ṣafaviyyah, Add. 16,698, fol. 135 *b*, that Mīrzā Muḥammad Ṣādiḳ, takh. Nāmī, was severely rebuked by 'Alī Murād Khān (A.H. 1196—1199) for the noble origin he had mendaciously assigned in his Tārīkh i Zandiyyah to the Zand family, and was compelled to drink the water in which his own copy of that history had been washed off. The rough draught, however, had been preserved. It was produced at the desire of Ja'far Khān (A.H. 1199—1203), and the author received as a reward 500 Tumans, which he gave away to the poor.

The above statements can only refer to the earlier portion of Mīrzā Ṣādiḳ's history; for in its present shape the work belongs to a later period.

In the preface Abul-Muẓaffar Muḥammad Ja'far Khan Zand is named as the reigning sovereign, and it is stated that it was by his order that the present history was written. It is also remarked in the body of the work, fol. 91 *a*, that its main object was to record the "present reign," by which is meant that of Ja'far Khān. The author derived much of his information, as we are told, fol. 86 *b*, from the Vazīr of Ja'far Khān, Mīrzā Muḥammad Ḥusain Farāhānī.

The continuator, 'Abd ul-Karīm, who has been mentioned above, p. 135, as the writer of a portion of Zīnat ut-Tavārīkh, and especially of the account of Fatḥ 'Alī Shāh's reign, which is brought down to A.H. 1221, was a pupil of the author. He says in the conclusion, Add. 7662, fol. 152 *a*, that he had enjoyed the tuition of that great master of the art of writing, in Shīraz, from the age of twelve for three full years, until the time when Mīrzā Ṣādiḳ had been called upon to write this history. He adds that, after his master's death, in A.H. 1204, he was himself commissioned by the above-named Vazīr to complete the work which had been left unfinished at the capture of the citadel of

Isfahan, on the 21st of Muḥarram, A.H. 1200 (fol. 111 *b*). He did not, however, bring it to a close until after the death of Luṭf 'Alī Khān in A.H. 1209. Although he shows himself in this history a decided partisan of Luṭf 'Alī Khān, he was attached at the time of writing, according to his own statement, Add. 7662, fol. 142 *b*, to the service of his successful competitor for the empire, Aḳā Muḥammad Ḳājār.

After two introductory chapters treating of the origin and history of the Zand tribe, fol. 3 *b*, and of the events which followed the death of Nādir Shāh, fol. 5 *a*, the detailed narrative begins, fol. 6 *b*, with A.H. 1164, and is carried on year by year to the end. The beginning of each year and some of the principal events are marked by rubrics. The history of Karīm Khān occupies more than the first half of the volume; his death in A.H. 1193 is recorded on fol. 88 *b*.

This copy breaks off in the fourth page of the chapter treating of the march of Āḳā Muḥammad Ḳājār upon Shīrāz, A.H. 1206. It wants ten or eleven leaves at the end.

The work received from 'Abd ul-Karīm (Add. 7662, fol. 153) the title of Tarīkh i Gītīkushāe. It is also frequently called تاريخ زنديه, as on the fly-leaf of this MS., and it is often quoted by Sir John Malcolm, History of Persia, vol. ii. p. 119, &c., as "Tuarikh Zundeah, by Meerza Saaduck." The title تاريخ كريم خان زند written as a heading at the beginning of the present copy, and of Add. 25,794, is obviously inadequate. The same work is mentioned under the title of Tārīkh i Zandiyyah in Mélanges Asiatiques, vol. iii. p. 731.

Add. 7662.

Foll. 153; 12 in. by 7¼; 21 lines, 4½ in. long; written in Shikastah-āmīz, about the close of the 18th century. [Cl. J. Rich.]

Another copy, complete, with the exception of the rubrics, most of which are wanting.

Add. 25,794.

Foll. 162; 12½ in. by 8½; 21 lines, 5 in. long; written in small Nestalik in India; dated Jumādā I., A.H. 1235 (A.D. 1820). [Wm. Cureton.]

Another copy of the same work, wanting most of the rubrics. At the end are a few lines, not found in the other copies, in which the author states his intention to write a continuation of this history in a second volume, to be called Julūs-Nāmah.

This copy was written, according to the subscription, in the house of Ghulām 'Alī Khān Ṣūbadār.

Copyist: سيد مدد على حسينى ولد سيد غلام محى الدين

Add. 26,199.

Foll. 262; 8¾ in. by 6¼; 19 lines, 3¾ in. long; written in cursive Nestalik, apparently in India, in the 19th century. [Wm. Erskine.]

Another copy of the same work, wanting all the rubrics.

Add. 24,904.

Foll. 145; 7¾ in. by 5; 15 lines, 2⅞ in. long; written in a small and elegant Shafī'a, with a rich 'Unvān, and gold-ruled margins, about the close of the 18th century; bound in painted covers, representing on one side Karīm Khān, and on the other his brother Ṣādiḳ Khān, with their children and officers.

The first part of the same work (Add. 23,524, foll. 2 *b*–89 *a*), ending with the death of Karīm Khān, A.H. 1193. Two

short sections relating to the taking of Basrah by 'Alī and to hostilities with the Arabs (Add. 23,524, foll. 86 *b*—88 *b*) are wanting.

Add. 24,903.

Foll. 138; $7\frac{1}{2}$ in. by $5\frac{1}{4}$; 9 lines, $3\frac{1}{4}$ in. long; written in large Nestalik, with 'Unvān and gold-ruled margins; dated Safar A.H. 1218 (A.D. 1803); bound in painted covers, representing the two rival kings, namely, on one side Aghā Muhammad Khān attended by Haji Ibrāhīm, and on the other Lutf 'Ali Khan with Mīrza Husain.

A history of the Zand Dynasty, from the death of Karīm Khān, A.H. 1193, to the defeat and capture of Lutf 'Alī Khan, A.H. 1209.

Author: Ibn 'Abd ul-Karīm 'Alī Rizāe Shīrāzī, ابن عبد الكريم علىرصاي شيرازي

Beg. در ارباب خرد و دانش و اصحاب ذکا و بینش مخفی و مستور نخواهد بود

The author says in the preface, that, although the history of Nadir Shah had been written by Mirza Mahdi Khan Astarābādi in his Tarikh i Jahankushāe Nadiri, and that of Karim Khān by Mīrza Sādik Munshī, takh. Nami, in his Tarikh i Saltanat i Karīm Khān, while some others had recorded the rise and progress of the Kajārs, none had ever attempted to narrate the decline and fall of the Zand dynasty, until he had been induced by the urgent instances of a friend not named to supply that deficiency by the present work.

He begins with a rapid review of the last years of Karim Khan, fol. 5 *a*, and then proceeds to a detailed narrative of the short and stormy reign of his successors, Zakī Khan, fol. 8 *a*, Abu 'l-fath Khan, fol. 15 *a*, Sādik Khan, fol. 17 *a*, 'Alī Murad Khan, fol. 26 *a*, Ja'far Khan, fol. 33 *a*, and Lutf 'Alī Khan, fol. 66 *a*.

Although treating of the same events as the latter half of the Tārikh i Gītī Kushā, the present work is distinct from it. The narrative is more condensed, couched in plainer language, and, while the former breathes devotion to the fallen dynasty, the present writer misses no opportunity of courting the rising sun of the Kājārs. Notwithstanding that discrepancy, the latter portion of the present history agrees in many passages word for word with the Gītī Kushā. The author, however, whose name is distinctly written Ibn 'Abd ul-Karīm 'Alī Rizāe Shīrāzī in the present and the two following copies, cannot be confounded with the continuator of the latter work, who is invariably called in all four MSS. of that work 'Abd ul-Karīm B. 'Alī Rizā ush-Sharīf.

"Aly Rezâ's History of the Zund Family," is the principal authority followed by Sir John Malcolm for that period; see vol. ii. pp. 147, 153—202. A sketch of the Zand dynasty in E Scott Waring's Tour to Sheeraz, pp. 259—305, is also principally drawn from the present work. Compare Aumer, Munich Catalogue, p. 82.

A note written at the end and signed "Muhammad Mahdī, commonly called Imami," states that this copy was transcribed by desire of Sir John Malcolm. By the side of it is impressed a seal bearing the name of Muhammad Mahdī ul-Hamzavī ul-Mūsavī, and the date 1210.

Add. 26,198.

Foll. 103; $8\frac{1}{4}$ in. by $5\frac{1}{2}$; 10 lines, $3\frac{1}{2}$ in. long; written on European paper in cursive Nestalik; dated Muharram, A.H. 1217 (A.D. 1802). [WM. ERSKINE.]

The same work.

Add. 23,525.

Foll. 94; $7\frac{1}{4}$ in. by 7; 11 lines, $3\frac{1}{4}$ in. long;

written on European paper in cursive Nestalik, about the beginning of the 19th century.
[ROB. TAYLOR.]

The same work.

The title تاريخ لطف على خان زند is written at the top of the first page.

Add. 27,243.

Foll. 249; 9 in. by 5½; 14 lines, 3¾ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1222 (A.D. 1807); bound in painted covers.
[Sir JOHN MALCOLM.]

تاريخ محمدي

A history of the rise of the Kājārs and of the reign of Āḳā Muḥammad.

Author: Ibn Muḥammad Taḳī us-Sāru'ī Muḥammad, ابن محمد تقى الساروى محمد

Beg. محمدت محمودرا روا و ثنا معبودرا سزا

The work was written in the lifetime of Āḳā Muḥammad, who is eulogized in the preface as the reigning sovereign, but it was not completed until after his death. The author, who calls himself one of the royal servants, states that he wrote it by order of a Kājār prince, whose name is left out in the present copy, but appears in the next, fol. 6 *a*, viz. Fatḥ 'Alī (afterwards Fatḥ 'Alī Shāh), who gave it the title of Tārīkh i Muḥammadī in allusion to the names of both hero and writer. It closes with a Ḳaṣīdah, composed in praise of it by Mīrzā Fatḥ 'Alī Kāshī, takh. Ṣabā, appointed by the said prince Malik ush-Shu'arā, in which the date of its completion, A.H. 1211, is fixed by the chronogram, بود ابن لوح محفوظ دويم.

The introduction contains an account of the career of Fatḥ 'Alī Khān, the first Ḳājār who rose to power, fol. 9 *b*, of his son Muḥammad Ḥasan Khān, fol. 13 *a*, and of the latter's son Ḥusain Ḳulī Khān, fol. 21 *a*. The history of Āḳā Muḥammad, the latter's brother, begins with his captivity in Shīrāz, fol. 29 *a*, and from his escape, at the time of Karīm Khān's death, A.H. 1193, it is carried on year by year until his death, which happened on the 21st of Zulḥijjah, A.H. 1211; see fol. 235 *a*. The last chapters treat of the march of the prince (Fatḥ 'Alī Shāh) from Shīrāz to Teheran, his victory over Ṣādiḳ Khān Shaḳāḳī, and the transfer of the Shāh's remains to Najaf in Ramazān, A.H. 1212. The concluding portion must be a later addition; for the poem above-mentioned which speaks of the history as completed, was evidently written before Āḳā Muḥammad's death.

This work is quoted by Malcolm under the name of History of the Kujur family, vol. ii. pp. 282, 283 etc. It is described in Morley's catalogue, p. 139, under the title احسن التواريخ. This supposed title is taken from a passage of the preface, in which the author says that he might with some reason call his work "the fairest of histories," if that would not amount to culpable conceit; but, he adds, the prince has given it the title of Tārīkh i Muḥammadī. Morley calls the author "Samad Ben Muhammad Taki Sarawi." The name Ṣamad is due to a mistaken reading of this passage, fol. 8 *a*, ابن محتاج رب صمد ابن محمد تقى الساروى محمد, in which Ṣamad is not a name at all, but an epithet of the preceding رب "the Lord," introduced on account of its rhyming with the author's real name, Muḥammad. Sāru'ī ساروي, not Sāravī, means a native of Sārī, a town of Māzandarān, also called Sāru; see Ouseley's Travels, vol. iii. p. 267.

Add. 23,526.

Foll. 183; 12 in. by 7½; 19 lines, 4½ in. long; written in fair Shikastah-āmīz, on

European paper, by the same hand as Add. 23,527 (see p. 136 *b*), about A.D. 1812. [ROB. TAYLOR.]

I. Foll. 2—138 *a*. The same work, with the heading تاریخ محمد شاه قاجار and this title written on the first page تاریخ اقا محمد خان قاجار مسمی تاریخ محمدي جلد اول

II. Foll. 138 *b*—183 *a*. A history of Fatḥ 'Alī Shah, entitled تاریخ فتحعلی شاه قاجار, by the same author, Muḥammad B. Muḥammad Taḳī us-Sāru'ī, محمد بن محمد تقی الساروي

Beg. جناب پادشاه بی نوم و سنه عمت آلائه

The author begins with a short summary of the predecessors of Fatḥ 'Alī Shāh, for a more detailed account of whom he refers the reader to his work entitled Tārīkh i Muḥammadī.

Contents: Early life of Fatḥ 'Alī Shāh, fol. 139 *b*. His proceedings after the death of the late Shāh, fol. 143 *a*. Events of the year of the hare (*sic*), corresponding to A.H. 1212—1213, fol. 148 *b*. From this point the history of the reign is carried on without any distinction of the years. The last chapter contains a prolix description of the nuptials of Prince 'Abbās Mīrzā, which were solemnized in A.H. 1217 (see Brydges, Dynasty of the Kajars, p. 161), and concludes with the marriage deed, drawn up by the author.

This abrupt termination and some evident gaps in the body of the work, where entire years are passed over, render it probable that it was left in an unfinished state.

Add. 7665.

Foll. 71; 12 in. by 7¾; 15 lines, 5⅛ in. long; written in a fine large Nestalik, with 'Unvān and gold-ruled margins, early in the 19th century. [Cl. J. RICH.]

The same history of Fath 'Alī Shāh.

Add. 22,697.

Foll. 230; 11¾ in. by 8; 15 lines, 4½ in. long; written in a cursive Naskhi; dated Zulḳa'dah, A.H. 1236 (A.D. 1821). [Sir JOHN CAMPBELL.]

تاریخ جهان آرا

A history of the first ten years of the reign of Fatḥ 'Alī Shāh.

Author: Muḥammad Ṣādiḳ Marvazī محمد صادق مرویز (read مروزی)

Beg. محمدك اللهم يا من لك الامر ولك الملك

It is stated, in a long and wordy preface, foll. 1 *b*—7 *b*, that the work was written by order of Fatḥ 'Alī Shāh, who gave it the above title. It is mentioned in Morley's Catalogue, p. 141, and in Mélanges Asiatiques, vol. iii. p. 731.

Contents: Origin of the Turks, fol. 7 *b*. Genealogy and rise of the Ḳājārs, fol. 10 *b*. Birth and early life of Fatḥ 'Alī Shāh, fol. 16 *b*. Decline and fall of the Zand Dynasty, and reign of Āghā Muḥammad, fol. 19 *b*. Departure of Fatḥ 'Alī Shah from Shīrāz for Tehrān on the receipt of the intelligence of Āghā Muḥammad's death, fol. 31 *a*. Campaign against Ṣādiḳ Khān, fol. 35 *a*.

Accession of Fatḥ 'Alī Shāh and first year of his reign, fol. 41 *b*. Year of the sheep, A.H. 1213—4, fol. 58 *a*. Year of the ape, fol. 74 *a*. Year of the hen, fol. 82 *b*. Year of the dog, fol. 100 *a*. Year of the swine, fol. 114 *a*. Year of the rat, fol. 124 *a*. Year of the ox, fol. 149 *a*. Year of the tiger, A.H. 1220—1, fol. 171 *b*. Virtues of Fatḥ 'Alī Shāh, fol. 183 *a*. His treasures and jewels, fol. 188 *a*. His children, fol. 194 *b*. His Vazīrs, Amīrs, confidants and poets, fol. 195 *a*. (Here the author refers for more ample information on poets to his work entitled Zīnat ul-Madā'iḥ). His army, fol. 198 *b*. His works and constructions, fol. 200 *b*.

The last chapter of the history proper, foll. 177 *b*—183 *a*, treats of the expedition sent under command of Prince Muḥammad 'Alī Mirzā against 'Alī Pāshā, governor of Baghdād, the defeat and capture of the latter's Kyahya, Sulaimān Beg, and his subsequent liberation. Here the author states that he was sent with the latter to Baghdād in order to negociate and draw up a treaty. The last date mentioned is that of the return of the Shāh to Tehrān on the 22nd of Jumāda II., A.H. 1221.

In conclusion, the author says that he will now proceed to record in another volume the second decade of the reign. This second volume was written; a copy of it is preserved in the Library of the Royal Asiatic Society; see Morley, No. clv.

Or. 1361.

Foll. 151; 8¼ in. by 5½; 13 lines, 2¾ in. long; written in Nestalik with gold-ruled margins, about A.D. 1855.

[Sir Chas. Al. Murray.]

خاتمهٔ روزنامچه همايون

An appendix to the History of Fatḥ 'Alī Shāh's reign.

Author: Fazl Ullah ul-Ḥusainī ush-Shīrāzī, takh. Khāvarī, فضل الله الحسينى الشيرازى المتخلص بخاورى

Beg. خاتمه هر كلام حمد ملك علاميست كه سلطنتش را

The author states in the preface that he had been ordered by Fatḥ 'Alī Shāh to add to his record of that sovereign's reign, here designated by the name of روزنامچه همايون, an appendix containing notices of the Shāh's children, grandchildren, and other relatives, of his Amīrs and Vazīrs, and of the ordinances of his realm. After Fatḥ 'Alī Shāh's death, and when the rule of his successor had been firmly established, he received the latter's commands to compose a new chronicle تاريخ جديد, and proceeded, in the first instance, to complete the present appendix. It is divided into Bābs and Faṣls, as follows:

Bāb I. Beauty and virtues of Fatḥ 'Alī Shāh, fol. 2 *a*.

Bāb II. His children and wives, in three Faṣls. (It is here stated that Fatḥ 'Alī Shāh had 260 children, 159 of whom died before him). 1. Notices of 57 of his sons, fol. 12 *a*. 2. Notices on 46 of his daughters, fol. 36 *b*. 3. Notices on 30 of his wives, fol. 57 *b*.

Bāb III. in three Faṣls: 1. Children of his sons, fol. 79 *b*. 2. Children of his daughters, fol. 132 *b*. 3. His brothers, uncles, cousins, and other relatives, fol. 140 *b*.

The last chapter is not completed; it ends with the enumeration of the twelve sons of Muṣṭafā Ḳulī Khān, an uncle of Fatḥ 'Alī Shāh.

The work must have been written after A.H. 1254, for that year is incidentally mentioned as past; see fol. 31 *a*. The author frequently quotes his own verses and refers to his poetical compositions as highly appreciated by the Shāh. He appears to have acted as tutor to some of the princes.

It is stated in a Persian note, on the first page, that he was Munshī to Mīrzā Muhammad Shafī', the Ṣadr i A'zam, and had written a detailed history of the late Shah.

On the same page is written in English, but by an Eastern hand: "To his Excellency the Hon. C. A. Murray from his friend Nayeb ul-ayalah Farhād Meerza, 24th November 1855, 13 Rabee I., 1272."

LOCAL HISTORIES OF IRAN.

Add. 7633.

Foll. 216; 10½ in. by 6; 18 lines, 3⅝ in. long; written in fair Nestalik; dated Muḥarram, A.H. 1067 (A.D. 1656).

[Cl. J. Rich.]

A History of Ṭabaristān from the earliest records to the author's time.

Author: Muḥammad B. ul-Ḥasan B. Isfandiyār, محمد بن الحسن بن اسفنديار

Beg. حمد و ثنا و مدح بی منتها آفریدکاری را سزاست

The author states in the preface, that on his return from Baghdad to Irak, in A.H. 606, he received the mournful intelligence that Shams ul-Mulūk Rustam B. Ardashīr (who reigned in Māzandarān from A.H. 602 to 606; see Dorn, Geschichte Tabaristan's, p. 95) had been treacherously murdered on the 4th of Shavvāl of the same year. Seeking some comfort in reading, during a stay of two months at Rai, he discovered in a library attached to the Madrasah of King Rustam B. Shahriyar a few quires treating of Gaobārah, and recollected that the late king, Ḥusām ud-Daulah Ardashīr (A.H. 567—602, ib.) had often asked him whether he had ever found in Arabic or Persian books any mention of a king of Ṭabaristān nicknamed Gāobārah (ib. p. 70), whereupon he had confessed that he had never heard of that name before, and knew of no history of Ṭabaristān but the Bāvand Nāmah, written in verse in the time of Ḥusām ud-Daulah Shahriyār B. Ḳāran (A.H. 466—503, ib. p. 92), and founded upon popular legends. Having therefore carefully examined these quires he found them to contain an elegant Arabic composition, written by the Imām Abul-Ḥasan ('Alī) B. Muḥammad ul-Yazdādī, one of the celebrated scholars of Tabaristān,[a] and determined to translate that work, and to add to it a record of the great qualities and glorious deeds of his late benefactor, Ḥusām ud-Daulah Ardashīr, and of his ancestors and descendants, as a slight return for his bounties.

He had completed the translation in a few days and nights, when he was suddenly recalled home by his aged father, and set out for Āmul, which he reached after a thousand hardships. He was obliged however, after a short rest, to take leave of him again, and repair to Khwārazm, which was then the gathering-place of the learned. Five years later he found there in a bookseller's shop a volume containing some treatises translated from the Hindu tongue هندوی into Arabic, in A.H. 197, by Dā'ūd Yazdī, for a native of Sind called 'Alā B. Sa'īd, and another tract or epistle, translated by Ibn ul-Muḳaffa' from Pehlevi into Arabic. This last had been written by Tannasar تنسر, a Persian sage and the head priest هربد هرابده of Ardashīr i Bābak, in answer to a letter of Jasnafshāh, prince of Tabaristān جسنفشاه شاهزاده طبرستان (see Dorn, Geschichte Tabaristan's, p. 68, and Sehir-eddin, p. 31). Finding it full of wise thoughts, the author translated it, and made it the opening chapter of the present history.

The exact date of composition is not

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[a] We learn from another part of the work, fol. 81 *a*, that he lived at the court of Ḳābūs B. Vashmagīr, and collected that prince's compositions in prose and verse under the title of قراين شمس المعالی وكمال البلاغة

stated in the preface; but A.H. 613 is incidentally mentioned in the body of the work, fol. 47 *a*, as the current year.

The work is divided into four parts (Ḳism), the contents of which are thus stated in the preface: قسم اول از ابتداء بنیاد طبرستان و درو چهار بابست باب اول در ترجمهٔ سخن ابن المقفع باب دوم در ابتداء بنیاد طبرستان و بناء عمارة و شهرها باب سیم در خصایص و عجایب طبرستان باب چهارم در ذکر ملوك واکابر و علما و زهاد و کتاب واطبا و اهل نجوم و حکما و شعرا قسم دوم در ابتداء دولت آل وشمکیر و آل بویه و مدت استیلا ایشان بر ملك طبرستان قسم سیوم در نقل ملك طبرستان از آل وشمکیر که آخر ایشان نوشروان بن منوچهر بن قابوس بود با سلاطین محمودیان و سلجوقیان قسم چهارم از ابتداء آل باوند دوم نوبت تا آخر دولت ایشان

The contents of the MS. agree only in part with the above statement of the preface; they are as follows:—

Ḳism I. Bab 1. Notice of Ibn ul-Muḳaffa', fol. 5 *b*. Translation of his tract, fol. 6 *b*. Appendix by the author, fol. 23 *a*.

To the letter of Tannasar is prefixed a short introduction by Ibn al-Muḳaffa', foll. 6 *b*—8 *a*, in which are set forth, after a rapid sketch of the fate of the Persian empire from the conquest of Alexander to the rise of Ardashīr B. Bābak, the circumstances under which the letter was written. Jasnafshah, prince of Ṭabaristan and Farshuvadgar, reluctant to submit to Ardashīr, who had hitherto spared his independence, had written for advice to the great Hirbad, Tannasar (so called, we are told, because his entire body was covered with long hair like a horse's head with its mane), who had been his father's trusted councillor. Tannasar's letter, foll. 8 *b*—23 *a*, is a detailed answer to the complaints and criticisms of the prince on the rule and policy of Ardashīr. The author's appendix, beginning with a statement of the prince's submission to Ardashīr, and a short account of Anūshīrvān, ends with moral anecdotes.

Bāb 2. First settlements in Ṭabaristān and construction of its cities, fol. 30 *b*. Bāb 3. Peculiarities and wonders of Ṭabaristān, fol. 42 *b*. Bāb 4. Notices of kings, fol. 51 *a*, wealthy men, fol. 70 *b*, 'Ulamā, fol. 71 *a*, secretaries, fol. 73 *b*, ascetics, fol. 74 *a*, philosophers, fol. 77 *a*, physicians, astronomers, and poets, fol. 78 *a*.

A notice of the dynasties of Vashmagīr and Buvaih, fol. 79 *b*. Although headed درابتدای دولت آل وشمکیر و مدت استیلاء آل بویه در ولایت طبرستان, this section contains only short notices of 'Azud ud-Daulah, fol. 79 *b*, and Kābūs B. Vashmagīr, fol. 81 *a*, dealing chiefly with their eminent qualities and the literary glories of their reigns. The author refers here to a second volume مجلد دوم for a detailed account of the invasion of Ṭabaristān by the Buvaihis and the expulsion of Ḳābūs.

History of the early kings of Ṭabaristān from the time of Kayūs, son of Ḳubad, and of the dynasties by which they were superseded, fol. 85 *a*. This section, which has no heading, begins with Kayūs and Gaobārah, fol. 89 *b*, Dābuyah and his successors, fol. 91 *b*, 'Umar B. ul-'Alā and the governors sent by the Khalifs, fol. 105 *a*, in general agreement with the first chapter of Khwāndamīr. Geschichte Tabaristan's, pp. 68—73 *a*. It then passes on to the history of the descendants of Sūkhrā B. un-Nadā, fol. 108 *b*, (the Ḳāranvandān of Sehir Eddin, p. 154), and of the rule of the Ṭālibī Sayyids, fol. 128 *b*, Ḥasan B. Zaid, fol. 130 *b*, Dā'ī ul-Kabīr, fol. 145 *b*, Nāṣir Kabīr and his descendants, fol. 151 *a*, of Vashmagīr, fol. 167 *b*, of the Buvaihis, fol. 169 *b*, and of Ḳābūs and his successors, fol. 172 *b*. The account of the latter, with which the section concludes, is brought down to Gīlānshāh B. Kaikāūs, who succeeded his father in A.H. 462, and was driven out by the Saljūḳī Sultan Ṭughril. Of his

successor, Anūshirvān B. Minūchihr B. Ḳābūs, it is only said that he ascended the throne at the time of Ṭughril's death, A.H. 471.

Ḳism IV. History of the Bāvands from first to last, قسم جهارم ازاحوال باوندان اوله الى آخره fol. 184 *b*.

This section comprises the three lines of the Bāvands, also called Iṣfahbads or Hill-Kings ملوك الجبال, (an abstract of whose history is given by Khwāndamīr, Geschichte Tabaristan's pp. 90—96, 104—106), as follows: First line, from Bāo B. Shāpūr, A.H. 45, to Shahriyār B. Dārā, A.H. 387, fol. 184 *b*. Second line, from Ḥusām ud-Daulah Shahriyār B. Ḳāran, A.H. 466, to Shams ul-Muluk Rustam B. Ardashīr, slain A.H. 606, fol. 188 *b*. Third line, from Ḥusām ud-Daulah Ardashīr B. Kīnakhwāz, who died A.H. 647, to Fakhr ud-Daulah Ḥasan, murdered in A.H. 750, fol. 205 *a*.

This last section is evidently a later addition to the original work. The murder of Fakhr ud-Daulah, which took place in A.H. 750, is referred to in the opening lines, and in the conclusion the children of that prince, who were not ten years old when their father fell, are spoken of as grown up men. This could hardly have been written before A.H. 760, or about a century and a half after the time of Ibn Isfandiyār. The whole chapter must therefore be the work of some anonymous continuator, who used, no doubt, for the earlier period, the history of his predecessor, and brought it down to his own time. The continuator speaks in his own person when he describes, fol. 205 *a*, an "old" inscription, which he saw in the palace built near Āmul by Ḥusām ud-Daulah Ardashīr (A.H. 635—647). But an earlier passage, fol. 193 *b*, in which the writer relates, on the authority of his father, an incident of the latter years of Shahriyār B. Ḳāran (about A.H. 500) may safely be ascribed to Ibn Isfandiyār.

The work teems with poetical quotations in Arabic, Persian, and in the dialect of Tabaristān; see foll. 78 *a*, 79 *a*, 207 *a*, etc.

Copyist: محمد طالب بن مولانا عبد الله آملى

Copies of this history are found in the Bodleian, the East India Library, and the Library of the S. Petersburg University. A transcript of the latter, collated by Dr. Dorn with the London MSS., belongs to the Asiatic Museum, S. Petersburg. See Dorn's preface to Sehir Eddin's Geschichte Tabaristan's, p. 5, Caspia, p 2, Ouseley's Travels, vol. ii. p. 214, vol. iii. p. 304, 554 etc. Ouseley's Collection, No. 283, Frähn, Indications bibliographiques, p. 8, and Spiegel, Zeitschrift, vol. iv. pp. 62—71.

Add. 18,185.

Foll. 183; 6¼ in. by 3¾; 13 lines, from 1¾ to 2 in. long; written in Naskhi; dated Zulhijjah, A.H. 1068 (A.D. 1658).

شيرازنامه

A History of Shīrāz from its origin to A.H. 744.

Author: Abu-l-'Abbās Aḥmad B. Abu-l-Khair, surnamed Mu'īn, whose grandfather was commonly called Shaikh Zarkūb ush-Shīrāzī, ابو العباس احمد بن ابو الخير الملقب بمعين المشتهر جده بشيخ زركوب الشيرازى

Beg. امداد محمدنى موفور و وقود افرينى نا محصور

The author, who is called in the heading شيخ فخر الدين احمد زركوب شيرازى, gives in the preface the following account of the circumstances which led to its composition. On his return from a pilgrimage to Mecca, in A.H. 734, he betook himself to Baghdad, where he stayed two years. Finding himself some day in a select assembly there, he recited some verses of his own in praise of Shīrāz and of the sweet water of Ruknābād, while one of his interlocutors extolled the superior merits of Baghdad. Having after-

wards been shown a book written by one of the learned men of Hamadan in praise of the latter city, its illustrious men and its holy shrines, he resolved, after his return home, and at the request of a friend, to compose a similar work in honour of his native town.

A.H. 744 is mentioned in the body of the work, fol. 174 *a*, as the current year.

The work is divided into an introduction (Muḳaddimah), two parts (Faṣl), and an appendix (Khātimah), as follows:

Muḳaddimah, in three chapters: 1. On the pre-eminence of the province of Fārs, fol. 11 *b*. 2. On the beauties of Shīrāz and the excellence of the water of Ruknābād, fol. 19 *b*. 3. On the foundation of Shīrāz, fol. 24 *b*.

Part I. History of the successive rulers of Fārs, in six sections, namely: 1. The Buvaihis, fol. 31 *b*. 2. The Saljūḳis, fol. 43 *a*. 3. The Salghuris, fol. 54 *a*. 4. The Moghuls, fol. 80 *b*. 5. Maḥmud Shāh, fol. 89 *b*. 6. The sons of Maḥmūd Shāh, viz. Mas'ūd Shāh and Amīr Shaikh Abū Isḥāḳ, fol. 96 *a*.

In the last section the history is brought down to the reign of Jamāl ud-Dīn Amīr Shaikh Abu Isḥāḳ, son of Maḥmūd Shāh, who established his rule in Shīrāz in A.H. 743, and it closes with the events of A.H. 744.

Part II. Notices of the eminent Shaikhs and Imāms of Shīrāz, in the following six Ṭabaḳahs, or generations: 1. Abu 'Abd Allah Muḥammad B. Khafīf, who died A.H. 331, and his contemporaries, fol. 112 *a*. 2. Abu Isḥāḳ Ibrāhīm B. Shahriyār al-Kāzarūnī, who died A.H. 426, and his contemporaries, fol. 124 *a*. 3. Abu Shujā' Muḥammad B. Sa'dān ul-Maḳārīzī المقاريضى, who died A.H. 509, and his contemporaries, fol. 132 *a*. 4. Abu Muḥammad Rūzbahān B. Abi Naṣr, who died A.H. 606, 'Izz ud-Dīn Maudūd B. Muḥammad, commonly called Zarkūb, the author's grandfather, who died A.H. 663, and their contemporaries, fol. 136 *a*. 5. Nakhīb ud-Dīn 'Alī B. Barghash برغش ul-'Alavī, who died A.H. 698, and his contemporaries, fol. 153 *a*. 6. The Shaikhs who flourished in the author's lifetime and were his teachers, fol. 167 *b*. The dates of their deaths range from A.H. 708 to 733.

Khātimah, in two chapters: 1. On the descendants of the prophet, who entered Shīrāz, fol. 172 *a*. 2. On some holy men, whose shrines are held in reverence by the inhabitants, fol. 181 *b*.

At the beginning of his account of Shaikh Abu Isḥāḳ, fol. 96, the author states that he had written a history of that prince in two volumes.

See the S. Petersburg Catalogue, p. 293, Sir Wm. Ouseley's travels, vol. ii. pp. 28, 33, 473, Kampfer, Amœnitates exoticæ, p. 301, Biblioth. Sprenger, No. 209.

Sloane 2744.

Foll. 71; 8½ in. by 5¼; 15 lines, 3⅛ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated A.H. 1099, (A.D. 1688).

The same work.

The author's name is written in the preface ابو العباس بن ابى الحسن الملقب بمعين المستظهر بزركوب الشيرازى, and in the subscription شيخ زركوب الشيرازى

Copyist: محمد هادى حافظ المنسوب بمالك اشرى النخعى

Add. 27,244.

Foll. 59; 8 in. by 4¾; 15 lines, 3 in. long; written in small Nestalik, with gold-ruled margins, early in the 19th century.

[John Macdonald Kinneir.]

The same work.

The copyist, محمد رضا ولد مرحوم ميرزا اقا مير منشى سركار انكريز بهادر, states in the subscription that he wrote this copy by order of Macdonald Ṣāḥib, envoy of the English court.

Add. 22,380.

Foll. 273; 8 in. by 4; 19 lines, 2⅝ in. long; written in fair Nestalik, with 'Unvān and gold-ruled margins; dated Sha'bān, A.H. 1002 (A.D. 1594); bound in painted covers. [Sir Gore Ouseley.]

روضات الجنات في اوصاف مدينة الهرات

A history of the city of Herat from its origin to A.H. 875.

Author: Mu'īn uz-Zamajī ul-Asfizāri, معين الزمجى الاسفزاري

Beg. سپاس و ستايش مالك الملكي را سزاست كه شهربند بدن انسان را

Maulānā Mu'īn ud-Dīn Muḥammad Asfizāri was, according to the Ḥabīb us-Siyar, Bombay edition, vol. iii. Juz 3, p. 342, the first letter-writer of his day, and also a poet and calligrapher of repute. He left, besides his history of Herat, a treatise on epistolary composition ترسلى. He gives in the present work, fol. 35 *b*, a detailed description of the canton of Asfizār, the garden of Herat, in which he was born and grown up, and of its principal place, the fortress of Muzaffar Kūh. He also relates incidentally, Add. 16,704, fol. 344 *b*, that he was called upon to draw up a royal Nishān, or edict, at the beginning of Sulṭān Ḥusain's reign. This Mu'īn is *not* to be confounded with his namesake and contemporary Mu'īn ud-Dīn Farāhī, who has been mentioned p. 149 *a*.

An account of the present work, with copious extracts in French, by Barbier de Meynard will be found in the Journal Asiatique, 5ᵉ Série, vol. xvi. pp. 461—520. Compare Ouseley's Travels, vol. ii. p. 442, D'Ohsson, Histoire des Mongols, vol. i. p. xlv., Haj. Khal., vol. ii. p. 157, vol. iii. p. 493, and Stewart's Catalogue, p. 9.

The work begins with a long panegyric on the reigning sovereign, Abu-l-Ghāzī Sulṭān Ḥusain, under whose rule Herat is said to have attained the highest degree of prosperity. After dwelling on that city's distinction as the residence of Maulānā Jāmī, and describing at length its celebrated Mosque and its fortress, Ikhtiyār ud-Dīn, the author refers to the following earlier historians of Herat: Imām Abu Isḥaḳ Aḥmad B. Yāsīn, Ṣiḳat ud-Dīn Shaikh 'Abd ur-Raḥmān Fāmī, Rabī'ī Fūshanjī, who wrote the Kurt-Nāmah in verse, and Saifī Haravī, who left a record of some of the Kurt kings. He concludes with a eulogy on his patron, the Vazīr Ḳivām ud-Dīn Niẓām ul-Mulk, by whose commands he wrote this history.

This Niẓām ul-Mulk, after having been about twenty years in office, incurred the Sultan's displeasure and was imprisoned and afterwards put to death in A.H. 903. See Ḥabīb us-Siyar, Add. 6561, fol. 467 *b*.

The date of composition is, according to Haj. Khal., Ouseley, and Barbier, loc. cit., A.H. 897; but it does not appear in this copy.

The work is divided into six and twenty Gardens (Rauzah), some of which are subdivided into Lawns (Chaman), as follows:

1. Foundation of Herat, fol. 17 *b*. 2. Its topography, fol. 26 *b*. 3. Pre-eminence of Khurāsān generally, and of Herat in particular, fol. 31 *a*. 4. Suburbs of Herat and the adjoining places, Asfizār, Fūshanj, Badghīs, fol. 34 *a*. 5. Account of more distant places, such as Balkh, Andakhūd, Marvi Shahjahān, Abīvard, Fasā, Mashhad, Jām, Khwāf, Bukhārā, Tarshīz, Juvain, Asfarāin, Ṭabaristān, Ḳandahār etc., fol. 50 *a*. 6. Rulers of Herat from the introduction of Islamism to the time of Sultan Sanjar, fol. 93 *a*. 7. The Ghūris and Kurts, fol. 100 *b*. 8. Malik Mu'izz ud-Dīn Ḥusain Kurt, and his son, Pīr 'Alī, fol. 130 *b*. 9. Conquest of Khurasan by Tīmūr, fol. 142 *b*. 10. Tīmūr gives the government of Khurasan to Shāhrukh,

fol. 148 *a*. 11. Some events which took place in Herat in ancient and modern times, fol. 150 *a*. 12. Attack of Būjāi B. Dānishmand, sent by Uljāitū Sulṭān against Herat, fol. 162 *a*. 13. Events of the reign of Shāhrukh, fol. 168 *b*. 14. Restoration of Herat and Khurasān, after the devastation effected by Tūlī Khān B. Chingīzkhān and Moghul governors, fol. 176 *b*. 15. Events which happened in Herat after the death of Shāhrukh, fol. 187 *a*. 16. Installation of Abu'l-ḳāsim Bābur Khān on the throne of Khurasan, fol. 203 *a*. 17. Second accession of Bābur Mīrzā and his reign, fol. 211 *b*. 18. Sulṭān Sa'īd (Abu Sa'īd) marches into Khurasan, and seizes upon the throne, fol. 226 *b*. 19. Reign of the Turkamān Jahānshāh Mīrzā, son of Ḳarā Yūsuf, in Khurasan, fol. 230 *a*. 20. Second accession of Sulṭān Sā'īd, fol. 233 *a*. 21. Expedition of Sulṭān Sā'īd to Irak, fol. 246 *b*. 22. His capture by the Turcomans and his death, fol. 250 *b*. 23. Accession of Abu'l-ghāzī Sulṭān Ḥusain, fol. 256 *b*. 24. Some events of the beginning of his reign, fol. 260 *b*. 25. Accession of Yādgār Muḥammad Mīrzā, fol. 265 *a*. 26. Restoration of Abu'l-ghāzī Sulṭān Ḥusain, (A.H. 875), fol. 270 *a*.

Add. 16,704.

Foll. 349; 7 in. by 4; 17 lines, 2⅝ in. long; written in a small and neat Nestalik, with gold-ruled margins; dated Zulḳa'dah, A.H. 1002 (A.D. 1594). [Wm. Yule.]

The same work. In this copy the work is stated in the preface, fol. 24 *b*, to consist of twenty-seven Rauẓahs. The additional chapter, Rauẓah 27th, fol. 344 *a*, treats of the generosity and benevolence of Sulṭān Ḥusain, as evinced in the reform of oppressive abuses and other acts of his reign. In conclusion the author states that he intended, should life be vouchsafed to him, to record in another volume the buildings erected by the Sultan and princes, and the festivities and other occurrences of the reign, beginning with A.H. 900.

Prefixed is a table of contents in the same hand as the text, foll. 1 *b*—5 *a*.

This MS. appears to have belonged to the imperial library of Dehli; the first page is covered with 'Arz-Dīdahs and seals, the earliest of which bears the name of Amānat Khān Shāhjahānī, with the date 1042.

Or. 210 and 211.

Two uniform volumes, containing respectively foll. 376 and 302; 9½ in. by 5¼; 15 lines, 2¾ in. long; written in Nestalik by the same hand, and having a continuous pagination; dated A.H. 1089 and 1090 (A.D. 1678-9). [Geo. W. Hamilton.]

جامع مفيدي

A history of Yazd and its celebrated men.

Author: Muḥammad Mufīd Mustaufī B. Najm ud-Dīn Maḥmūd Bāfaḳī Yazdī (Or. 211, foll. 164, 301), محمد مفيد مستوفى بن نجم الدين محمود بافقى يزدي

Beg. يا رب به ثناي خود سخن سازم كن

Respecting the author, the following may be gathered from the memoirs of his life and from his conclusion, Or. 211, foll. 163—214, 301-2. He was born in Yazd, and was appointed in A.H. 1077, shortly after the accession of Shāh Sulaiman, Mustaufī of the Vaḳfs of that city, and two years later Nāẓir of the same Vaḳfs. He soon after resigned that office, and set out in Rajab, A.H. 1081, for Isfahan, proceeded thence to the holy shrines of Najaf and Karbalā, and settled for a time in Baṣrah, where he commenced the present work in A.H. 1082, but was soon interrupted by a severe illness, which lasted four months. On his recovery

in Rajab of the same year, he took ship to India, and landing at Surat, went on to Dehli and, after a short stay there, to Ḥaidarābād. After some years' wandering, in the course of which he visited Burhānpūr in A.H. 1081, and Dehli again in 1086, he reached in Ṣafar, A.H. 1088, the city of Ujjain, then the residence of Prince Muḥammad Akbar, who took him into his service as Khānsāmān. In the next year he followed the prince to Multan, and there, in Jumāda I., A.H. 1090, he completed the present work, upon which he had been engaged during eight years of almost incessant travelling.

These two MSS., written evidently by the author himself, with many corrections and additions in his own hand, form together the third volume (Mujallad) of that extensive work. While the first two volumes contained, as appears from the conclusion, the political history of Yazd, the third comprises the biographical and topographical portions of the work. It is divided into two books (Jild), containing together five discourses (Maḳālah) and a Khātimah, as follows:—

Jild I. Maḳālah I. Biographical notices, arranged in seven Majlis: 1. Sayyids, Or. 210. fol. 2 *a*. 2. Vazīrs, fol. 96 *a*. 3. Kalāntars, fol. 193 *a*. 4. Mustaufīs, fol. 197 *a*. 5 Mīnbāshis and Yūzbāshis, fol. 215 *a*. The last two Majlis, which were to treat of the administrators of the Vaḳfs and of the Dīvān officials, were left unwritten, the author pleading for his excuse the duties of his new office in the prince's household.

Maḳālah II. Biographical notices in ten Faṣls: 1. 'Ulamā and litterati (fuẓalā), fol. 233 *b*. 2. Ḳāẓis, fol. 269 *a*. 3. Muḥtasibs, fol. 287 *a*. 4. Preachers (Vā'iẓ), fol. 288 *a*. 5. Khaṭībs, fol. 292 *a*. 6 Astrologers, fol. 293 *a*. 7. Calligraphers, fol. 295 *a*. 8. Physicians, fol. 302 *a*. 9 Poets, fol. 310 *a*. 10. Men of rank and wealth, fol. 332 *b*. Ascetics, geometers, and artists, fol. 370 *a*.

Jild II. Maḳālah III. Biographical notices of the holy Imāmzādahs and Shaikhs of Yazd and their disciples, Or. 211, fol. 2 *b*.

Maḳālah IV., in five Guftārs: 1. Mosques, fol. 94 *b*. 2. Colleges, fol. 100 *b*. Monasteries, fol. 104 *b*. Cisterns (Maṣna'ah), fol. 109 *a*. 3. Villages, gardens, suburbs, canals, etc., fol. 113 *a*. 4. Origin of the ancient buildings, foundation of the citadel, fol. 152 *b*. The fifth Guftār is wanting.

Maḳālah V. The author's life and travels, fol. 163 *b*.

Khātimah. Abstract of geography, wonders of the world, curiosities of nature, various anecdotes, etc., fol. 214 *b*.

Add. 23,531.

Foll. 369; 11½ in. by 7½; 19 lines, 4 in. long; written in Naskhi by different hands; dated Zulhijjah, A.H. 1079 (A.D. 1669).

[Rob. Taylor.]

شرف نامه

History of the Kurds.

Author: Sharaf B. Shams ud-Dīn, شرف بن شمس الدين

Beg. افتتاح سخن حمد و ثنای بادشاهی را باید

Sharaf Khān, son of Amīr Shams ud-Dīn, prince of Bidlīs, was born A.H. 949 in Karahrūd, a dependency of Ḳum, where his father, dispossessed of his estate, had fixed his residence. He was brought up in the palace of Shāh Ṭahmāsp, and appointed at the age of twelve years Amīr of the Kurdish tribe of Rūzakī. He distinguished himself some years later (A.H. 975), in the conquest and settlement of Gīlān, and was rewarded with a government in Shīrvān, and subsequently with the office of Amīr ul-Umarā of all the Kurds. Having incurred, however, the suspicion of Shāh Ismā'īl II., he was relegated to Nakhchivān, passed over to the

Turks, and was reinstated by Sultan Murād in his hereditary estate of Bidlīs in A.H. 986. There he wrote the present work, which he completed in A.H. 1005.

Accounts of the contents of the Sharaf-Nāmah and of the author's life have been published by Wolkov, Journal Asiatique, vol. viii. pp. 291—298; by Morley, Descriptive Catalogue, pp. 143—151; by Dr. Barb, Sitzung's Berichte der philol. histor. Classe der Wiener Akademie, vol. x. p. 258, vol. xxii. p. 3, vol. xxviii. p. 3; and by Veliaminof-Zernof, in the preface to his edition of the text, "Scheref-Nameh ou Histoire des Kourdes," S. Petersburg, 1860. Compare Haj. Khal., vol. ii. p. 134, Rich's Narrative, vol. i. p. 247, Malcolm, History of Persia, vol. ii. p. 207, etc., Asiatisches Museum, pp. 283, 661, Mélanges Asiatiques, vol. ii. p. 497, vol. v. p. 249, S. Petersburg Catalogue, p. 295.

The MS. numbered 468 in the Rich collection, now Add. 7860, contains a Turkish version of the original. An abridged Turkish translation by Shem'ī is preserved in Add. 18,547; see Morley's Catalogue, p. 145, note.

The work is divided into a Mukaddimah, four Ṣaḥīfahs and a Khātimah, as follows:—

Mukaddimah. Origin of the Kurdish tribes, and their manners and customs, fol. 7 *a*.

Ṣaḥīfah I. History of the Kurd chiefs who ruled as Sultans, in five Faṣls: 1. Rulers of Jazīrah and Diyārbakr, fol. 11 *a*. 2. Rulers of Dīnavar and Shahrazūl, fol. 11 *b*. 3. The Fazlavaih or Lur Buzurg, fol. 13 *a*. 4. The Lur Kūchak, fol. 17 *a*. 5. The Sultans of Egypt and Syria, or Āl i Ayyūb, fol. 28 *b*.

Ṣaḥīfah II. History of the Kurd chiefs, who, although not styled Sultans, exercised at times sovereign power, in five Faṣls: Rulers of Ardalān, fol. 42 *a*, Ḥakārī, fol. 45 *b*, 'Imādiyyah, fol. 54 *a*, Jazīrah, fol. 59 *a*, Ḥiṣnkīfā, fol. 75 *b*.

Ṣaḥīfah III. History of the other Kurd chiefs, in three Firkahs, beginning respectively on foll. 82 *a*, 134 *a*, 159 *a*. The second of these Firkahs is stated in the heading to comprise eleven Faṣls; but the seventh, eighth, and ninth are wanting in this MS. as well as in the other known copies.

Ṣaḥīfah IV. History of the rulers of Bidlīs, ancestors of the author, in a Fātiḥah, four Saṭars, and an appendix (Zail), fol. 164 *b*. The appendix, foll. 218 *a*—223 *a*, contains the author's life.

Khātimah. History of the Sultans of the race of Osman, and of the contemporary kings of Iran and Turan, fol. 223 *b*.

Copyist: حسن بن حاجی محمد شیروان

Add. 27,246.

Foll. 328; 10 in. by 6; 18 lines, 3¾ in. long; written in Naskhi; dated Isfahan, Rabī' II., A.H. 1055 (A.D. 1645).

[Sir John Malcolm.]

The same work.

Some leaves are missing at the beginning and in various places in the body of the volume. The lacunes thus occasioned correspond to the following pages of the printed text: vol. i. pp. 2—5, 214—220, 228—233, 265—267, 278—287, 302—314, 348—353, vol. ii. pp. 6—8.

At the end is found a transcript of the author's subscription, in which he calls himself شرف بن شمس الدین الروجکی الاکاسري, and states that he completed the composition and revision of the work at the end of Muḥarram, A.H. 1055 (a clerical error for A.H. 1005).

Copyist: حسن بیك ولد حاجی لطف الله یزدي

Add. 22,698.

Foll. 279; 13 in. by 8; 18 lines, 4¾ in. long; written in Nestalik; dated Rabī' II., A.H. 1231 (A.D. 1816).

[Sir John Campbell.]

The same work. There is in the middle of fol. 116 *b* a considerable gap, without any apparent break in the writing, extending from p. 302 to p. 324 of the first volume of printed text.

Copyist: ابن عبد الجواد محمد طاهر کتابدار سرکار فیض آثار شیخ صفی الدین اسحق

On the first page is a Persian note stating that this volume was presented by 'Abbās Mirzā (the eldest son of Fatḥ 'Alī Shāh) to Amanat Ullah Khān B. Khalīl of Ardalān, governor of Kurdistān, A.H. 1231.

Add. 23,532.

Foll. 250; 11½ in. by 7¼; 21 lines, 4½ in. long; written in cursive Nestalik, on European paper, bearing the date 1827 in its water-mark. [Rob. Taylor.]

The same work. The transcriber has left out the first two or three pages of the preface, pp. 2—6 of the printed edition. The last four lines have been added by another hand, with the date Ṣafar A.H. 1246 (A.D. 1830).

Egerton 696.

Foll. 297; 9¼ in. by 5½; 15 lines, 3¼ in. long; written in Nestalik, apparently in the 17th century. [Adam Clarke.]

تاریخ خانجهانی مخزن افغانی

History of the Afghāns.

Author: Khwajah Ni'mat Ullah B. Ḥabib Ullah ul-Haravī, خواجه نعمت الله بن حبیب الله الهروي

Beg. حمدی که مورخان وقایع نکار و مستخبران

We learn from the author, in the introduction to his history of Jahāngīr, fol. 209 *a*, that his father had spent the last thirty-five years of his life in Akbar's service, in the department of the Khāliṣah, and that he had himself discharged under Jahāngīr the office of Vāḳi'ah-navis and other functions during eleven years ending in A.H. 1017, when he lost his post and entered the service of Khānjahān.

He states, in the preface, that he accompanied the latter in his Deccan campaign, in A.H. 1018. On that occasion he became intimate with Miyān Haibat Khān B. Salīm Khān Kakar, of Sāmānah, who also served under Khānjahān, and by whom he was induced to write the present work. He adds that he commenced it in Zulḥijjah, A.H. 1020, while staying in Malkāpūr, Berār, dedicated it to Khānjahān, and gave it the above title, derived from his patron's name.

Pīr Muḥammad, son of Daulatkhān Lodī, received the title of Khānjahan from Jahāngīr in the second year of his reign, and rose rapidly to the highest military commands. He died A.H. 1040. His life is fully told in the Maāsir ul-Umarā, Add. 6567, fol. 175, and in Blochmann's A'īn i Akbari, vol. i. pp. 503—506.

In some verses at the end, Add. 26,283, fol. 339 *b*, the author states that he completed this work on the tenth of Zulḥijjah, A.H. 1021.

The above preface agrees substantially with that of another recension of the same work, entitled مخزن افغانی, an English version of which was published by Dr. Dorn under the title of "History of the Afghans, from the Persian of Neamet Ullah," London, 1829. In the preface of the latter, however, there occurs a statement, not found in the former, that Haibat Khān "had collected and arranged the scattered and confused genealogy of the Afghans," while the dedication to Khānjahan is there left out. See Dorn's translation, vol. i pp. 1—4. Other differences between the two recensions are fully pointed out by Sir H. Elliot and Prof. Dowson in the History of India, where copious extracts are given, vol. v. pp. 67—115. Compare Dorn's

translation, vol. i. p. ix., and vol. ii. p. ii., Morley's Catalogue, p. 74, and Stewart's Catalogue, p. 18.

The work is divided into a Mukaddimah, seven Bābs, and a Khātimah. Their contents are stated in the preface, as follows:

Mukaddimah. History of Mihtar Ya'kūb Isrā'īl Ullah (Jacob), his children, and his genealogy, fol. 6 *b*.

Bāb I. History of king Ṭālūt (Saul) and the Ark, of Ṭālūt's appointment as king over the sons of Israel, of the slaying of Jālūt by Dā'ūd, of Sulaimān, the death of Ṭālūt, his descendants, the conquest of Jerusalem by Bukht Naṣṣar, the expulsion of the Israelites, the migration of this (the Afghān) tribe to the mountains of Ghūr and to Kūh i Sulaimān and the country of Roh, fol. 15 *a*.

Bāb II. History of Khālid B. Valīd, his conversion to Islamism, his campaigns in Baṣrah, Kūfah, Syria, Asia Minor and Irak, and conflicting traditions respecting his descent, fol. 38 *b*; see Dorn's translation, vol. i. p. 5.

Bāb III. History of Sultan Bahlūl Lodī, who first raised the standard of sovereignty in Hindustan, and his successors, down to the end of the reign of Sultan Ibrāhīm B. Sikandar B. Bahlūl and his death, in three Faṣls, fol. 60 *a*. (Translation, p. 43.)

Bāb IV. History of the reigns of Shīr Shāh Sūr and his successors, down to the end of the reign of 'Adlī, in four Faṣls, fol. 160 *a*. (Translation, p. 80.)

Bāb V. History of Navvāb Khanjahān Lodī, the principal subject of this composition, with an account of his ancestors, fol. 176 *a*.

Bāb VI. Genealogy of the Afghāns, in three Faṣls: 1. The Sarbanis. 2. The Batnis. 3. The Ghurghushtis. (Translation, vol. ii. p. 40).

Bāb VII. History of the reign of Jahāngīr.

Khātimah. Lives of Afghān Shaikhs (Translation, vol. ii. p. 1.)

The fifth and seventh Bābs do not appear in the shorter recension.

In the body of the present copy the latter three sections are transposed and appear in the following order: History of Jahāngīr, fol. 208 *b*. Lives of Afghān Shaikhs, fol. 238 *b* (imperfect at the end). Genealogy of the Afghāns, fol. 261 *a*. The last wants about two leaves at the end; it breaks off in the account of Bakhtiyār; see Dorn's translation, vol. ii. p. 55.

Add. 26,283.

Foll. 243; $2\frac{1}{4}$ in. by 6; 15 lines, $3\frac{5}{8}$ in. long; written in Nestalik; dated Rabī' II., A.H. 1205 (A.D. 1790). [Wm. Erskine.]

The same work.

The preface is wanting, and the table of chapters, which agrees with that of the preceding copy, follows immediately the doxology. Bāb V., the history of Khānjahān, is also omitted.

Contents: Mukaddimah, fol. 3 *a*. Bāb I., fol. 10 *a*. Bāb II., fol. 29 *a*. Bāb III., fol. 46 *a*. Bāb IV., fol. 81 *a*. Bāb VI., genealogy of the Afghāns, fol. 130 *a*. Bāb VII., history of Jahāngīr, fol. 158 *a*. Khātimah, lives of Afghān Shaikhs, fol. 184 *a*. Appendix by Haibat Khān, B. Salīm Khān on his own genealogy, fol. 240 *a*. This last piece will be found in Dorn's translation, vol. ii. pp. iv.—viii.

The transcriber شیخ بدر الدین states that he made this copy for 'Abd Ullah Khān and Sa'd Ullah Khān in the space of twenty days and nights.

Egerton 1014.

Foll. 279; $9\frac{3}{4}$ in. by $6\frac{1}{4}$; 15 lines, 4 in. long; written by different hands in cursive characters, apparently in the 18th century.

The same work.

In the concluding lines the work is designated as تاریخ مخزن افغانی خانجهان.

This copy wants the preface, like the preceding. The contents are arranged in the normal order, as in the table of chapters given under Egerton 696, viz. Muḳaddimah, fol. 5 *a*. Bab I., fol. 12 *a*. Bāb II., fol. 36 *a*. Bāb III., fol. 55 *a*. Bāb IV., life of Khānjahan, fol. 93 *a*. Bāb V., genealogy of the Afghāns, fol. 153 *a*. Bāb VI., history of Jahāngīr, fol. 201 *a*. Khātimah, lives of Afghān Shaikhs, fol. 222 *a*.

Add. 21,911.

Foll. 219; 9¼ in. by 5½; 3¾ in. long; written partly in Nestalik, partly in Shikastah-amīz; dated (fol. 172 *b*) Zulka'dah, A.H. 1080 (A.D. 1670).

مخزن افغانی

A shorter recension of the same work, wanting the life of Khānjahān and the history of Jahāngīr. This is the recension represented by Dr. Dorn's translation; but the text of the present copy is in many places more condensed than the latter.

This recension is divided into three Bābs and three Daftars, enumerated in the preface, as follows:—

Bāb I., history of Mihtar Ya'ḳūb, etc., fol. 3 *b*. Bāb II., history of king Ṭālūt and of the migration of this tribe to the mountains of Ghūr, etc., fol. 9 *a*. Bāb III., history of Khalid B. Valīd, etc., fol. 23 *a*. Daftar I., history of Sulṭān Bahlūl, Sulṭān Sikandar Lodi, and Sulṭān Ibrāhīm Lodi, fol. 39 *b*. Daftar II., history of Shīr Shāh, Islām Shāh, and some Afghān chiefs, fol. 83 *b*. Daftar III., account of the Darvīshes of this nation and their miracles, fol. 173 *a*. Khātimah (not mentioned in the preface), genealogy of the Afghāns, fol. 205 *b*.

At the end of Daftar II., fol. 172 *b*, are found some lines in which a certain Ibrāhīm Batnī states that he had supplemented the Tārīkh i Shīrshāhī of 'Abbās Sarvānī with some extracts from the Tārīkh i Niẓāmī and from the Makhzan i Afghānī. This passage, the presence of which in a copy of the latter work can only be the result of a strange inadvertence, appears also in Dorn's translation, vol. i. p. 184, but is not found in any of the three copies of the Tārīkh i Khānjahānī.

Egerton 1104.

Foll. 129; 8½ in. by 4¾; 11 lines, 2¾ in. long, in a page. Written in a neat Nestalik; dated Lucnow, Jumādą II., A.H. 1211 (A.H. 1796). [Adam Clarke.]

خلاصة الانساب مشتملة على رد الرافضي والمرتاب

An account of the genealogy of the Afghān tribes.

Author (fol. 13 *a*): Ḥāfiz Raḥmat B. Shāh 'Ālam Kūtah Khail, حافظ رحمت بن شاه عالم كونه خيل

Beg. الحمد لله رب العالمين . . . حمد بيحد مر خالقي را كه جميع مكونات را

Ḥāfiz ul-Mulk Ḥāfiz Raḥmat Khān, the celebrated Rohilah chief, born in Afghanistan about A.H. 1120, settled in the district of Kuthair in the time of Muḥammad Shāh, became its ruler in A.H. 1161, and played a conspicuous part in the Mahratta wars. He fell in battle against Shujā' ud-Daulah, A.H. 1188. His life has been written by his son, Mustajāb Khān, and translated by Charles Elliott, London, 1831. The present work is mentioned there in the text, Or. 198, fol. 7 *a*; but in the English version, p. 6, it is ascribed, by an error of the translator, to the author's great-grandfather, Kūtı Bābā. The Khulāṣat ul-Ansāb has been noticed by Sam. Lee, Travels of Ibn Batuta, pp. xv. and 98, and by Dr. Dorn, History of

the Afghāns, p. xii.; see also Sir Wm. Ouseley's Catalogue, No. 352.

The author remarks in his preface that the whole of his tribe, the Kūtah Khail, having emigrated to Hindustan, his own children, as well as other India-born Afghāns, were growing up in sad ignorance of their pedigree and relationships. An acquaintance with one's genealogy being a duty imposed by religion and carefully observed by his nation, he felt called upon to write the present work for their benefit, relying partly on his own knowledge (acquired during his youth in Afghanistan), partly on such trustworthy works as Tārīkh i Khānjahāni, Tārīkh i Shīrshāhi, and the Taẕkirah of Ākhūnd Darvīzah. It is stated in some verses at the end that the work was completed in Rajab, A.H. 1184.

Contents: Preface, fol. 1 *b*. Account of Shaikh Kūtah, the ancestor of the Kūtah Khail family, fol. 19 *b*. (His name was Shihāb ud-Dīn, but he liked to call himself the dog [Kūtah] of the Prophet.) His three sons, viz. Pāe, Maḥmūd, surnamed Mūtī (the author's grandfather), and Ādam, and their descendants, fol. 24 *a*. Ḳais 'Abd ur-Rashīd, the ancestor of the Afghān race, his three sons, Sarahban, Baitan, and Ghūrghusht, and his descent from Ṭalūt, fol. 29 *a*. Conversion of the Afghāns to Islamism, and their wars with the infidels down to the time of Aḥmad Shāh Durrānī, fol. 46 *a*. Genealogy of the tribes issued from Sarahban, fol. 54 *b*, Baitan, fol. 72 *b*, Ghūrghusht, fol. 79 *b*, Karlānī, fol. 80 *b*, Ṣavātī صوانی, fol. 85 *a*, and Farmūlī, fol. 87 *a*. Sayyids of Afghanistan, fol. 87 *b*. Limits of Afghanistan, fol. 90 *b*. On the true Sunni doctrine and the heretical, especially the Shī'ah, sects, fol. 91 *b*.

Afghān verses are often quoted, and in these, as well as in proper names, the looped letters peculiar to the Pashtu language are of frequent occurrence.

On the first page is written "Wm. Francklin, 1796."

Or. 196.

Foll. 132; 11¼ by 6½; 19 lines, 3⅝ in. long; written in Nestalik, in the latter part of the 18th century. [GEO. W. HAMILTON.]

A history of Aḥmad Shāh Durrānī, from his rise to power to his occupation of Dehli (A.H. 1171).

Author: Maḥmūd ul-Muṣannā (i.e. Maḥmūd B. Maḥmūd) B. Ibrāhīm ul-Ḥusainī, محمود المثنی بن ابراهیم الحسینی

Beg. سپاس و ستایش بیقیاس بادشاهی را سزاست که معموره

The author says in the preface that, ever since he had had the good fortune to become one of the state-secretaries منشیان دار الانشا of Sultan Aḥmad Shāh Durr i Durrān, he had entertained the project of recording His Majesty's glorious deeds, and that he had in the end received the royal commands to carry it out by writing the present work.

Contents: Origin and rise of Aḥmad Shāh, fol. 8 *b*. Events of A.H. 1160, fol. 15 *b*. Taking of Tūn, fol. 18 *b*. March to Mashhad, fol. 22 *a*. Capture of Mīr 'Alam Khān, fol. 28 *a*. Arrival of Shāhrukh Shāh at court, fol. 30 *b*. Enthronement of Shāhrukh and march of Aḥmad Shāh to Nishāpūr, fol. 38 *a*. Revolt of Ismā'īl Khān, fol. 43 *a*. March to Sabzavār and Herāt, fol. 45 *a*. Arrival at Farāh and Ḳandahār, fol. 50 *a*. Arrival of Prince Tīmūr Mīrzā at court, fol. 54 *a*. Building of the fortress of Aḥmad-Shāhī, fol. 55 *b*. Departure for Hindūstān, fol. 62 *b*. Arrival of an envoy from Hindūstān, fol. 63 *a*. Jān Khān dispatched against the Ḳatghāniyyah, fol. 64 *a*. The Indian envoy Irich Khān dismissed, fol. 66 *a*. Missive of Ghāzī ud-Dīn Khān, fol. 69 *b*. Solemnities on the circumcision of Prince Sulaimān, fol. 75 *b*. March to

Kābul, fol. 78 *b*. March to Peshawur, fol. 83 *a*. Arrival of the Dehli envoy, Riẓā Ḳulī Khān, fol. 87 *a*. Battle of Sonipat, and capture of Dehli, fol. 90 *a*. Arrival of 'Ālamgīr Shāh at court, fol. 96 *b*.

The narrative closes at fol. 104, the last event recorded being the marriage of Prince Tīmūr with a daughter of 'Ālamgīr (A.H. 1171). The rest of the volume treats of remarkable traits of Aḥmad Shāh, of his spiritual gifts and of some extraordinary incidents of his life. There are gaps after fol. 87 and after fol. 102; two blank leaves have been left in each place.

The title تاریخ احمد شاهی is written on the first page. A table of contents has been prefixed by a later hand.

Or. 201.

Foll. 27; 11 in. by 6¼; 17 lines, 4¾ in. long; written in cursive Nestalik, in the 19th century. [Geo. W. Hamilton.]

An account of the Afghan rising at Kabul, the massacre of the British force, and the fall of Shujā' ul-Mulk, in the years 1841 and 1842.

Beg. بر ضمایر ارباب نظایر مخفی نماند

The author, whose name does not appear, but who was evidently attached to the court of Shujā' ul-Mulk, states in his preamble that, although some Akhbār-navīs of Hindustan had written, from hearsay, various accounts of the Kabul rising, he thought it nevertheless advisable to record, for the benefit of the English and of his absent friends, what he had himself seen and heard on the spot. After dwelling at some length on the causes of the disaffection of the Afghans and of the extreme unpopularity of the rule of Shujā' ul-Mulk, he proceeds to a detailed narrative of the complot of the Ghiljai chiefs, fol. 6 *b*, of their first attack on Sir Robert Sale's force at Khurd Kabul (12th Oct. 1841; see Kaye's War in Afghanistan, vol. ii. p. 156), the outbreak of the insurrection in Kabul, the storming of Sir Alex. Burne's house on the 16th of Ramaẓān, A.H. 1257 (2nd Nov. 1841; see Kaye, vol. ii. p. 168), and the subsequent proceedings of the Afghans. The history closes with the re-occupation and sacking of Kabul by General George Pollock, and his march back to India (Sept. and Oct. 1842; see Kaye, vol. iii. p. 341).

In the last lines the author refers briefly to the children of Shujā' ul-Mulk, and their settling in Lodhianah, with allowances from the East India Company.

The following title is written on the fly-leaf, خلاصه از حال جنك کابل

Add. 23,534.

Foll. 138; 8½ in. by 6; 14 lines, 3½ in. long; written in Naskhi, about the close of the 18th century. [Rob. Taylor.]

تذكرۀ شوشتریه

A history of Shūshtar, from the earliest times to A.H. 1169, with notices of its celebrated men, and memoirs of the author's life.

Author: Faḳīr, فقیر

Beg. الحمد لله رب العالمین الخ فصل اورده اند که در قضیه طوفان نوح

The author, who designates himself by the Takhalluṣ of Faḳīr, was called Sayyid 'Abd Ullah B. Nūr ud-Dīn B. Ni'mat Ullah ul-Ḥusainī ush-Shūshtarī. He belonged to the noble family of the Nūri Sayyids, the founder of which was his grandsire, Sayyid Ni'mat Ullah. Having acquired a great reputation for scholarship and elegant writing, he filled the highest offices of the law in his native city, where he died in A.H. 1173. Notices of his life are found in Tuḥfat ul-'Ālam, written

by his nephew, Add. 23,533, foll. 35—40, and in Biẓā'at i Muzjāt, Add. 23,533, foll. 16—18.

A.H. 1164 is given, foll. 76 *a*, as the date of composition of the present work; but additions were made to it during the subsequent years, down to A.H. 1169. It is divided into forty-seven chapters (Faṣl), bearing numbers but no headings, as follows:

1. Foundation of Shūshtar, fol. 2 *b*. 2. Canals made by the Kayānis and Sassanides, fol. 4 *b*. 3. The celebrated dam Shādurvān,[a] fol. 6 *b*. 4. Climate, fol. 8 *b*. 5. Mosques, fol. 10 *b*. 6. Tombs of saints, fol. 13 *a*. 7. Holy places in the city, fol. 15 *a*. 8. Districts and aqueducts, fol. 18 *a*. 9. Holy places in the environs, fol. 21 *a*. 10. The village of 'Aḳīlī عقيلى, fol. 23 *a*. 11. The Mar'ashi Sayyids سادات مرعشيه, fol. 25 *a*. 12. Descendants of Mīr Nūr-ullah, fol. 27 *b*. 13. Sayyids of Talghar سادات تلغر, fol. 29 *b*. 14. Rule of Mahdī Kulī Khān and his successors, from A.H. 932 to 1042, fol. 32 *a*. 15. Wākhashtū Sulṭān واخشتو سلطان, A.H. 1042, fol. 35 *a*. 16. Ḥājī Muḥammad Sharīf, Vazīr to the preceding, fol. 38 *a*. 17. Ākhūnd Mullā Ḥasan 'Alī, fol. 40 *a*. 18. Fatḥ 'Alī Khān, son of Wākhashtū, fol. 42 *a*. 19. Public works executed under the latter, fol. 46 *a*. 20. Reign of Shāh Ḥusain, A.H. 1106, fol. 49 *a*. 21. Government of Mihr 'Alī Khān, A.H. 1129, fol. 51 *b*. 22. Foundation of the Mosque and College of Mīr Shikār, fol. 54 *a*. 23. Isfandiyār Beg, fol. 64 *b*. 24. Ṭahmāsp Kulī Khān, fol. 67 *a*. 25. The same proclaimed king (Nādir Shāh), A.H. 1148, fol. 70 *a*. 26. 'Abbās Kulī Khān, from A.H. 1160 to 1164, fol. 73 *b*. 27. Dearth under Nadir Shāh, fol. 76 *a*. 28. Old documents that came to light at that time, fol. 82 *b*. 29. Siege of Dizful, A.H. 1164, fol. 84 *b*. 30. Fall of the Ṣafavis, fol. 86 *b*. 31. The Poet Maḥmūd Ḥilmī Shūshtarī, fol. 88 *b*. 32. Disciples of Ni'mat-ullah, the founder of the Nūrī family, fol. 91 *a*. 33. Disciples of Nūr ud-Dīn, his son, fol. 94 *b*. 34. Disciples of the author, fol. 98 *a*. 35. The Poet Khwājah 'Abd Muhammad Zā'irā زائرا (who died A.H. 1126), fol. 101 *b*. 36. Poetical pieces by the author, fol. 104 *a*. 37. Events of A.H. 1165, fol. 107 *b*. 38. Shaikh Nāṣir's stay at Shūshtar, fol. 110 *a*. 39. Khwājah Abu Turāb Naḳḳāsh and Mullā Hādī Ḳavvās, two literary friends of the author, fol. 112 *b*. 40. Events of A.H. 1167, fol. 114 *b*. 41. Poetical contests of the author with Mullā Hādī, fol. 116 *b*. 42. Events of A.H. 1169, fol. 118 *a*. 43. Ẕul-faḳār Beg, fol. 120 *a*. 44. Mullā 'Abd ul-Karīm Zajjājī, fol. 121 *b*. 45, 46. Poetical pieces by the author, fol. 124 *a*. 47. Anecdote of the Darvīsh Saif 'Alī, fol. 128 *a*.

[a] For a detailed account of this celebrated dam see Rawlinson, Notes on a March in Khuzistan, Journal of the Geographical Society of London, vol. ix., part i., p. 73.

Add. 23,535.

Foll. 114; 8¼ in. by 5; 17 lines, 3 in. long; written in neat Naskhi; dated A.H. 1246 (A.D. 1830). [ROB. TAYLOR.]

بضاعة مزجاة

An account of Shūshtar and its waterworks.

Author: Sayyid 'Abd ul-Ḥusain B. 'Azīz-ullah ul-Mūsavī, السيد عبد الحسين بن عزيز الله الموسوى

Beg. الحمد لله الذى جعل الارض مسجدا لاوليائه

The author belonged, like the preceding, to the family of the Nūrī Sayyids, being the fifth lineal descendant of its founder, Ni'mat Ullah. His father, 'Azīz-ullah, was son of Sayyid Ismā'īl, son of Sayyid Murtaẓā, son of Sayyid Nūr ud-Dīn, son of Ni'mat-ullah (see fol. 13 *a*). He states in the preface

that, when Muḥammad Ḥusain Mīrzā[a] encamped in Khūzistān, in the month of Rajab, A.H. 1246, he went from his native town of Shūshtar to wait upon the prince in Dizfūl, and was directed by him to write an account of Shūshtar, of its monuments, and of the Band i Khāḳānī, the celebrated dam restored by the prince's father. The author objected that the same subject had been already treated by two eminent writers, namely the Ḳāẓī Nūr-ullah ut-Tustarī in his Majālis ul-Mūminīn, and his own relative, Sayyid 'Abdullah B. Nūr-ud-Dīn, in his Taẕkirah ush-Shūshtariyyah; but, the prince insisting, he had to comply with his wish, and wrote the present work as an offering to His Highness.

It is divided into an Introduction (Muḳaddimah), three Chapters (Faṣl) and a Conclusion (Khātimah), as follows:

Muḳaddimah. General account of Khūzistān, Shūshtar, Dizfūl, and Ḥuwaizah (including a sketch of the family of the Nūrī Sayyids), fol. 7 *b*.

Faṣl I. History of Shūshtar, and of the monuments of holy men in and around it, fol. 20 *b*.

Faṣl II. Account of Dizfūl and its sacred places (containing several poems in praise of the Imāms), fol. 47 *a*.

Faṣl III. Account of the celebrated dam Shādurvān, and of the new dam called Band i Khāḳānī, which was finished in A.H. 1232, fol. 70 *a*.

Khātimah. History of Muḥammad Ḥusain Mīrzā, from his appointment as governor to the time of composition, fol. 103 *a*.

A great portion of this work is verbally transcribed from the preceding, Add. 23,534, and from Tuḥfat ul-'Ālam, Add. 23,533.

This copy contains many marginal additions.

[a] This prince, entitled Ḥishmat ud-Daulah, the eldest son of Muḥammad 'Alī Mīrzā, surnamed Daulatshāh, second son of Fath 'Alī Shāh, succeeded his father as governor of Kirmānshāhan, at the age of 21 years, in A.H. 1239.

HISTORY OF TURKEY.

Add. 7646 and 7647.

Two uniform volumes, containing respectively foll. 293 and 245; 15 in. by $8\frac{3}{4}$; 31 lines, 6 in. long; written in plain Nestalik, with frequent omission of diacritical points; dated A.H. 988 (A.D. 1580).

[Cl. J. Rich.]

هشت بهشت

A history of the first eight Sultans of the house of Osman.

Author: Idrīs B. Ḥusām ud-Dīn ul-Bidlīsī, ادريس بن حسام الدين البدليسى

Beg. تبارك الذى بيده الملك وهو على كل شى قدير

Maulānā Ḥakīm ud-Dīn Idrīs, son of Maulānā Ḥusām ud-Dīn 'Alī, of Bidlīs in Kurdistān, who had dedicated a Tafsīr to Sulṭān Bāyazīd (see Add. 24,960, fol. 183), was for a time state-secretary to the Aḳ-ḳuyunlu prince, Ya'ḳūb Beg (A.H. 883–895), and wrote in his name, A.H. 890, a congratula-

tory letter to Sulṭān Bāyazīd, which was admired for the elegance of its style. When the advance of Shāh Ismā'īl drove him to take refuge in Turkey, he met with the most honourable reception at the Sulṭān's court. He was no less a favourite with his successor, Sulṭān Salīm, whom he accompanied in his Persian and Egyptian campaigns, and by whom the settlement of his native country, Kurdistān, was entrusted to him in A.H. 921. See Hammer, Geschichte des Osmanischen Reiches, vol. ii. pp. 290, 433, 460. He did not survive his royal patron more than a few months; for he died, according to his son's statement, Add. 24,960, fol. 32, in Constantinople, in the month of Zulhijjah, A.H. 926. He left, besides the present work, a large number of Persian and Arabic Kaṣīdahs and of treatises on religious subjects. See Shaḳā'iḳ, Add. 9583, fol. 111, and Sharaf-Nāmah, vol. ii. p. 155.

The Hasht Bihisht is the foundation on which all later Turkish historians have built, and the first of these, Sa'd ud-Dīn, passes upon it a glowing eulogy; see Hammer, Geschichte, vol. i. p. 34, vol. ix. p. 188; Journal Asiatique, vol. iv. p 35. Compare Haj. Khal., vol. ii. p. 110, vol. vi. p. 500; Morley's Catalogue, p. 142, Stewart's Catalogue, p. 10, Krafft's Catalogue, p. 91, Vienna Catalogue, vol. ii. p. 216, Upsala Catalogue, p. 191, and Wm. Ouseley's Collection, No. 666.

In the preface the author says that the disturbed state of his country compelled him to repair for safety to the court of Sulṭān Bāyazīd in A.H. 907. In the ensuing year the Sulṭān desired him to write a complete record of the house of Osman from its first rise in A.H. 710 to the then current year, A.H. 908, and proposed to him as models of composition the standard histories of Vazīr 'Aṭā Malik Juvainī, Maulānā 'Abd Ullah Vaṣṣāf, Mu'īn ud-Dīn Yazdī (the author of the history of the Muzaffaris, see p. 168), and Sharaf ud Dīn Yazdī.

The work was completed in the space of two years and six months, and received, besides the above Persian title, the following in Arabic: كتاب الصفات الثمانيه فى اخبار القياصرة العثمانيه

It is divided into eight books, called Katībah or Daftar, each of which treats of a separate reign. Every book begins with a prologue in verse, and is marked, in the present copy, by an illuminated heading.

Contents: Preface, fol. 1 *b*. Introduction (Ṭalī'ah), treating in two sections of the science of history, fol. 9 *a*, and of the pre-eminence of the house of Osman, fol. 11 *b*.

Katībah I., beginning, fol. 15 *b*, like all the following, with a prologue in verse, and subdivided as follows: Ṭalī'ah. Origin and genealogy of the Osmanlis, fol. 16 *a*. Muḳaddimah I. Their early wars and connection with the Saljūḳīs, fol. 21 *b*. Muḳaddimah II. Account of Osman Beg's installation on the throne, and of contemporary sovereigns, fol. 29 *a*. Thirteen Dāstāns, the first six of which relate to Osman Beg's wars and conquests before his accession, fol. 33 *a*, the latter seven to those which followed that event, fol. 41 *b*. Khātimah. His death, fol. 55 *a*.

Katībah II., fol. 57 *b*. Ṭalī'ah, on the reason of the transfer of sovereignty, fol. 58 *a*. Muḳaddimah I.; qualities and virtues of Ūrkhān, fol. 59 *a*. Muḳaddimah II.; account of his accession and of contemporary kings, fol. 60 *a*. Eighteen Dāstāns, treating of his wars and conquests, fol. 63 *b*.

Katībah III., similarly subdivided, and treating of the reign of Murād I., fol. 96 *b*.

Katībah IV. Reign of Bāyazīd Yildirim, in two Muḳaddimahs and sixteen Dāstāns, fol. 144 *b*. (The fourteenth Dāstān, which related to the wars of A.H. 798—800, is wanting).

Katībah V. Reign of Muhammad I., in a Muḳaddimah and twenty-eight Dāstāns, fol. 184 *b*.

Katibah VI. Reign of Murād II., in two Mukaddimahs and twenty-four Dāstāns, fol. 234 *b*.

Katibah VII., Add. 7647, fol. 1 *b*, treating of Muhammad II., and divided as follows: Ṭali'ah I.; the accession of Muḥammad II., fol. 1 *b*. Ṭali'ah II.; account of contemporary kings and men of learning, fol. 8 *a*. Ḳalb, fol. 13 *b*, treating, in numerous subdivisions, of Muḥammad II.'s qualities, of his power and armies, of his conquests and territories, of his constructions, lastly, in two appendices (Junaḥ), of his children, fol. 39 *b*, and of his vazirs and generals, fol. 41 *a*. The history proper, beginning fol. 45 *a*, consists of 29 Dāstāns, seven of which, relating to wars with Muslims, are said to belong to the right wing (Maimanah), and twenty-two, treating of wars with infidels, form the left wing (Maisarah).

Katibah VIII., fol. 124 *b*, treating of Bāyazid II.'s reign, and containing: Mukaddimah; pre-eminence of Bāyazid II.'s reign, and account of contemporary kings, fol 125 *a*. Ṭali'ah, qualities and virtues of Bayazid II.; his pious foundations, fol. 129 *b*. Kalb; his accession, fol. 146 *b*. Ba's I.; wars, conquests, and other events of his reign, in eight Dastans of the right wing, and ten of the left, fol. 151 *a*. The last Dāstān of the left wing, fol. 204 *b*, treats of the repulse of the French and Venetian attack on Mitylene, A.H. 907. The last of the right wing, fol. 206 *a*, describes the festivities of the circumcision of Prince Mahmūd's children, A.H. 911. Ba's II., in two sections (Junaḥ): 1. Children of Bāyazid II., fol. 210 *a*. 2. His Vazirs, Pāshās, Generals, Ḳāẓis and 'Ulama, fol. 217 *a*.

The last section closes with a notice of Firūz Beg, which is brought down to the time of his appointment as Governor of Bosnia, A.H. 912.

The Khātimah, or epilogue, foll. 234 *b*—245 *a*, is a later addition. It is written entirely in verse, and contains an account of the intestine war which resulted in the deposition of Bāyazid and the accession of Salim. The author speaks also of the intrigues by which he was deprived of Bāyazid's promised bounties and driven away from Court, of his pilgrimage to Mecca, where he received intelligence of the new reign, and of his subsequent recall to Court.

Add. 23,579*.

Foll. 280; 11½ in. by 6¼; 22 lines, 3½ in. long; written in small and neat Naskhi; dated Ramaẓān, A.H. 1069 (A.D. 1659); much discoloured by damp and partly torn.
[Rob. Taylor.]

A portion of the same work, containing the reigns of Mūrād I., Bāyazid Yildirim, and Muhammad I., viz., Katibah III., fol. 1 *b*; Katibah IV., fol. 100 *b*, and Katibah V., fol. 183 *a*.

The 14th Dāstān of Katibah IV., fol. 164 *b*, is wanting, as in the preceding copy, with the exception of the first two lines. Katibah V. is imperfect at the beginning, wanting the first three leaves and the fifth (see Add. 7646, foll. 184 *b*—186 *b*).

Add. 24,960.

Foll. 183; 11½ in. by 7½; 25 lines, 4½ in. long; written in Naskhi, apparently in the 17th century.
[Lord Aberdeen]

سليم نامه

Salim Nāmah, a history of Sultan Salim I., in prose and verse.

Author (foll. 17 *b*, 41 *a*): Ḥakim ud-Din Idris B. Ḥusām ud-Din 'Ali ul-Bidlisi, حكيم الدين ادريس بن حسام الدين على البدليسى

Beg. الحمد لله الذي صدقنا وعده واورثنا الارض

In a long and wordy preface the author

refers to the composition of his previous work, Hasht Bihisht, and of its poetical appendix, which, he says, consisted of sixteen hundred dystichs, and had been written in Mecca. He then states that, during the reign of Salīm, while following the Sultan in his campaigns, he had collected materials for its history, and, although interrupted in his labours by long and dangerous voyages, he had written the present work, undeterred by the fact that three authors of note were then engaged on a similar task, namely 'Abd ur-Raḥīm 'Abbāsī, who wrote in mixed Arabic prose and verse, Ḳāẓī 'Abd ul-Kabīr Laṭīfī, who wrote in Persian prose, and Maulanā Muḥammad Adā'ī Shīrāzī, who wrote in Persian verse and in the style of Firdausi's Shāhnāmah. (See Ḥaj. Khal. vol. iii. p. 615.) The present work consists of alternating passages in prose and verse; the latter, which contain only a versified summary of the former, may be read separately as a continuous work, to which the title Salīm Nāmah more properly applies. It is stated in the preface, fol. 20, to consist of two Muḳaddimahs and two Books (Ḳism), viz. Ḳism I., divided into four discourses (Guftār), treating of Salīm's early life, his moral qualities, his literary accomplishments and his religious zeal, and Ḳism II., containing the history of his reign. The two Muḳaddimahs are indeed found in the body of the work, foll. 21—31. But, instead of the remaining sections, we find the following:

1. A preface by the author's son, Abul-Faẓl Muḥammad B. Idrīs ud-Daftarī, written in the beginning of Salīm II.'s reign, A.H. 974, fol. 32 *b*. It is there stated that the author, Idrīs, had died in Constantinople, in the month of Zul-Ḥijjah, A.H. 926, a few months after Salīm I., and while his son was detained by his official duties in the Arab country, and that the manuscript of Salīm's History, which had been left unfinished by the author, falling into strange hands, had been scattered and partly lost. In the reign of Sulaimān, the present writer, Abul-Faẓl, who then held the office of Daftardār in the Vazīr's Dīvān, was ordered by the Sultan to collect all the fragments of that work that he could discover. He accordingly began that search, but did not conclude it until after the accession of Sulaimān's successor, Salīm II., when he put together all such portions as he had found, and eked them out, when required, with pieces of his own composition.

2. The history itself, consisting of a short introduction on the life of Salīm up to his accession, and of a full account of the events of his reign narrated year by year, concluding with his death, and the accession of Sulaimān, fol. 48 *b*. In a versified epilogue, Abul-Faẓl, who there assumes the poetical name of Faẓlī, addresses his praises and advice to the reigning Sultan, Salīm II., and to his son Prince Murād.

In the course of this history, foll. 167 *a*—170 *a*, Abul-Fazl states that he was discharging the office of Ḳāẓī of the province of Yangishahr, when he was ordered, in A.H. 924, to proceed to Syria and assume the financial administration of the districts of Ṭarābulus, Ḥimṣ and Ḥamāh. He subsequently held the office of Daftardār, and died, according to Ḥaj. Khal., vol. iii. p. 110, A.H. 987. Compare Hammer, Geschichte des Osm. Reiches, vol. ii. p. 525, and, for the present work, the Vienna Catalogue, vol. ii. p. 219, and Pertsch, Gotha Catalogue, p. 54.

GENERAL HISTORY OF INDIA.

Add. 6543.

Foll. 473; 10 in. by 6½; 21 lines, 3½ in. long; written in small and fair Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [James Grant.]

طبقات اكبرشاهي

A general history of India from the Mohammedan conquest to the author's time.

Author: Nizām ud-Dīn Aḥmad B. Muḥammad Muḳīm ul-Haravī, نظام الدين احمد بن محمد مقيم الهروي

Beg. سپاس رفعت اساس پادشاه حقيقي را سزد

The author, who in his preface claims descent from the celebrated saint of Herat, Khwājah 'Abd Ullah Anṣārī, was the son of Khwajah Muḳīm Haravī, who had been successively Dīvān of the household of Bābar, and Vazīr of Mirzā 'Askarī, governor of Gujrāt. He held high military commands under Akbar, having been first appointed Bakhshī of Gujrāt in the 29th year of the reign, and afterwards Bakhshī of the empire in the 37th year. He died, according to 'Abd ul-Kadir Badā'ūnī, vol. ii. p. 397, in the 23rd of Ṣafar, A.H. 1003, at the age of 45 years. A full notice of his life is to be found in the Maāsir ul-Umarā, Add. 6567, fol. 162, and, translated into English, in Sir H. Elliot's History of India, vol. v. pp. 178—180. See also Blochmann's translation of the Ā'īn i Akbarī, vol. i. pp. 420, 514.

The Ṭabaḳāt i Akbarshāhī, also called Ṭabaḳāt i Akbarī and Tārīkh i Nizāmī, is the earliest of the general histories of India and the foundation of all the later works on the same subject. A detailed account of its contents will be found in Morley's Catalogue, p. 158, and in Elliot's History of India, vol. v. pp. 177—476, where a considerable part of the work is given in English translation. It is also mentioned in Stewart's Catalogue, p. 11; Uri, p. 277; Critical Essay, p. 38; Aumer's Munich Catalogue, p. 83; Nassau Lees, Journal of the Royal Asiatic Society, New Series, vol. iii. p. 451, and Copenhagen Catalogue, p. 21.

The author says in his preface that from his boyhood upwards he had applied himself, by his father's advice, to the pursuit of history. Finding that, although there were many works treating of special dynasties or periods, there existed no general record of Indian history, he determined to supply that deficiency by the present work, comprising the annals of the various dynasties of India, from the first appearance of Islamism in the time of Amīr Subuktagīn, A.H. 367, to A.H. 1001, the 37th year of Akbar. For a more detailed account of the latter reign the reader is referred to the Akbar Nāmah. The author then proceeds to give the following list of his sources, some of which are works not otherwise known: Tārīkh i Yamīnī, Zain ul-Akhbār, Rauzat uṣ-Ṣafā, Tāj ul-Ma'āṣir, Ṭabaḳāt i Nāṣirī, Khazā'in ul-Futūḥ, Tughlak-Nāmah, Tārīkh i Fīrūzshāhī by Ziyā i Baranī, Futūḥāt i Fīrūzshāhī, Tārīkh i Mubārakshāhī, Futūḥ us-Salāṭīn, Tārīkh i Maḥmūdshāhī Hinduī (read Manduī), Tārīkh i Maḥmūdshāhī Khurd Hinduī (read Manduī), Ṭabaḳāt i Maḥmūdshāhī Gujrātī, Maāsir i Maḥmūdshāhī Gujrātī, Tārīkh i Muḥammadī, Tārīkh i Bahādurshāhī, Tārīkh i Bahmanī, Tārīkh i Nāṣirī u Muzaffarshāhī, Tārīkh i Mirzā Haidar, Tārīkh i Kashmīrī, Tārīkh i Sind, Tārīkh i Bābarī, Vāḳi'āt i Bābarī,

Tārīkh i Ibrāhīmshāhī, Vāḳi'āt i Mushtāḳī, Vāḳi'āt i Humāyūn Pādishāh. Compare the list of Firishtah's authorities given by Mohl, Journal des Savants, 1840, pp. 220—224. Finally the author, while assigning to his work the above title, Ṭabaḳāt i Akbarshāhī, adds that, by a remarkable coincidence, the word Niẓāmī, derived from his own name, Niẓām ud-Dīn, forms a chronogram expressing the date of its composition, A.H. 1001. In the body of the work, however, the account of Akbar's reign is brought down to the end of the 38th year, corresponding to A.H. 1002.

The work is divided into a Muḳaddimah, nine Ṭabaḳahs and a Khātimah, as follows:

Muḳaddimah. History of the Ghaznavis, fol. 7 *a*.

Ṭabaḳah I. History of the Sultans of Dehli, from Mu'izz ud-Dīn Ghūrī to Akbar, A.H. 574—1002, fol. 19 *b*. This section concludes with biographical notices of the celebrated men who flourished in Akbar's reign, namely Amīrs, fol. 275 *a*, 'Ulamā and litterati, fol. 281 *a*, Shaikhs, fol. 283 *a*, and poets, fol. 285 *a*.

Ṭabaḳah II. History of the kings of Deccan, from A.H. 748 to A.H. 1002, fol. 292 *a*. This section, beginning with the Bahmanis, includes the Niẓām ul-Mulkis, fol. 315 *a*; the 'Ādilkhānis, fol. 318 *b*; and the Ḳuṭb ul-Mulkis, fol. 319 *b*.

Ṭabaḳah III. Kings of Gujrāt, from A.H. 793 to 980, fol. 319 *b*. Ṭabaḳah IV. Kings of Mālvah, from A.H. 809 to 977, fol. 379 *b*. Ṭabaḳah V. Kings of Bengal, from A.H. 741 to 984, fol. 427 *a*. Ṭabaḳah VI. Sharḳi kings of Jaunpūr, from A.H. 784 to 881, fol. 430 *b*. Ṭabaḳah VII. Kings of Kashmīr, from A.H. 747 to 995, fol. 435 *a*. Ṭabaḳah VIII. History of Sind from the Arab conquest, A.H. 86, to A.H. 1001, fol. 460 *b*. Ṭabaḳah IX. History of Multān, from A.H. 847 to 932, fol. 465 *b*.

The Khātimah, which, according to the preface, was to contain a topographical account of India, does not appear to have been written in full. It is confined in all extant copies to a few lines on the area of the Indian empire and the number of its cities and villages. The present copy breaks off after the third line of the Khātimah.

A table of contents, in the same handwriting as the text, occupies two pages, foll. 3 and 4, at the beginning.

On fol. 5 *a* are several 'Arẓdīdahs of the reign of Aurangzīb, with the seals of Sa'd ud-Dīn Khān and others.

Add. 26,208 and 26,209.

Two uniform volumes, containing severally foll. 321 and 310; 15 in. by 9½; 18 lines, 6¼ in. long; written in large Nestalik; dated Zu'l-ḥijjah, A.H. 1049 (A.D. 1640).

[Wm. Erskine.]

The same work.

Contents: Ghaznavis, Add. 26,208, fol. 4 *a*. Dehli, fol. 16 *b*. Deccan, Add. 26,209, fol. 70 *b*. Gujrāt, fol. 107 *b*. Mālvah, fol. 190 *b*. Bengal, fol. 260 *a*. Jaunpūr, fol. 265 *a*. Kashmīr, fol. 270 *b*. Sind, fol. 297 b. Multān, fol. 302 *a*.

Copyist: محمد حسين ولد علي ابن داروغه كهرساكن ولايت تتته

The following note in Wm. Erskine's manuscript list of his collection refers to the present volume: "This copy was presented by Mons. Gentil to Col. Camac at Chuprah, 8 June, 1766. It is unfortunately very incorrect and seems never to have been collated, passages being omitted and names and words mistaken."

Add. 5615.

Foll. 782; 9¾ in. by 6½; 15 lines, 3½ in. long; written in plain Nestalik, probably in the 18th century. [N. B. Halhed.]

Another copy of the Ṭabaḳāt i Akbarshāhī,

wanting the history of Multān and the Khātimah.

Contents: Ghaznavis, fol. 5 *a*. Dehli, fol. 25 *b*. Deccan, fol. 502 *b*. Gujrat (wrongly headed Mālvah), fol. 553 *a*. Bengal, fol. 656 *a*. Jaunpūr, fol. 661 *b*. Mālvah (wrongly headed Hind), fol. 669 *a*. Kashmīr, fol. 737 *b*. Sind (wrongly headed Multān), fol. 775 *a*.

Scribe: ضمیر الدین ولد شیخ محمد منعم

On the first page is a short notice of the work, here called Toareekh Akber Nameh, in the handwriting of Halhed.

Or. 161.

Foll. 83; 13 in. by 7; 27 lines, 4½ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins, probably in the latter part of the 17th century.

[Geo. Wm. Hamilton.]

A volume entitled تواریخ سلاطین دهلی

It contains a portion of the Ṭabakāt i Akbarshāhī, viz. the history of the Kings of Dehli from the accession of Ghiyās ud-Dīn Balban, A.H. 664, to the defeat of Ibrāhīm B. Sikandar Lodi by Bābar, A.H. 932, (corresponding to Add. 6543, foll. 36 *a*—136 *b*). Prefixed is a modern table of contents, fol. 1.

It appears from an endorsement in Persian, fol. 2 *a*, that this fragment was formerly bound with two other works, viz. Shajarat ul-Atrāk and Lubb ut-tawārīkh; and in fact Col. Hamilton's copy of the latter, now Or. 140 (see p. 104 *a*), is quite uniform with the present MS.

Add. 26,302.

Foll. 38; 9½ in. by 7½; 17 lines, 5⅜ in. long; written in Indian Shikastah-Āmīz, on English paper, bearing in its water-mark the date 1802.

[Wm. Erskine.]

An extract from the Tabakāt i Akbarshāhī, containing the history of Bābar and Humāyūn, and corresponding to Add. 6543, foll. 132—176.

Add. 6581.

Foll 304; 11½ in. by 8½; 23 lines, 5 in. long; written in Nestalik, apparently in the 18th century.

[James Grant.]

منتخب التواریخ

A general history of India from the Mohammedan conquest to the 40th year of Akbar's reign, A.H. 1004.

Author: 'Abd ul-Ḳādir B. Mulūkshāh Badā'ūnī, عبد القادر بن ملوکشاه بداونی

Beg. ای یافته نامها زنام تو رواج

'Abd ul-Ḳādir Badā'ūnī, with the poetical surname of Ḳādirī, was born at Badā'ūn about A.H. 948. He lost his father, Shaikh Mulūkshāh, in A.H. 969, and became a pupil of Shaikh Mubārak Nāgūrī, with whose two celebrated sons, Faiẓī and Abul-Faẓl, he entertained the most intimate intercourse, although he was impelled by his Muslim bigotry to denounce both after their death as arrant infidels. In A.H. 981 he was presented to Akbar and enrolled in the number of the learned men who attended his court. He has been mentioned above as translator of the Mahābhārata and Rāmāyana, pp. 56 *a*, 57 *b*, and as one of those to whom the compilation of the Tārīkh i Alfī had first been entrusted, p. 117 *b*. An abridgment of the history of Kashmīr, which he wrote by order of Akbar, and completed in A.H. 999, is mentioned by him at the beginning of the Muntakhab.

He commenced the present work, as stated in the preface, shortly after the death of his friend Niẓām ud-Dīn Aḥmad, the author of the preceding history, which took place in Ṣafar, A.H. 1003, and finished it, as recorded in the concluding lines, on the 23rd

of Jumādā II., A.H. 1004. Although professedly based upon the Tārīkh i Mubārakshāhī and the Niẓām ut-Tavārīkh i Nizāmī (another name for the Ṭabaḳāt i Akbarshāhī), it contains much original matter, and is interesting on account of the outspoken and often virulent tone in which the author inveighs against Akbar himself, and all those who departed from his own rigid standard of orthodoxy. It appears from the conclusion that it was only intended for posterity, and was to be kept strictly private during the author's time.

The Muntakhab ut-Tavārīkh has been edited in the Bibliotheca Indica by Maulavi Aḥmad 'Alī, 3 voll., Calcutta, 1868-9. A notice of the author's life, consisting of all the passages relating to himself which occur in the text, and of an extract from the Mirāt ul-'Ālam (see Add. 7657, fol. 452 *a*), has been prefixed to the first volume. An account of Badā'ūnī will also be found in Blochmann's translation of the Ain i Akbarī, vol. I., p. 104, notes. The work has been fully described, and copious extracts from it given, by Sir H. Elliot, Bibliographical Index, pp. 219—258, and History of India, vol. V., pp. 477—549. See also Lees, Journal of the Royal Asiatic Society, New Series, vol. III., p. 455. Some interesting extracts relating to Akbar's religious innovations have been given by H. H. Wilson, Works, vol. II., pp. 379—400. A condensed translation of the whole work by Wm. Erskine is preserved in MS., Add. 26,609, and some portions relating to Akbar's reign and translated by Dr. John Leyden, will be found in Add. 26,601.

The text is only divided by the rubrics of the various reigns, a table of which is prefixed. The contents are fully stated in the tables of the printed edition.

Or. 160.

Foll. 339; 11¼ in. by 7¾; 19 lines, 4¼ in. long; written in Nestalik and Shikastah-āmīz, apparently in the 18th century.

[Geo. Wm. Hamilton.]

The same work, with a full table of contents, foll. 1—5.

Add. 26,210.

Foll. 112; 9 in. by 5; 16 lines, 3½ in. long; written in Shikastah-āmīz; dated Jhālahdār, province of Gujrāt, Sha'bān, A.H. 1136 (A.D. 1724). [Wm. Erskine.]

A general history of India from the time of Mu'izz ud-Dīn Muḥammad B. Sām to the reign of Akbar.

Author: 'Abd ul-Ḥaḳḳ Ḥaḳḳī, عبدالحق حقی

Beg. الهم مالك الملك توتی الملك من تشاء

The author, who designates himself in the preface by his Takhalluṣ Ḥaḳḳī, is the celebrated saint, 'Abd ul-Ḥaḳḳ B. Saif ud-Dīn Dihlavī, who has been mentioned above, p. 14 *a*, and whose life is recorded by his contemporary and friend 'Abd ul-Ḳādir Badā'ūnī, vol. III., p. 113, and by the author of the Mirāt ul-'Ālam, Add. 7657, fol. 454 *b*. He gave no title to the present work, which is commonly called, from the author's surname, Tārīkh i Ḥaḳḳī.

It is founded, as stated in the preface, upon the Ṭabaḳāt i Nāṣirī, the Tārīkh i Fīrūzshāhī (of Ziyāi Baranī), and the Tārīkh i Bahādurshāhī, a history dedicated to Sultan Bahādur of Gujrāt. But, for the latter period, extending from the reign of Shāh Bahlūl Lodī to that of Akbar, the author depended on oral tradition and his own observation.

In a conclusion found in another copy, Add. 16,701, I., the author states that, from a want of sufficient sources of information, he had not brought down the history of Deccan further than A.H. 937, and had given but a scanty account of the rulers of

Sind and Kashmīr. He adds the date of composition, A.H. 1005, fixed by the following chronogram:

ناقص جو نقاد سال تاریخش را
از ذکر ملوك یازده ناقص کن

i. e. ذکر ملوك 1016 — 11 = 1005.

Compared with the last-mentioned MS. the present copy exhibits a later and enlarged recension, in which the deficiencies above stated have been supplied. As it contains a mention of the taking of Aḥmadnagar by Khān-khānān, fol. 76 *a*, and of the death of Mīrzā Jānī Beg, fol. 100 *b*, both events of A.H. 1008, it could not have been completed before that date.

It differs also from the earlier edition in the arrangement of the contents, which is as follows: Sultans of Dehli, from the time of Mu'izz ud-Dīn Muḥammad B. Sam to the accession of Akbar, fol. 3 *b*. Sultans of Bengal, fol. 48 *b*, of Jaunpūr, fol. 59 *a*, of Deccan (Bahmanis), fol. 60 *a*; Nizām ul-Mulkis, fol. 71 *a*; 'Adilkhānis, fol. 76 *a*; Ḳuṭb ul-Mulkis, fol. 77 *b*. Sultans of Mandū, fol. 77 *b*, Gujrat, fol. 84 *a*, Tattah, fol. 96 *b*, Kashmīr, fol. 100 *b*, and Multān, fol. 111 *b*.

The earlier recension, Add. 16,701, does not contain any account of the local dynasties of Deccan, and follows this order: Dehli, fol. 3 *b*. Bengal, fol. 57 *a*. Jaunpūr, fol. 70 *a*. Mandū, fol. 70 *b*. Gujrāt, fol. 79 *b*. Deccan, fol. 84 *a*. Multān, fol. 88 *b*. Kashmīr, fol. 89 *b*. Sind, fol. 90 *a*. Another copy, Add. 25,792, is similarly arranged, with the exception of the last two chapters, which are transposed.

In the present copy the work is called كتاب طبقات اكبرى, both in the subscription and in the endorsement.

Compare Morley's Catalogue, p. 62, and Elliot, Bibliographical Index, pp. 273—280, History of India, vol. vi. pp. 175—181.

Transcriber: الجهارام ولد راجهرام

Add. 10,580.

Foll. 376; 9¼ in. by 5¼; 15 lines, 3 in. long; written partly in Nestalik, partly in Shikastah-āmīz, apparently in the 17th century. [Robert Watherston.]

زبدة التواريخ

A general history of India from the time of Mu'izz ud-Dīn Muḥammad B. Sām to the accession of Jahāngīr.

Author: Nūr ul-Ḥaḳḳ ul-Mashriḳī ud-Dihlavī ul-Bukhārī, نور الحق المشرقى الدهلوى البخاري

Beg. خطبهٔ كبريا وجلال بنام شاهنشاهى سزد

The author, a son of the preceding writer, 'Abd ul-Ḥaḳḳ Dihlavī, succeeded him as a religious teacher in Dehli, where he died in A.H. 1073 at the age of ninety. See Mirāt ul-'Ālam, Add. 7657, fol. 455 *a*, and 'Amal i Ṣāliḥ, Add. 26,221, fol. 692 *b*.

The Zubdat ut-Tavārīkh is a much enlarged edition and continuation of the Tārīkh i Ḥaḳḳī. The author says in the preface that his father had been asked by Shaikh Farīd B. Sayyid Aḥmad ul-Ḥusainī ul-Bukhārī (one of Akbar's generals, who received, after the accession of Jahāngīr, the title of Murtaẓā Khān, and died A.H. 1025; see Maāṣir ul-Umarā, Add. 6568, fol. 347, and Blochmann's translation of the Ain i Akbari, vol. i. p. 413) to prepare an extended edition of his history, and that the former, whose mind was engrossed by loftier thoughts, had called upon his son to comply with the Amīr's request. In carrying out that task Nūr ul-Ḥaḳḳ added some reigns that had been omitted, expanded the too concise portions of the original, supplied a record of Akbar's reign, extracted from the Akbar-nāmah and other works, and in which the services of Shaikh Farīd are fully set forth, and generally supplemented the narrative with many notable facts from his own knowledge.

The above preface was evidently written

in the time of Akbar, who is there spoken of as the reigning sovereign; but in the body of the work the history has been brought down to the accession of Jahāngīr, A.H. 1014.

Contents: Introduction on the meaning of Pādishāh and the utility of history, fol. 5 *a*. Kings of Dehli, fol. 6 *b*. Bābar, fol. 80 *b*. Humāyūn, fol. 90 *a*. Shīrshāh and his successors, fol. 108 *b*. Akbar, fol. 128 *a*. Kings of Mālvah, fol. 251 *a*, Gujrāt, fol. 287 *b*, Tattah and Sind, fol. 317 *a*, Deccan (including the Nizām ul-Mulkis, 'Ādilkhānis, and Kuṭb ul-Mulkis) fol. 322 *b*, Kashmīr, fol. 342 *a*, Bengal, fol. 357 *b*, Jaunpūr, fol. 372 *a*, and Multān, fol. 375 *b*.

Compare Elliot, Bibliographical Index, pp. 281—297, and History of India, vol. vi. pp. 182—194.

Add. 6569–6571.

Three uniform volumes, containing respectively foll. 304, 292, and 260; 23 lines, 4¾ in. long; written in Nestalik, apparently in the 18th century. [James Grant.]

كلشن ابراهيمي

A general history of India from the earliest times to A.H. 1015, with some later additions.

Author: Muḥammad Kāsim Hindūshāh Astarābādī, commonly called Firishtah, محمد قاسم هندوشاه استرابادى المشهور بفرشته

Beg. پيش وجود همه ايدكان پيش بقاى همه پايندكان

Firishtah, born in Astarābād about A.H. 960, was taken at an early age to India by his father, Maulānā Ghulām 'Alī Hindūshāh, who finally settled in Aḥmadnagar, the residence of Murtaẓā Nizām Shāh (A.H. 972—996), and was appointed tutor to that king's son, Mīrān Ḥusain. Firishtah grew up at the court of Murtaẓā, and held the post of captain of the royal guard, when the latter was deposed and put to death. He states in his preface that in A.H. 998 he left Aḥmadnagar to repair to the court of Bījāpūr, and that he was subsequently called upon by Ibrāhīm 'Ādil Shāh (A.H. 988—1037) to write the present history, which he presented to his Majesty in A.H. 1015. In the same year he was sent by 'Ādil Shāh on an embassy to Jahāngīr, then holding his court in Lahore. He attained an advanced age, and added to his work several notices, the latest of which relates to the death of Bahādur Khān Fārūkī in A.H. 1033. See Bombay edition, vol. ii. p. 568, Add. 6572, fol. 598 *b*, Add. 5598, fol. 681 *a*. The date of Firishtah's death is not known. He left, besides his history of India, a medical work entitled دستور الاطبا ; see Mehren, Copenhagen Catalogue, p. 11.

The present work, which is generally called after the author Tārīkh i Firishtah, deservedly holds the first rank among the general histories of India, and is the main source of all the later works of that class. It has been lithographed at Bombay and Poona in 1832, under the supervision of Mīr Khairāt 'Alī Khān Mushtāk of Agra, from a text prepared by Major-General John Briggs. A second edition, lithographed in the press of Munshi Naval Kishor, Lucknow, A.H. 1281, is a reprint of the first. Former translations of separate portions, viz. the history of Hindustan, by Alexander Dow, London, 1768, the history of Deccan, by Jonathan Scott, Shrewsbury, 1794, and the account of Malabar, by Anderson, Asiatic Miscellany, 1786, have been entirely superseded by a version of the entire work, with the exception of the account of Indian saints, which General J. Briggs published under the title of "History of the rise of the Mahomedan power in India," 4 vols., London, 1829. It is much to be regretted that the incontestable usefulness of General Briggs' valuable work should have been in some measure impaired by a general looseness of translation, occasional inaccuracy in

the writing of proper names, and, above all, by frequent and arbitrary omissions. The Muḳaddimah, or Introduction, which treats of Hindu tenets and early history, has been ably translated by Prof. Dowson, in Elliot's History of India, vol. vi. pp. 532—569.

An excellent account of the work and of Firishtah's life, by J. Mohl, will be found in the Journal des Savants, 1840, pp. 212—226, 354—372, and 392—403. Compare the preface and the life of the author in vol. i. of Briggs' version, Morley's Catalogue, pp. 63—68, Sir H. Elliot, Bibliographical Index, pp. 310—339, History of India, vol. vi. pp. 207—236, Stewart's Catalogue, p. 12, etc.

The author gave successively two different titles to this history, first that of Gulshan i Ibrāhīmī, which is found in those copies in which the dedication to Ibrāhīm 'Ādil Shāh is dated A.H. 1015 (Add. 6569, 18,875, and Egerton 1000), and afterwards that of Tārīkh i Nauras-Namah; the latter occurs in the later recension, the preface of which is dated A.H. 1018 (Add. 4940, 5598, 6572.) It may be noticed that the latest additions are only to be found in copies of the latter class. The preface of A.H. 1015 contains at the end a table of chapters which does not appear in the later preface.

Another distinction between the two recensions is this, that the first is divided into two volumes (jild), the second of which, commencing with the 'Ādilshāhīs, has a short preamble of its own, beginning: حمد و ثنا قادرى را كه از درر الفاظ. (See Add. 6570, fol. 121, 18,877, fol. 1, Egerton 1000, fol. 299), while in the later recension this division is not observed, and the preamble is suppressed. There are also some discrepancies in the headings of the chapters.

The work is divided into a Muḳaddimah, twelve Maḳālahs and a Khātimah, as follows:

Muḳaddimah. Tenets of the Hindus, their early Rajahs, and the first appearance of Islamism in India, Add. 6569, fol. 4 *a*.

Maḳālah I. Sultans of Lahore, styled Ghaznavis, fol. 18 *b*.

Maḳālah II. Sultans of Dehli, fol. 58 *a*.

Maḳālah III. Sultans of Deccan, in six Rauẓahs: 1. Kings of Gulbargah, or Bahmanis, Add. 6570, fol. 1 *a*. 2. Kings of Bījāpūr, or 'Ādilshāhīs, fol. 121 *a*. 3. Kings of Aḥmadnagar, or Niẓāmshāhis, fol. 198 *a*. 4. Kings of Tiling, or Ḳuṭubshāhis, fol. 278 *b*. 5. Kings of Berar, or 'Imādshāhis, fol. 287 *b*. 6. Kings of Bedar, or Barīdis, fol. 290 *a*.

Maḳālah IV. Sultans of Gujrāt, Add. 6571, fol. 1 *a*.

Maḳālah V. Rulers of Mālvah and Mandū, fol. 69 *a*.

Maḳālah VI. The Fārūḳi Sultans of Burhānpūr, fol. 116 *a*.

Maḳālah VII. Sultans of Bengal (including the Sharḳis of Jaunpūr), fol. 131 *b*.

Maḳālah VIII. Rulers of Sind, Tattah, and Multān (Briggs' translation, vol. iv. pp. 401—421), fol. 145 *a*.

Maḳālah IX. The Samagān, or Zamīndārs of Sind, fol. 151 *b*. This section includes the Jām and Arghūn dynasties (Briggs' translation, vol. iv. pp. 422—443), and the Sultans of Multān (*ib.* pp. 379—400).

Maḳālah X. Kings of Kashmīr, fol. 166 *a*.

Maḳālah XI. Account of Malabar, fol. 201 *b*.

Maḳālah XII. Saints of India, fol. 207 *b*.

Khātimah. Description of India and enumeration of the local Rajahs, fol. 258 *a*.

A full table of contents in Persian is prefixed to each volume. The MS. appears to have been carefully perused by an English reader, probably Mr. James Grant, who wrote short abstracts in the margins, and the following date at the end of the last volume: "Finis. July 3rd, 1781."

Add. 18,875.

Foll. 465; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 20 lines, $4\frac{1}{8}$ in. long; written in fair Nestalik, with 'Unvān

and gold-ruled margins; dated Zulhijjah, A.H. 1048 (A.D. 1639). [ADAM CLARKE.]

The first half of the same work, Gulshan i Ibrāhīmī, ending with the first Rauẓah of Maḳālah III. It agrees with the corresponding portion of the preceding copy, but is much more correctly written.

Add. 18,877.

Foll. 357; perfectly uniform with the preceding, and written by the same hand; with 'Unvān and gold-ruled margins. [ADAM CLARKE.]

The second half of the Gulshan i Ibrāhīmī. It begins with the preamble above noticed, followed by the Second Rauẓah of Maḳālah II. It is imperfect at the end, breaking off in the beginning of the account of Malabar, fol. 355. The last two leaves contain detached portions of the Khātimah.

Egerton 1000.

Foll. 524; $12\frac{3}{4}$ in. by $8\frac{1}{4}$; 21 lines, $5\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, the 37th year of Shāh 'Ālam (A.H. 1209, A.D. 1795).

The same work. This MS. bears the same title and date of dedication, A.H. 1015, as the preceding copies, with which it agrees also in the headings of the chapters.

Add. 6572.

Foll. 691; 12 in. by $8\frac{1}{2}$; 21 lines, $4\frac{3}{4}$ in. long; written in fair Nestalik, with 'Unvan and ruled margins, probably about the close of the 17th century. [JAMES GRANT.]

تاریخ نورس نامه

The same work, with the later preface.

Contents: Muḳaddimah, fol. 10 *a*. Maḳālah I. Sultans of Lahore or Ghaznavis, fol. 16 *a*. II. Sultans of Dehli, fol. 53 *b*. III. Sultans of Deccan, in six Rauẓahs, fol. 253 *a*. IV. Sultans of Gujrāt, fol. 501 *a*. V. Rulers of Mālvah and Mandū, fol. 551 *b*. VI. Rulers of Khāndes, Āsīr, and Burhānpūr, called Fārūḳis, fol. 587 *a*. VII. Sultans of Bengal, fol. 598 *b*. VIII. Rulers of Sind, Tattah and Multān, fol. 608 *a*. IX. The Samagān, or Zamīndārs of Sind, fol. 612 *b*. (The words مقاله نهم in the heading have been obliterated.) IX. (*bis*) Sultans of Multān, fol. 616 *b*. (The number نهم, which is here repeated, has been altered by a later hand to دهم). X. Kings of Kashmīr, fol. 621 *b*. XI. Rulers of Malabar, fol. 646 *b*. XII. Saints of India (without heading), fol. 650 *b*. Khātimah, fol. 690 *a*.

A full table of contents in a later hand is prefixed, foll. 1—6.

Add. 5598.

Foll. 811; 13 in. by $8\frac{3}{4}$; 21 lines, $\frac{7}{8}$ in. long; written in Nestalik; dated Hoogli, August, 1779. [NATH. BRASSEY HALHED.]

The same work, with the title of Tārīkh i Nauras-Nāmah and the date of A.H. 1018 in the preface.

It is stated in the subscription that this copy was made for Mr. Halhed by order of Mr. Wilkins, and that it was written by three transcribers in the space of seven months.

A full table of contents occupies foll. 1—7.

Add. 4940—4942.

Three uniform volumes, which originally formed one, and contain respectively foll. 193, 195 and 170; 23 lines, $5\frac{3}{8}$ in. long; written in fair Nestalik, apparently in the 17th century. [CLAUD RUSSELL.]

The same work, Tārīkh i Nauras-Nāmah. Three considerable lacunes occur in the third volume, after foll. 73, 96 and 137. The first extends from the reign of Murtaẓā Niẓām-

shāh to that of Maḥmūd Shāh I. of Gujrāt (Translation, vol. iii. p. 265—vol. iv. p. 63), the second from the reign of Maḥmūd Shāh III. to that of Muzaffar Shāh III. (vol. iv. pp. 148—157), and the third from the reign of Naṣir Khān Fārūḳi to that of Ghāzi Shāh of Kashmir (vol. iv. pp. 292—514). There are also a few leaves wanting at the beginning of the account of Indian Saints.

The first three folios of vol. i. and the last folio of vol. iii. have been supplied by a later hand.

This MS. bears the Persian seals of David Anderson and Claud Russell, with this note on the fly-leaf: "Presented by Claud Russell, Esq., October 5, 1781."

Add. 18,876.

Foll. 350; 15 in. by 9; 22 lines, 5¾ in. long; written in Nestalik, with silver-ruled margins, apparently in the 18th century.

[ADAM CLARKE.]

A portion of the same work, beginning with the reign of Akbar, and ending abruptly after the first lines of the sixth Rauẓah of Maḳālah III. (Bombay edition, vol. i. p. 461—vol. ii. p. 347, Briggs' translation, vol. ii. p. 182—vol. iii. p. 496).

Add. 23,529.

Foll. 155; 11¼ in. by 8; 32 lines; 5⅛ in. long; written in small Naskhi, on European paper, apparently in the 19th century.

[ROB. TAYLOR.]

A portion of the same work, viz. the six Rauẓahs of Maḳālah III., or the history of the Deccan dynasties.

Add. 26,251.

Foll. 210; 10½ in. by 6½; 15 lines; 4 in. long; written in fair Nestalik, apparently about the close of the 17th century.

[WM. ERSKINE.]

لب التواريخ

A general history of India from the time of Sultan Shihāb ud-Dīn Ghūrī to A.H. 1101.

Author: Rāe Bindrāban, son of Rāe Bhārāmal, راي بندرابن ولد راى بهارامل

Beg. پادشاهى بيزوال مر حداى راست جل جلاله

The author's father, who had received the title of Rāe in the 20th year of Shāhjahān and had been appointed Dīvān to Dārā-Shikūh, died in the 26th year of the same reign (Taẕkirat ul-Umarā, Add. 16,703, fol. 134). Bindrāban states that he received the same title from Aurangzīb. We are informed by Khalīl Ullah, former owner of one of the copies of the present work, Add. 25,786, in a note dated A.H. 1149, that the author had been Dīvān to Bahādur Shah 'Alam, before the latter's accession.

Khāfi Khān, who calls him Bindrāban Dās Bahādurshāhī, makes the same statement, vol. ii. p. 211, and adds that, after a diligent search for his work, he was disappointed to find that it did not contain half the facts recorded by himself.

Bindrāban says in the preface that in A.H. 1101, large territories having been added to the empire by the arms of Aurangzīb, he conceived the project of writing a concise history of India, with the main object of recording the accession and conquests of that sovereign, and finding that Abul-Ḳasim (*sic*), surnamed Firishtah, had made an excellent compilation of earlier works for the period extending from A.H. 572 to 1000, he abridged the same, made to it some additions from other sources, brought it down to a century later, and gave to his work the title of Lubb ut-Tavārīkh (Add. 26,251, 5618 and 6596), or, according to other copies (Add. 25,786, 26,252) Lubb ut-Tavārīkh i Hind. In the concluding lines the date of composition is approximatively conveyed by the

chronogram حالات ملك هندستان = A.H. 1100, which however in two other copies (Add. 5618, 6596) is written حالات ملك هندوستان i. e. A.H. 1106.

See Elliot, History of India, vol. vii., p. 168—173, Mackenzie Collection, vol. ii. p. 120, and Copenhagen Catalogue, p. 18. J. Scott has made use of the Lubb ut-Tavārīkh in his history of Dekkan ; see vol. i. pp. vii. and 338.

The Lubb ut-Tavārīkh is divided into ten Fasls, as follows: I. Kings of Dehli, fol. 4 *b*. This chapter, nearly two-thirds of the whole work, comprises, in continuation of Firishtah, the reigns of Jahāngīr, fol. 76 *a* ; Shāhjahan, fol. 78 *a* ; and Aurangzīb, fol. 96 *a*. The account of the last is brought down to the 12th of Jumādā I., A.H. 1101.

II. Kings of Deccan, in six Shu'bahs: 1. The Bahmanis, fol. 131 *b*. 2. The Sultans of Bījāpūr, styled 'Ādilshāhis, to A.H. 1097, fol. 142 *a*. 3. The Sultans of Ahmadnagar and Daulatābād, called Nizāmshāhis, to A.H. 1045, fol. 150 *a*. 4. The rulers of Tiling, known as Kutubshāhis, to A.H. 1098, fol. 162 *b*. 5. The 'Imādshāhis of Berar, fol. 166 *a*. 6. The Barīdis of Bedar, fol. 167 *a*.

III. Sultans of Gujrāt, fol. 169 *a*. IV. Rulers of Mālvah and Mandū, fol. 180 *a*. V. The Fārūkis of Burhānpur and Āsīr, fol. 190 *b*. VI. Sultans of Bengal, fol. 196 *b*. VII. The Sharkis of Jaunpūr, fol. 203 *a*. VIII. Rulers of Sind, fol. 205 *b*. IX. Rulers of Multan, fol. 208 *a*. X. Kings of Kashmīr, fol. 208 *b*.

The first page bears the stamp of 'Alī Nakī Khān 'Ālamgīrī (an Amīr, who, according to the Tazkirat ul-Umarā, was Dīvān of Aurangābād at the close of Aurangzīb's reign) with the date 38, i. e. the 38th year of Aurangzīb, or A.H. 1005. On the fly-leaf is written: "To Wm. Erskine, Esq., from Henry Russell, Esq., Oct. 1811."

Add. 6596.

Foll. 258; 10 in. by 6¼; 15 lines, 4 in. long; written in Nestalik; dated Haidarābād, Jumādā I., in the first year of Shāh 'Ālam, or A.H. 1119 (A.D. 1707). [James Grant.]

The same work.

Add. 25,786.

Foll. 172; 9¾ in. by 6¼; 20 lines, 3½ in. long; written in Nestalik; dated A.H. 1149 (A.D. 1737). [Wm. Cureton.]

The same work.

The original owner of this MS., Khalīl Ullah Ghulām Shaikhan Aḥmad, states on the first page that it was written at the close of A.H. 1149, in Sikākul, Ṣūbah of Haidarābād, where he held the office of Vakā'i'-Navīs, by 'Alī Beg, and he adds at the end that its collation was completed in Rabī' II., A.H. 1150.

Add. 5618.

Foll. 231; 10 in. by 6½; 15 lines, 4 in. long; written in Nestalik, apparently in the latter half of the 18th century.

[N. B. Halhed.]

The same work.

Add. 26,252.

Foll. 231; 8 in. by 4; 14 lines, 3 in. long; written in Nestalik, about the beginning of the 19th century.

[Wm. Erskine.]

The same work.

Mr. Erskine has written on the fly-leaf: "From Brigadier-Gen. Malcolm, Nov., 1811, Bombay."

Add. 5559.

Foll. 422; 11 in. by 6¾; 16 lines, 4¼ in. long; written in Nestalik, with a rude 'Unvan and gold-ruled margins; dated Rajab, A.H. 1188 (A.D. 1774).

[Robert Watherston.]

خلاصة التواريخ

A general history of India from the earliest times to the accession of 'Alamgir.

Beg. نقاش نگارخانه کاینات و مصور کارگاه ممکنات

The author, who does not give his name, either in the present copy, or in any of the following, was evidently a Hindū, and had been, as he states in the preface, from his youth upwards acting as Munshi in the employ of some high officials. He is designated in the subscription as follows: منشی سنجان رای المناسبی بہاری ساکن بتاله که در علوم هندوی و فارسی وسہسکرت دستگاه داشت, from which he would appear to have lived in Patiālah. His name has been variously read; Sanjān by Morley and Sprenger, Subhan by Lees and Elliot, and Sujān by Garcin de Tassy. The last reading is probably correct, for Sujān is a Hindū name of frequent occurrence; no less than three Sujān Singhs are mentioned in the Tazkirat ul-Umarā.

After discoursing on the plurality of religions, to all of which he assigns a divine origin, and on the usefulness of history, he enumerates the following works as the sources of the present compilation:—

The Persian translations of the Mahābhārata, Rāmayana, and Harivansa, made by order of Akbar. The Bhāgavata and Yoga-vasishta, translated by Shaikh Aḥmad and others for Dārā-Shikūh. Gulafshān, a translation of the Singhāsan-battīsī. Padmāvat, a history of Ratansen of Chitaur. Rajāvalī, by Bidhādhar, translated into Persian by Nibahūrām. Rajatarangini, by Pandit Raghunāth, translated from the Sanscrit by Maulāna 'Imād ud-Dīn. Tārīkh i Maḥmūd Ghaznavī by Maulānā 'Unṣuri. Tārīkh i Sulṭān Shihāb ud-Dīn Ghūrī. Tārīkh i Sulṭān 'Alā ud-Dīn Khilji. Tārīkh i Fīrūzshāhī by Maulanā A'azz ud-Dīn Khālidkhānī. Tārīkh i Afghinah by Ḥusain Khan Afghan. Zafar-Nāmah by Sharaf ud-Dīn Yazdī. Tīmūr Nāmah by Hātifī. Tavārīkh i Bābarī, translated from the Turki by Mirza 'Abd ur-Raḥīm. Akbar-Nāmah by Abul-Fazl. Tārīkh i Akbarshāhī by 'Aṭā Beg Ḳazvīnī. Akbar-Nāmah by Shaikh Ilahdād Munshī Murtaẓā-khānī. Ṭabaḳāt i Akbarī by Niẓām ud-Dīn Aḥmad Bakhshī. Ikbal-Nāmah. Jahāngīr-Nāmah. Tārīkh i Shāhjahān by Vāriṣ Khān, corrected by Sa'd Ullah Khān. Tārīkh i 'Alamgīrī by Mīr Muḥammad Kāẓim. History of Kashmīr, translated from the Kashmirian language by Maulānā Shāh Muḥammad Shāhābādī. Tārīkh i Bahādur-Shāhī of Gujrāt and other local histories not specified.

The author states that he compiled the work in the space of two years, and completed it in the 40th year of the reign of 'Ālamgīr, corresponding to A.H. 1107. The history, however, closes with the accession of 'Ālamgīr and the issue of his contest with Dārā-Shikūh. A brief notice of the former's death, which is found at the end of most copies, must be a subsequent addition.

Contents: Account of the Hindu traditions, creeds and castes, fol. 10 *a*. Description of the Sūbahs of Hindustan, fol. 22 *b*. History of the Rājahs from Judhishtir to the Muhammedan conquest, fol. 73 *a*. Muhammedan Sultans from Subuktigīn to Bahlūl Lodi, fol. 128 *b*. The Timurides from Bābar to the death of Dārā-Shikūh, fol. 217 *b*. Accounts of some local dynasties are given in the course of the last section, on the occasion of their annexation to the Moghul empire.

The contents of the Khulāṣat-ut-Tavārīkh have been more fully stated by Morley, Descriptive Catalogue, p. 69, and by Sir H. Elliot, History of India, vol. viii. pp. 5—12. Compare N. Lees, Journal of the Roy. As. Soc., New Series, vol. iii. p. 423, Garcin de Tassy, Journal Asiatique, 5e Série, vol. iii. p. 366, and Hist. de la Litt. Hind., vol. i. p. 31, Munich Catalogue, p. 84, Mackenzie

Collection, vol. ii. p. 121, and Biblioth. Sprenger., No. 221.

It has been shown by Capt. N. Lees that the first volume of the Siyar ul-Mutaakh-khirīn consisted of little more than a verbal transcript of the Khulāṣat ut-Tavārīkh. On the other hand, the author of the latter has been charged by Sir Henry Elliot with appropriating, without any acknowledgment, the contents of an earlier work designated as Mukhtaṣar. It appears, however, that the last-mentioned work, which is represented by a single imperfect copy, contains neither author's name nor date of composition, and the most natural explanation of its verbal coincidences with the Khulāṣat would seem to be that both have proceeded from one and the same pen.

The Khulāṣat ut-Tavārīkh has been translated into Urdū by Mīr Shīr 'Alī Afsūs, under the title of Ārā'ish i Maḥfil.

Copyist: منولعل ولد هرچند قوم کایته مانهر ساکن قصبه مرادآباد

Add. 16,680.

Foll. 484; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 13 lines, $2\frac{5}{8}$ in. long; written in a cursive Indian hand; dated Shāhjahānābād, Sha'bān, the 4th year of Aḥmad Shāh (A.H. 1164, A.D. 1751). [Wm. Yule.]

The same work.

Copyist: خوشحال رای کوسلی

Add. 18,407.

Foll. 421; $9\frac{1}{4}$ in. by $5\frac{1}{4}$; 18 lines, 3 in. long; written in Nestalik; dated the 8th year of Shāh 'Ālam, Samvat, 1824 (A.D. 1767). [Wm. Yule.]

The same work.

Copyist: شنکرلال ولد نندلال ماکر گجراتی

On the first page is a note, written apparently by the transcriber, in which the work is ascribed to Munshī Dhīrdhar دهیردهر

Add. 6567.

Foll. 490; $11\frac{1}{2}$ in. by $7\frac{3}{4}$; 17 lines ($5\frac{3}{8}$ in. long) in a page, written in Nestalik, about the close of the 18th century. [J. F. Hull.]

The same work.

The latter part of the volume, foll. 339 *a*—490 *b*, is occupied by a continuation of the Khulāṣat, without either a distinct title or author's name. It begins with the death of Aurangzīb and the ensuing contest for the empire, and concludes with the reign of Shāh 'Ālam, the account of which is brought down to A.H. 1198. The last events recorded are the flight of prince Jahāndārshāh to Laknau, the arrest of Majd ud-daulah, and the arrival at Court of Major Brown, sent by the Governor-General.

The work ends with a short account of the progress of the English rule, and a sketch of the Sikhs, the latter being left unfinished.

Prefixed is a table of the contents of the whole volume, foll. 1—8.

Add. 26,253.

Foll. 100; $9\frac{1}{2}$ in. by 5; 12 lines, $3\frac{3}{4}$ in. long; written in Nestalik; dated Zulḥijjah, A.H. 1257 (A.D. 1842).

منتخب التواریخ

A compendium of Indian history.

Author: Jagajjīvan-dās, son of Manohar-dās, Gujrātī, جگجیون داس ولد منوهر داس گجراتی

Beg. ازکرم عالي آفریدکار وفضل تمام پروردکار

The author states in his preface that he wrote this work in A.H. 1120, in the reign of Muḥammad Mu'azzam Shāh Bahādur Pādishāh. The want of a short history, embracing all the dynasties of India, induced him to compile it from trustworthy sources. Regarding the author's life we learn from other passages, fol. 36 *b*, 41 *a*, that he had entered the imperial service, as Harkārah, in A.H. 1105, and had, from that time, kept a record

of passing events; further, that in A.H. 1119 he was admitted to the presence of Bahādur Shāh in Lahore, where he had been for two years engaged in the intelligence department, and received from him a robe of honour.

Contents:—Sultāns of Hindustan, from Mu'izz ud-Dīn Ghūrī to Aurangzīb, fol. 4 *a*. History of Muḥammad Mu'azzam, afterwards Bahādur Shāh, from his release from captivity, A.H. 1105, to his victory over Kāmbakhsh, and subsequent return from Ḥaidarābād to Hindustan, in Zulḳa'dah, the 2nd year of his reign, fol. 34 *b*. Tables of the revenue of the Ṣūbahs, as drawn up by order of Bahādur Shāh, fol. 51 *b*. Local dynasties from Deccan to Kashmīr, as in Firishtah, fol. 58 *a*.

With the exception of the chapter relating to Bahādur Shah, the Muntakhab ut-Tavārīkh appears to have been transcribed, with slight alterations, from the Lubb ut-Tavārīkh of Rāe Bindraban.

Add. 7658.

Foll. 63; 8¼ in. by 4½; about 17 lines, 3¼ in. long; written partly in Nestalik, partly in Shikastah-āmiz; dated Ṣafar, the 14th year of Muḥammad Shāh (A.H. 1144, A.D. 1731). [Cl. J. Rich.]

The same work.

This copy does not give either the title of the work or the author's name; it wants also the tables of the Ṣūbahs.

Copyist: دهومداس گجراتی قوم کوحر

The fly-leaf bears the Persian seal of General Carnac, with the titles of Manṣūr ul-Mulk Rukn ud-daulah Bahādur Jang, and the date 1178 (A.H.).

Add. 6573–6575.

Three volumes, the first and the third uniform, foll. 271 and 161; 20 lines, 4¾ in. long; written in Nestalik; dated Ḥaidarābād, Ramazān, A.H. 1196 (A.D. 1782): the second, foll. 220, same size, 23 lines, 4⅞ in. long; written by another hand, about the same time. [James Grant.]

منتخب اللباب

A general history of India from the Muhammedan conquest to the reign of Muḥammad Shāh.

Author: Muḥammad Hāshim, entitled Hāshim 'Alī Khān, afterwards Khāfī Khān Nizamulmulkī.

Beg. جهان جهان شکر و سپاس افزون از قیاس

Muhammad Hāshim, son of Khwājah Mīr Khwāfī, was brought up in the service of Aurangzib, who employed him in some political and military situations. In the reign of Farrukh-Siyar he was appointed Dīvān by Nizām ul-Mulk, and he subsequently received from Muḥammad Shāh the title of Khāfī Khān; see Elliot's History of India, vol. vii. p. 207. The Arabic meaning of this title being "hidden," it has been supposed by Morley and others to contain an allusion to the presumed fact that the author had kept his history secret during the reign of Aurangzīb; but the truth is that he did not enter upon its composition until after that sovereign's death. The title is obviously taken from the author's Nisbah Khāfī, derived from Khāf or Khwāf, a canton in Khorasan; see Blochmann, Ain i Akbari, vol. i. p. 445. In the Maāṣir ul-Umarā, Add. 6567, fol. 2, the work is called لب لباب and the author خوافیخان.

It will be seen below that Khāfī Khān brought down his history to A.H. 1143 or 1144. It is stated, in a Persian note at the end of Add. 26,224, that the author had written four or five leaves further when he was overtaken by death. See Morley's Catalogue, p. 100; G. Duff, history of the Mahrattas, vol. i. p. 97; N. Lees, Journal of the

Roy. As. Soc., new Series, vol. iii. p. 465; Stewart's Catal., p. 13; Mackenzie Collection, vol. ii. p. 121; Bibl. Sprenger., No. 227, etc.

The first volume, جلد اول, of the Lubāb, which appears to be very scarce, contains a history of the Sultans of Hindustan from the Muhammadan conquest to the extinction of the Lodi dynasty. A portion of it is extant in Add. 26,227. It is referred to in the printed edition, vol. ii. p. 550, and in the preamble of Or. 176 (see p. 234 *b*).

The second volume, جلد ثانی, comprises a full account of the Timurides of India, from the conquest of Bābar, A.H. 932, to the reign of Muḥammad Shāh. It is the best known part of the work, and undoubtedly the most valuable; for it includes in its latter portion a minute record of events witnessed by the author, and the only complete and connected account extant of the reign of Aurangzīb. It has been printed in the Bibliotheca Indica, Calcutta, 1868—1874. Copious extracts, translated by Professor Dowson, are to be found in Elliot's History of India, vol. vii. pp. 211—533. An English extract by Wm. Erskine, dated 1811, Dec. 19, Bykula, and extending from the accession of Shāhjahān to A.H. 1067, is preserved in the Add. MSS. 26,613-14. A transcript of the same, with another extract comprising A.H. 1070—1130, will be found in Add. 26,615-16. A translation by Capt. A. Gordon of the earlier part of the 2nd volume, extending from its beginning to the capture of Jahāngīr by Mahābat Khān, and dated Nagpour, 1821, is extant in two copies, Add. 26,617 and 26,618-19.

Of the third volume, treating of the local dynasties of India, only a portion has come under our notice; see Add. 26,265, p. 235 *b*.

The present set of MSS. contains the second volume of the work. The author states in the beginning that he had brought it down to the time of composition, viz. to A.H. 1133 (not 1130, as in the printed text). But it is found to have been continued to a later period. The full and connected narrative closes with the defeat of Mubāriz Khān, by Nizām ul-Mulk, which took place on the 23rd of Muḥarram, A.H. 1137 (the date 1135 is an error of the Calcutta edition), and the subsequent occupation of Haidarābād by the latter. The last chapter contains a brief account of some events which happened from the eighth to the thirteenth (fourteenth in the Calc. ed.) year of the reign of Muḥammad Shāh (A.H. 1138—1143), especially in Persia; it concludes with the two crushing defeats of Ashraf and the restoration of Ṭahmāsp in Ispahān (A.H. 1142).

Contents: Origin of the Turks, Add. 6573, fol. 26. Bābar, fol. 9 *a*. Humāyūn, fol. 29 *b*. Akbar, fol. 58 *a*. Jahāngīr, fol. 98 *b*. Shahjahān, fol. 150 *b*. Contest of Aurangzīb with his brothers, and his reign, Add. 6574, foll. 4—219. Saints of the time of Aurangzīb, Add. 6575, fol. 4 *a*. A'zam Shāh, fol. 9 *a*. Bahadur Shāh, fol. 22 *b*. Jahāndār Shah, fol. 57 *a*. Farrukh-Siyar, fol. 64 *a*. Muḥammad Shāh, fol. 112 *b*.

A Persian note written on the fly-leaf of Add. 6573 states that the MS. was transcribed for Mr. James Grant, from a copy in the library of Ṣamṣām ul-Mulk Shāhnavāz Khān, the late minister of Nizām ul-Mulk, in Ḥaidarābād. A similar note, dated A.H. 1196, is found on the fly-leaf of Add. 6575. Full tables of chapters are prefixed to Add. 6573 and 6574, and appended to Add. 6575. Transcriber's name at the end of Add. 6573:

سید عبد النبی ابن میر محمود ابن میر محمد رضا صفوي

Add. 26,223 and 26,224.

Two uniform volumes, forming a continuous text; foll. 654 and 849; 11 in. by 7; 12 lines, $4\frac{3}{4}$ in. long; written in

Nestalik; dated August, 1821, A.H. 1236. [Wm. Erskine.]

The second volume of the same work.

It is stated in the subscription that the MS. was written by order of Mr. Grant, Resident at Sattarah, by Munshī Hūlās Rāi and Ḥāji Mīrzā Fazl-'Alī. The first page of each volume bears the signature of James Grant.

Add. 26,226.

Foll. 377; 10½ in. by 6; 21 lines, 3⅝ in. long; written in Nestalik apparently in the 18th century. [Wm. Erskine.]

The first half of the same volume (Calcutta edition, vol. i. p. 1—vol. ii. p. 177).

Add. 26,225.

Foll. 519; 10½ in. by 7¾; 15 lines, 4 in. long; written in Nestalik apparently in the 18th century [Wm. Erskine.]

The first portion of the same volume, wanting a page at the beginning (Calcutta edition, vol. i. p. 2—vol. ii. p. 127).

Add. 26,228.

Foll. 128; 18 in. by 10; 25 lines, 7 in. long; written in cursive Nestalik; dated Muḥarram, A.H. 1224 (A.D. 1809). [Wm. Erskine.]

The latter part of the same volume, corresponding to vol. ii. pp. 492—978 of the printed edition.

It was written, as stated in the subscription, for Mac Murdo Sāḥib.

Copyist: سارامتهه قوم ناكر بترنكره

Or. 176.

Foll. 362; 12¼ in. by 8¼; from 16 to 18 lines, 6 in. long; written in cursive Nestalik; dated Faṣlī 1232, January, A.D. 1823. [Geo. W. Hamilton.]

The latter part of the same volume, containing the history of Aurangzīb and his successors, and corresponding to vol. ii. of the printed edition.

It begins with a preamble, not found in the printed text, in which the author states that he had spent from sixteen to seventeen years of his life on the composition of this work, especially on the last forty years of Aurangzib's reign. Of this period, on account of that sovereign's prohibition, he had found no previous record, with the exception of the account of the Deccan conquests by Musta'idd Khān. He had therefore endeavoured to compile a truthful and impartial history, derived from the court chronicle دفتر وقايع كل حضور, from the reports of trustworthy persons, and lastly from his personal experiences, inasmuch as he had been successively attached to the train of three or four sovereigns. He adds that a first volume, containing the history of the early rulers of India, from the Muslim conquest to the Lodi dynasty, had been completed in the rough, but that he had not yet found time to prepare a fair copy of it.

This preamble is followed by a very full table of the contents of the volume, foll. 2 *b*—9 *b*.

It is stated in the subscription that the MS. was written for Mr. Thomas Wilkins, Superintendent of the district of Ven Gangā, province of Nāgpūr.

Add. 26,227.

Foll. 374; 8¼ in. by 5; 17 lines, 3¼ in. long; written in a cursive and ill-shaped Shikastah-āmīz, probably in the 18th century. [Wm. Erskine.]

The same work.

This MS. is remarkable as containing a portion of the very scarce first volume before mentioned. It is the concluding part, consisting of an account of the Lodi dynasty, prefaced by some remarks on the origin of the Afghans. It is immediately followed by the history of Bābar and his successors, which belongs to the second volume. But the preface and preliminary chapters on the Turks and Tīmūr, usually prefixed to that part of the work (Calc. ed., vol. i. pp. 1—20), are here wanting, nor is there any trace of a division of the work into volumes.

The MS. is defective. The original folioing shows that it has lost 364 leaves at the beginning, so that it may be presumed to have once contained the whole of the first volume.

The text is shorter than that of the printed edition, owing chiefly to the absence of redundant phrases and rhetorical flourishes, an omission however which is frequently supplied by marginal additions.

Beg. ذکر سلطنت پادشاه حق شناس عدالت اساس سلطان بهلول لودی که اول سلاطین طبقهٔ افغانان در دهلی فرمان فرما گردید

Contents: Bahlūl Lodi, fol. 1 *a*. Sikandar B. Sulṭān Bahlūl, fol. 9 *a*. Ibrāhīm B. Sikandar, fol. 12 *a*.

Bābar, fol. 15 *a*. Humāyūn, fol. 34 *b*. Akbar, fol. 56 *b*—82 *b*. These three sections correspond to vol. i. pp. 21—232 of the Calcutta edition. The latter portion of the account of Akbar, and the whole of Jahāngīr's reign (ib. pp. 232—394), are wanting. The first omission is intentional, for the death of Akbar is briefly recorded on fol. 82 *b*. The latter is due to the loss of 41 leaves. Shāhjahān (Calc. ed. vol. i. pp. 395—756), fol. 83. Aurangzīb; the first ten years of the reign (Calcutta edit. vol. ii. pp. 1—211), fol. 266 *a*—374 *b*.

Add. 26,265.

Foll. 442; 11¼ in. by 6¾; 12 lines, 4¾ in. long; written in large Nestalik; dated Sha'bān; A.H. 1237 (A.D. 1822).

[Wm. Erskine.]

The third volume, جلد ثالث, of the same work.

Beg. حمد مجید و ثنای لا تعد بادشاهی را سزاوار است

The author, who calls himself here Muḥammad Hāshim Khwāfī, entitled Khāfī-Khān Niẓām-ul-mulkī, states that this third volume is devoted to the kings of the various Ṣūbahs of India, with the exception of those of Dehli and Akbarābād, the rulers of which had been recorded in the first volume. His account is abridged from the work of Muḥammad Ḳāsim Firishtah, with some additions from those of Shaikh Nūr ul-Ḥaḳḳ Dihlavī and other writers. He prides himself on eschewing the adulatory strain of court chroniclers, and on striving after truthfulness to the utmost of his power.

The present MS. contains only the first portion of the third volume, namely the account of the Deccan dynasties, as follows:

Sketch of the early Arab settlements in Deccan, and of the invasions of 'Alā ud-Dīn in A.H. 691 and Tughluḳ in A.H. 719, fol. 3 *b*. The Bahmanis, from their origin to A.H. 934, fol. 7 *b*. The Niẓāmshāhis, down to the capture of Daulatābād by Shāhjahān, fol. 116 *b*. The 'Ādilshākis, down to the conquest of Bījāpūr by Aurangzīb, fol. 234 *a*. The Fārūḳis of Khāndes, down to their absorption in A.H. 1008, fol. 333 *a*. The Ḳuṭubshāhis, down to their extinction in A.H. 1097, fol. 376 *b*. The 'Imād ul-Mulkis, fol. 431 *b*. The Barīdis, fol. 435 *b*.

The last five leaves, foll. 438—442, are no part of Khāfī Khān's work; they contain a short chronological account of the rulers of Jinjera زجیرهٔ دندا راجپوری from the building of the fort, in A.H. 906, to Sayyidi

Ibrāhīm Khān, who held it when the account was written, *i.e.* about the beginning of the present century.

Jinjera is a corruption of the Arabic Jazirah, "island;" see Duff, History of the Mahrattas, vol. i. p. 139, vol. ii. p. 97, and Thornton, East India Gazetteer.

It appears from a note on the fly-leaf that this MS. was sent to Mr. Erskine by Mr. James Grant.

Add. 6583 and 6584.

Two uniform volumes, foll 394 and 420; 10¼ in. by 5¾; 15 lines, 3½ in. long; written in fair Nestalik, with ruled margins, in the 18th century. [James Grant.]

تحفة الهند

A general history of India from the earliest times to the reign of Farrukh-Siyar, including an account of the early kings of Persia.

Author: Lāl-Rām, son of Rāi Dūlah-Rām B. Rāi Kunjaman Khuldmakānī, لال رام ولد راى دوله‌رام بن راي كنجمن خلدمكانى

Beg. معموري بلاد سخن بمعمارى حمد مالك الملكى است

The author states in the preface that he wrote this work in the 18th year of Muhammad Shāh, A.H. 1148. He designates himself as a born slave of the emperor, and the title of Khuldmakani which he gives to his grandfather shows that the latter had been in the service of Aurangzīb. He further incidentally mentions, fol. 22 *a*, that he once held Mūngi Patan, in the Deccan, as a Jāgīr.

The sources of the present compilation are enumerated as follows: Akbar-Namah, Ṭabaḳāt i Akbari, Futūḥāt i Akbari by Faiẓī, Tārīkh i Firishtah, Shāhnāmah, Tarikh i Shamshīrkhani, Khulāṣat ul-Akhbār, 'Ajā'ib ul-Makhlūḳāt, Jahangīr-Nāmah, Shāhjahān-Nāmah, 'Ālamgīr-Nāmah, and Lubb ut-Tavārīkh i Hind by Rāi Bindrāban.

The work is divided into four books (Faṣl) of very unequal extent, as follows:—

Faṣl I. Account of Adam and of the Hindū system of cosmogony, fol. 56.

Faṣl II. Geographical and historical account of the Ṣūbahs of India, in nineteen sections (Kism): 1. Bengal, fol. 24 *a*. 2. Behar, fol. 37 *b*. 3. Ilāhābād, fol. 39 *a*. 4. Awadh, fol. 42 *b*. 5. Āgrah, fol. 44 *b*. 6. Mālvah, fol. 46 *a*. 7. Ṣūbahs of Deccan, in seven Ṭabaḳahs: Khandes, fol. 99 *b*. Berār, fol. 107 *a*. Bahmanis of Gulbargah, fol. 110 *a*. 'Ādilshāhis of Bījapūr, fol. 122 *b*. Nizamshāhis, fol. 132 *a*. Ḳuṭbulmulkis, fol. 145 *b*. Baridis, fol. 149 *b*. 8. Gujrat; fol. 150 *b*. 9. Ajmīr; fol. 216 *a*. 10 Dehli, fol. 219 *a*. This section is brought down in the first volume to the death of 'Adlī, and continued in the second from the accession of Akbar to the third year of Farrukhsiyar, A.H. 1126, where it breaks off, fol. 88 *a*, the rest of the folio being left blank. 11. Lahore, Add. 6584, fol. 88 *b*. 12. Multān, fol. 90 *b*. 13. Tatah, fol. 92 *b*. 14. Kashmīr, fol. 98 *b*. 15. Kābul, fol. 127 *b*. 16. Ghaznīn, with a short history of the Ghaznavis and Ghūris, fol. 128 *a*. 17. Muslim Saints of India, fol. 146 *a*. 18. Kings and famous personages who visited India, fol. 150 *b*. 19. Settlement of the children of Ham in India, and its kings before the Muslim conquest, fol. 158 *b*.

Faṣl III., in two chapters (Bāb): 1. Early kings of Īrān from Kayūmars to Yazdagird, fol. 174 *a*. 2. Ancient sages, or Greek philosophers, fol. 392 *b*.

Faṣl IV., in two chapters (Ẕikr): 1. Miscellaneous historical notices and anecdotes, fol. 396 *b*. 2. Conclusion (Khātimah), wanting in this copy.

To each volume is prefixed a table of contents, Add. 6583, foll. 1—3, Add. 6584, foll. 1—4. The first volume bears the stamp of Rāo Kishan Singh, with the date 1175.

Add. 27,250.

Foll. 132; 13½ in. by 8; 19 lines, 5¼ in. long; written in fair Nestalik, about the close of the 18th century.

[J. Macdonald Kinneir.]

A general history of India from the most ancient times to A.H. 1196.

Author: Ghulām Bāsit, غلام باسط

Beg. حمد و سپاس آن خالق بیهمتا که عالمرا از پردهٔ مخفی

The author states in the preface that, having lost the patrimonial estate he possessed in Oude, he had tried to enter the service of the imperial house of Tīmūr, which his ancestors had served before him for nearly three centuries. This desire, however, having been frustrated, he had no resource but to take office under the English, whose generosity and high-mindedness were known to the whole world, and he attached himself in the capacity of Munshi to General Giles Stibbert,* who brought him to Calcutta, and by whose desire he wrote the present history. He derived his account partly from books, and partly from information conveyed to him by his late father, Shaikh Saifullāh Bijnūrī شیخ سیف‌الله بجنوری, who had spent his life in the service of the Emperors of Hindostan, and had died at the age of 105 years.

An examination of the work, however, shows that, with the exception of a very meagre continuation of the series of the Moghul Emperors from Akbar to Shāh 'Ālam, foll. 125—132, it is entirely founded on Firishtah, whom the author follows almost textually, but with a considerable degree of condensation.

It is stated at the end to have been written A.H. 1196.

* Brigadier-General Giles Stibbert was commander-in-chief of the Bengal army in the years 1777—1779 and 1783—1785. See Dodwell and Miles, Indian-Army List.

The work is described, under the title of Tārīkh i Mamālik i Hind, in Sir H. Elliot's History of India, vol. viii. p. 200.

Contents: Hindū cosmogony and the war of the Kauravas and Pandavas, from the Mahābhārat, fol. 9 *a*. The sons of Ham, Hind and Sind, and the early Hindū kings from Kishan, son of Purab, to Māldeo, fol. 14 *b*. Early Muhammadan invasions, by Arabs and Afghans, fol. 21 *a*. Ghaznavis, fol. 23 *b*. Ghūris, fol. 27 *b*. Khiljis, fol. 35 *b*. Lodis, fol. 42 *a*. Kings of Sind, Tatah and Multan, fol. 43 *b*. Kings of Kashmīr, fol. 51 *b*. The kings of Bengal, fol. 65 *a*. The Sharḳi kings of Jaunpūr, fol. 69 *b*. The Bahmanis, fol. 72 *a*. The 'Adilshāhis of Bījāpūr, fol. 82 *a*. The Niẓāmshāhis of Aḥmadnagar, fol. 85 *b*. The Ḳuṭubshāhis, fol. 90 *b*. The 'Imādul-Mulkis, fol. 92 *b*. The Barīdis, fol. 94 *a*. The kings of Gujrāt, fol. 94 *b*. The kings of Mālvah, fol. 102 *a*. The Fārūḳis of Khāndes, fol. 109 *a*. Account of Malabar, fol. 114 *a*. The Timurides from Bābar to Shāh 'Ālam, fol. 119 *b*.

No title appears in the text; but in the heading of a full table of contents, foll. 2—7, the work is called تواریخ ممالك هندوستان. On the first page the author is designated as غلام باسط منشی امیتّهوي

It is stated in the subscription that the MS. was written by order of Navvāb Vālājāh, Navvāb of the Carnatic, whose seal is found at the beginning, with the name عظیم الدوله والاجاه

On the first page is written: "From the Ameer ool Omrah to John Macdonald Kinneir."

Or. 205.

Foll. 261; 10½ in. by 6¾; 15 lines, 4¼ in. long; written in Nestalik, dated A.H. 1283 (A.D. 1866). [Geo W. Hamilton.]

حقيقت هاي هندستان

An historical and topographical account of the various Ṣūbahs of Hindostan and Deccan.

Author: Lachhmī Narāyan, takh. Shafīḳ, Aurangābādī, لچهمی نراین متخلص بشفیق اورنکابادی

Beg. بعد حمد جهاندارجان آفرین خداوند زمان وزمین

The author gives the following account of the origin of the work. His father, Rae Mansārām, Dīvān of Navvāb Āṣafjāh, had sent to him, in A.H. 1204, from Aurangābād, the author's native place, to Haidarabad, some old and worm-eaten revenue returns, which had been drawn up by his grandfather, and inspected and signed by Niẓām ul-Mulk. They were brought down from various dates to the Faṣlī year 1139. Finding them of great importance, he was induced to transcribe them in a more generally intelligible form and to supplement them with much additional information, for the benefit of his munificent patron, Captain William Patrick. The above title expresses numerically the date of composition, A.H. 1204. See Mackenzie Collection, vol. ii. p. 127.

The work is divided into four Maḳālahs, as follows:

I. The revenue returns above-mentioned, fol. 4 *b*.

II. Account of the Ṣūbahs of Hindustan, in the following order: Dehli, Agrah, Ilāhābād, Awadh, Behar, Bengal, Orissah, Mālvah, Ajmīr, Gujrāt, Tatah, Multān, Lahore, Kashmīr, Kābul, fol. 37 *b*.

III. Account of the Ṣūbahs of Deccan, viz. Khāndes, Berar, Aurangābād, Bedar, Bījāpūr, and Ḥaidarābād, fol. 79 *b*.

IV. Sketch of the history of the Muslim Sultans of Hindustan from Mu'izz ud-Dīn i Sām to 'Alī Gauhar (Shāh 'Ālam), fol. 194 *b*.

The author states at the end that he completed the work on the first of Zulḥijjah, A.H. 1204, while Niẓām 'Alī, then on his march against Tipu Sultan, was encamped before Pāngul.

Lachhmī Narāyan had written in A.H. 1200 a history of Deccan, entitled Tanmīḳ i Shigarf, which is referred to in the present work, fol. 79 *b*. He wrote in A.H. 1214 a history of the Mahrattahs, entitled Bisāṭ ul-Ghanā'im (Add. 26,274), and an account of Ḥaidarābād (Add. 26,263).

Add. 26,266.

Foll. 269; 8¼ in. by 5¼; 11 lines, 3⅝ in. long; written in Nestalik; dated Rabī' II., A.H. 1224 (A.D. 1809). [Wm. Erskine.]

The same work.

The name of Captain William Patrick is omitted in this copy.

Add. 16,712.

Foll. 63; 9 in. by 5; 15 lines, 3⅛ in. long; written in fair Nestalik, at the beginning of the 19th century. [Wm. Yule.]

مختصر يول

An abridged history of the Sultans of Dehli and the Timurides from their origin to Shāh 'Alam.

Author: A'azz ud-dīn Muḥammad, اعز الدين محمد

Beg. قل اللهم مالك الملك نوتى الملك

This work was written, in A.H. 1218, for Col. (afterwards Major) Wm. Yule. It purports to be founded on a history found in the library of the Ṣafavi Prince, Abu-l-fatḥ Sulṭān Muḥammad Mīrzā, the title and author of which are not named.

It is simply a transcript of the well known Tārīkh i Ḥaḳḳi (see p. 223 *b*) with the addition of a few lines in the preface, fol. 3 *b*, and a very meagre continuation from Akbar to Shāh 'Ālam, foll. 59 *b*—62 *b*.

PARTICULAR HISTORIES OF INDIA.

SULTANS OF DEHLI.

Add. 7623.

Foll. 143; 11¼ in. by 6¾; 19 lines, 5 in. long; written in fair Naskhi; dated Sha'bān, A.H. 711 (A.D. 1312). [Cl. J. Rich.]

A history of the empire of Dehli from A.H. 587 to 614.

Author: Ḥasan Niẓāmī, حسن نظامی

Beg. حمد و سپاس بیقیاس که قدم شهسوار عقل

This work, to which no title is given in the text, has always been known under the name of تاج المآثر, or "Crown of Memorable Deeds," which is found on the first page of this and the three following copies. It is written in mixed prose and verse, and has long been held up in the East as a model of elegant composition. It contains a minimum of historical matter diluted in a flood of rhetorical verbiage.

In a preface remarkable, even among Persian prefaces, for irksome prolixity, foll. 2—38, the author, after dilating on the praises of his hero, Kuṭb ud-Dīn Abul-Ḥāriṣ Aibak, who had been raised to power in the reign of Sultan Mu'izz ud-Dīn Muḥammad B. Sām, for the triumph of Islamism in the land of idolaters, proceeds to give a diffuse account of his own circumstances.

Compelled by the disturbed state of Khurāsān to leave in the prime of life his native city, Nīshāpūr, and to seek his fortune abroad, he repaired by the advice of his Shaikh, Muḥammad Kūfī, to Ghaznah, where he was kindly received by a learned divine, Shaikh Muḥammad Sharzī, شرزی, and the Ṣadr Majd ul-Mulk. After recovering from a long and dangerous illness he set out on his travels, and, after a thousand dangers and hardships, he reached Dehli, where he again fell ill. He was, however, soon restored to health and hope through the kindness of the Ṣadr Sharaf ul-Mulk and other friends. Encouraged by them to make his talent known to the world by some literary production, he hastened to obey the royal commands then issued, by writing a record of His Majesty's glorious deeds, which he commenced in A.H. 602.

The preface must have been written at the same time, for Sultan Mu'izz ud-Din, who was assassinated at Ghaznah, in the month of Sha'bān, A.H. 602 (Ṭabakāt i Nāṣirī), is there spoken of as still living.

The Tāj ut-Tavārīkh relates the Indian wars of Sultan Mu'izz ud-Dīn, of Kuṭb ud-Dīn Aibak, and of the latter's successor, Shams ud-Dīn Iltatmish. It begins with the conquest of Ajmīr by Mu'izz ud-Dīn in A.H. 587. The last event recorded in this and the following copies is the appointment of Nāṣir ud-Dīn Maḥmūd, son of Iltatmish, to the government of Lahore, in A.H. 614. An account of the work, and abstract of its contents by Sir H. Elliot, will be found in the "History of India," vol. ii. pp. 204—243. Compare Hammer, Gemäldesaal, vol. iv. pp. 172—182, N. Lees, Journal of the Royal Asiatic Society for 1868, p. 433, Vienna Catalogue, vol. ii. p. 173, St. Petersburg Catalogue, p. 296, Gotha Catalogue, p. 53.

In the Rauẓat uṣ-Ṣafā, Bombay edition, vol. i. p. 7, where the Tāj ul-Ma'āṣir is mentioned among the sources, as also in Haj. Khal., vol. ii. p. 92, the author is called Ṣadr ud-Dīn Muḥammad B. Ḥasan

un-Niẓāmī. On the title-page of one of the following copies, Add. 24,951, written in A.H. 818, his name is written تاج الدين حسن بن نظامى

In a MS. belonging to Navvāb Ẓiyā ud-Dīn of Dehli, and described by Sir H. Elliot, l. c., p. 210, there is a continuation bringing down the history to A.H. 626.

In the colophon of the present copy the date of transcription was originally written سنه احدى عشرة وسبعمايه, A.H. 711, but the last word having been altered to ستمايه, it now reads A.H. 611, a date anterior to the composition of the work.

Copyist: ابو الفضل بن يحيى بن ابى بكر بن الحسن

The margins contain notes and headings in a handwriting of the 18th century.

Add. 24,951.

Foll. 171; 6½ in. by 4½; 15 lines, 3 in. long; written in small Naskhi, with 'Unvān and gold-ruled margins; dated Zu'hijjah, A.H. 818 (A.D. 1416). [Lord Aberdeen.]

The same work.

The first page contains the following title, written in gold within an illuminated border: كتاب تاج المآثر تصنيف وحيد فى عصره تاج الدين حسن بن نظامى عليهما الرحمة

The margins contain rubrics in the handwriting of the transcriber.

Copyist: احمد بن محمد بن احمد

Add. 7624.

Foll. 326; 9¾ in. by 6¼; 15 lines, 3⅝ in. long; written in a neat Nestalik, with gold-ruled margins, probably in the 16th century. [Cl. J. Rich.]

The same work.

Some lost folios of the original MS. have been replaced by leaves of European paper, foll. 1—7, 11, 15, 24—30, 39, 46, 48, 53, 326, written by a scribe who dates at the end Rabī' I, A.H. 1215 (A.D. 1800); but a lacune of about six leaves, occurring after fol. 23, has not been filled.

Or. 163.

Foll. 258; 9½ in. by 5; 19 lines, 2⅝ in. long; written in neat Nestalik, with 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1034 (A.D. 1625). [Geo. Wm. Hamilton.]

The same work.

Add. 16,838.

Foll. 85; 8 in. by 4½; 15 lines, 2⅝ in. long, written in small and neat Nestalik, with 'Unvān and ruled margins, probably early in the 18th century. [Wm. Yule.]

خزائن الفتوح

A history of the reign of 'Alā ud-Dīn Muḥammad Shāh Khilji, from his accession to A.H. 711.

Author: Khusrau, خسرو

Beg. الحمد للفتاح الذى فتح حزاين الفتوح

Over the above is written, as a heading, the following couplet containing the title of the work:

اين نامه كه نقد فتح دارد در جيب
شد نام خزاين الفتوحش از غيب

Amīr Khusrau, the greatest of the Persian poets of India, has given some account of his life in his prefaces to the Tuḥfat uṣ-Ṣighar and Ghurrat ul-Kamāl, Add. 21,104, foll. 139—190, from which we extract the following particulars. His father, a Khitā'i Turk, Lājīn by name, afterwards Amīr Saif ud-Dīn Shamsī, was originally a slave of

Shams ud-Dīn Iltatmish, and his warlike achievements secured, according to Khusrau, the empire for his master, by whom he was raised to the rank of Amīr. Saif ud-Dīn settled in Patiyālī, where Khusrau was born in A.H. 651. Khusrau was seven years of age when, having lost his father, who fell in battle, he was transferred to the care of his maternal grandfather 'Imād ul-Mulk, who held the office of 'Āriẓ i Sipah, and he grew up under the latter's care to the age of twenty. He stayed then two years with Kishlū Khān Jumhūr, the brother of Sultan Ghiyās ud-Dīn Balban, and subsequently passed into the service of Bughrā Khān, a younger son of the latter, whom he accompanied to Lakhnautī. He afterwards attached himself to the Khān i Buzurg (Muḥammad Sulṭān), the eldest son of Balban, and stayed five years at that prince's court in Multān. When the latter fell in an encounter with the Moghuls, A.H. 683, Khusrau, who had been made prisoner, contrived to escape, and repaired to his mother in Patiyālī. He afterwards settled in Dehli, where he remained in great favour with five successive sovereigns, viz. Mu'izz ud-Dīn Kaiḳubād (A.H. 686—689), Jalāl ud-Dīn Fīrūz (A.H. 689—695), who conferred upon him the rank of Amīr, Muḥammad Shāh (A.H. 695—715), Ghiyās ud Dīn Ṭughluḳ, A.D.721—725, and Muḥammad B. Tughluḳ, who ascended the throne in the month of Rabī' I., A.H. 725. He died at Dehli on the 29th of Zulḳa'dah, A.H. 725, shortly after the accession of the last. Khusrau was, like his friend and fellow-poet Khwājah Ḥasan Dihlavī, one of the favourite disciples of the celebrated Shaikh Niẓām ud-Dīn Auliyā, whose death preceded his own by seven months.

Firishtah devotes to him a detailed notice in his lives of Indian saints, and mentions him frequently in the course of his history, mostly repeating the statements of Khusrau's friend, Ẓiyā ud-Dīn Baranī; see Briggs' translation, vol. i. pp. 252, 259, 269, 292 etc., and Ziyā, Tārīkh i Fīrūzshāhī, pp. 67, 110, 127. See also Nafaḥāt ul-Uns, Add. 16,718, fol. 222, Daulatshāh, Add. 18,410, fol. 120, Haft Iḳlīm, Add. 16,734, fol. 150, Akhbār ul-Akhyār, Or. 221, fol. 86, Sprenger, Oude Catalogue, p. 465, and Ouseley's Notices, p. 146. A full account of the life and the historical poems of Khusrau will be found in Elliot's History of India, vol. iii. pp. 523—567; compare S. Petersburg Catalogue, p. 350.

The Preface contains a eulogy on 'Alā ud-Dīn Muḥammad Shāh, for whom the work was written. The narrative begins with that sovereign's accession on the 19th of Rabī 'II., A.H. 695, and concludes with the Darbār held in Dehli, on the Sultan's return from Ma'bar, on the fourth of Jumādā II., A.H. 711.

The Khazā'in ul-Futūḥ, or Tārīkh i 'Alā'ī, as it is frequently called, is written in a highly laboured and artificial style, in evident imitation of the Tāj ul-Ma'āṣir. In each paragraph a particular set of similes and metaphors is used, and versified rubrics indicate the subjects from which they are in each case borrowed.

The substance of this history will be found, in a condensed English translation, in Elliot's History of India, vol. iii. pp. 67—92. There is a copy marked No. 158 in the library of King's College, Cambridge.

Or. 162.

Foll. 210; 11 in. by 7; 15 lines, 4½ in. long; written in Nestalik, in the 19th century. [Geo. W. Hamilton.]

تاريخ فيروز شاهي

A history of the life and reign of Fīrūz Shāh, A.H. 752—790.

Author: Shams i Sirāj 'Afīf, شمس سراج عفيف

Beg. قال الله تعالی وما یعلم تاویله الا الله

The author states incidentally, fol. 147 *a*, that at the time of Fīrūz Shāh's return from Tattah, *i. e.* A.H. 763, he was twelve years of age. He must therefore have been born in A.H. 751. He grew up at the court of that sovereign, where he lived, as he tells us, fol. 50 *a*, about forty years in the society of the highest officials. His spiritual guide was Shaikh Ḳutb ud-Dīn Munavvar, a holy man, who resided in Hānsī, and was one of the chief Khalīfahs of Niẓām ud-Dīn Auliya (see Akhbār ul-Akhyār, Or. 221, fol. 76).

The present work must have been written shortly after A.H. 801, for the invasion of Tīmūr, which took place in that year is referred to, fol. 149 *a*, as an event of very recent occurrence. Another work, previously written by the author in praise of Ṭughluḳ, مناقب تغلق شاه, is mentioned, fol. 14 *a*. 'Afīf was an hereditary surname in his family; the author appends it to the names of his grandfather Shams i Shihāb and of his great-grandfather Malik Sa'd ul-Mulk Shihab, who was 'Amaldār of Abūhar, near Dīpālpūr. After an introduction treating of the virtues of kings in general and those of Fīrūz Shāh in particular, the author says that Maulāna Ziyā ud-Dīn Baranī had written a history entitled Tavārīkh i Fīrūzshāhī, and extending from the accession of Ghiyās ud-Dīn Balban to the sixth year of the reign of Fīrūz Shāh. His account of the latter had been intended to comprise 101 sections called Muḳaddimah, but he did not live to complete more than the first eleven, thus leaving ninety unwritten.

Although taking up the history of Fīrūz Shāh from the beginning, the author chose to adopt, in remembrance of his predecessor, a division into ninety Muḳaddimahs, grouping them in five books (Ḳism), each of which comprises eighteen Muḳaddimahs.

The Ḳisms are as follows: I. History of Fīrūz Shāh from his birth to his accession, fol. 18 *a*. II. Wars of Bengal and Orissa; foundation of Ḥiṣār and Fīrūzābād; capture of Nagarkot, fol. 53 *a*. III. Campaign of Tattah, fol. 90 *a*. IV. Fīrūz Shāh desists from war and attends to the government of his empire, fol. 123 *a*. V. Tonsure of Fīrūz Shāh; prince Fatḥ Khān; the great Khāns and Maliks; close of the reign, fol. 176 *a*.

The MS. is imperfect at the end. It breaks off a few lines before the end of the ninth Muḳaddimah of Ḳism V. (Elliot, p. 373). There is also a lacuna at the end of Ḳism I. and beginning of Ḳism II., foll. 51, 52, where three pages have been left blank.

A considerable part of the work has been translated by Prof. Dowson; see Elliot's History of India, vol. iii. pp. 267—373. Compare N. Lees, Journal of the Roy. Asiat. Soc., new Series, vol. iii. p. 445. Two copies of the work exist in the library of the India Office, and one in the collection of Sir H. Elliot.

Or. 164.

Foll. 179; 9 in. by 6; 13 lines, 3¾ in. long; written in Shikastah, apparently in the 18th century. [Geo. W. Hamilton.]

تحفهٔ اکبر شاهی

A history of the life and reign of Shīr Shāh.

Author: 'Abbās Khān B. Shaikh 'Alī Sarvānī, عباس خان بن شیخ علی سروانی

Beg. حمد آن قادر بیچون و بیچکون وسنا [ثنا] خرد ان رهنما

An account of the author and a somewhat abridged version of the work will be found in Elliot's History of India, vol. iv. pp. 301—433.

The author's name and the above title do not appear in the preface, but they are found in several passages in the body of the work, foll. 22 *b*, 29 *b*, 39 *a*; Elliot, pp. 333,

343, 361. The author says at the beginning that he wrote this work by the order of Akbar, and that he received his information from the mouth of some trustworthy and accomplished Afghans who had followed Shīr Shāh from his first rise to power to the end of his reign. He was himself, as he states further on, fol. 22 *b*, descended from 'Abbās Khān, a noble Afghan, whose son, Ḥasnū Khān, ranked first among the Amīrs of Shīr Shāh, and had married his sister.

The work appears to have been written shortly after A.H. 987; see Elliot, p. 301. It is more generally known under the name of Tārīkh i Shīr Shāhī. See Dorn, History of the Afghans, p. 3, Stewart's Catalogue, p. 14, N. Lees, Journal of the Roy. As. Soc., New Series, vol. iii. p. 449, Library of King's College, Cambridge, No. 80.

Or. 197.

Foll. 129; $8\frac{1}{2}$ in. by $4\frac{1}{2}$; 17 lines, $2\frac{3}{4}$ in. long; written in Nestalik; dated Shāhābād, Jumāda I., A.H. 1192 (A.D. 1778).

[Geo. W. Hamilton.]

تاريخ داؤدى

A history of the Lodi and Sūr dynasties.

Beg. ثنای هر کونه بحضرت جهان آفرین سزد

An account of this work, with copious extracts, will be found in Elliot's History of India, vol. iv. pp. 434—513. We learn from it that the author, whose name does not appear in the present copy, was called 'Abd Ullah, and that he wrote in the reign of Jahāngīr. See also N. Lees, Journal of the Roy. As. Soc., New Series, vol. iii. p. 447.

The author states in the preface that he had collected in this volume such notices relating to the Afghan Sultans as he found scattered in standard histories. The Akbarshāhī, *i.e.* Ṭabaḳāt i Akbarshāhī, is frequently quoted in the body of the work.

The Tārīkh i Dā'ūdī comprises the following reigns: Bahlūl Lodi, fol. 3 *b*. Sikandar, fol. 18 *a*. Ibrāhīm, fol. 50 *b*. Shīr Shāh, fol. 65 *a*. Islām Shah, fol. 102 *b*. Muḥammad 'Ādil, fol. 118 *b*. Dā'ūd Shāh, fol. 126 *b*.

Add. 24,409.

Foll. 237; $8\frac{1}{4}$ in. by $4\frac{3}{4}$; 15 lines, 3 in. long; written in plain Nestalik, apparently in the 18th century. [Sir John Malcolm.]

افسانهٔ شاهان

An account of the Afghan kings.

Author: Muḥammad Kabīr B. Shaikh Ismā'īl Haziya, daughter's son of Shaikh Khalīl Ullah Ḥaḳḳānī, محمد كبير بن شيخ اسمعيل حزبا نواسهٔ شيخ خليل الله حقانى

Beg. بعد تحميد خداوند جهان نعت بر حضرت سيد دوران

The author gives, foll. 197—205, some account of his maternal grandfather, an Afghan saint, who lived in Rājgīr, Bengal, and died in Panjāb in the time of Akbar. He wrote the present work, as stated in the preface, in order to divert his mind in his bereavement, his son Maḥmūd having died at the age of sixteen from a snake bite.

This is less a history than a series of detached narratives and anecdotes, حكايات, 140 in number, written in popular style and without any attempt at elegance of composition or historical sequence. They are roughly arranged in chronological order, and relate to the lives and times of the following Afghan chiefs: Kālā Lodī, the father of Bahlūl, fol. 6 *b*, Bahlūl, fol. 15 *a*, Sikandar, fol. 23 *b*, Ibrāhīm, fol. 44 *b*, Shīr Shāh, fol. 49 *b*, Islām Shāh, fol. 137 *b*, 'Adlī, fol. 159 *b*, Ibrāhīm and Sikandar Sūr, fol. 170 *a*, Kālā Pahār, fol. 205 *a*, Dā'ūd Lodī, fol. 224 *a*.

The first and last pages have been supplied by a later hand; the last is dated A.H. 1189.

HISTORY OF THE TIMURIDES.

Add. 24,416.

Foll. 358; 8½ in. by 5¼; 19 lines, 3 in. long; written in Nestalik; apparently about the close of the 16th century.

[SIR JOHN MALCOLM.]

واقعات بابری

The autobiography of Bābar, translated from the Turki original by Mīrzā 'Abd ur-Raḥīm B. Bairām Khān.

Beg. در ماه رمضان سنه هشصد ونود و نه در ولايت فرغانه

This remarkable work, which is also called توزك بابري, has been rendered accessible to English readers by means of an excellent translation, commenced by Dr. John Leyden, revised, completed, and enriched with a learned introduction and notes, by Mr. Wm. Erskine, London, 1826. The Turki original, a copy of which is preserved in the Museum, Add. 26,324, has been edited by N. Ilminski, Kasan, 1857, and translated into French by M. Pavet de Courteille, Paris, 1871.

The Persian version was made by the order of Akbar, and completed A.H. 998. Mīrzā 'Abd ur-Raḥīm, one of the great generals of Akbar, better known under his title Khānkhānān, was no less celebrated for his literary tastes and accomplishments than for his achievements in war. He was born A.H. 964 and died under Jahāngīr, A.H. 1036. See, for a notice of his life, Mr. Erskine's preface and Blochmann's Ain i Akbari, pp. 334—39.

An account of the work, with extracts, will be found in Sir H. Elliot's History of India, vol. iv. pp. 218—287. See also Mackenzie Collection, vol. ii. p. 124, King's College Library, Cambridge, No. 96, Ouseley Collection, No. 343-4, Copenhagen Catalogue, p. 19, and Mélanges Asiatiques, vol. iii. pp. 484—86.

The memoirs are divided, by some gaps which never were filled up by the author, into the following four detached sections: I. A.H. 899—908 (Erskine, pp. 1—222), fol. 1 *b*. II. A.H. 910—914 (Erskine, pp. 127—234), fol. 101 *a*. III. A.H. 925-6 (Erskine, p. 246—284), fol. 191 *b*. IV. A.H. 932—936 (Erskine, pp. 290—425), fol. 226 *b*.

The first page of the MS. contains some notes written in the reign of Jahāngīr, one of which is dated Agrah, A.H. 1022 (A.D. 1613). One of its former owners, Mūsavī Khān 'Alī Akbar, who held the office of Ṣadr under Jahāngīr, and died A.H. 1054, has entered on the margin of fol. 145 *b* a genealogical notice relating to Sulṭān Nizād Begam.

Add. 26,200.

Foll. 380; 8½ in. by 5; 16 lines, 2⅝ in. long, written in small and neat Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins, probably in the 16th century.

[WM. ERSKINE.]

The same work.

The four parts begin respectively on foll. 1 *b*, 106 *b*, 201 *b*, and 236 *b*.

This is the copy which Mr. Erskine used for his translation; see preface, p. xi. The original MS. breaks off at the paragraph dated Monday, 22 Ramazan, A.H. 935 (Erskine, p. 420). Ten leaves, written on English paper, water-marked 1810, contain the remainder of the memoirs and also Persian translations of the passages left by the translator in the original language. The same hand has supplied two leaves lost after fol. 27, and two single leaves missing after foll. 61 and 135.

Four whole-page miniatures, in highly finished Indian style, occur on foll. 26, 27, 30 and 34. Several pages, apparently re-

served for miniatures, have been left blank. Two dates, 7 April, 1807, and 9 March, 1812, have been written in pencil by Mr. Erskine on the margin of the first page.

Add. 16,623.

Foll. 295; $8\frac{1}{2}$ in. by 5; 17 lines, $3\frac{3}{8}$ in. long; written in neat Nestalik, on gold-sprinkled paper, with 'Unvān and gold-ruled margins; dated Lahore, Rajab, A.H. 1048 (A.D. 1638). Bound in stamped and gilt leather.

The same work.

The four parts begin respectively on foll. 1 *b*, 85 *b*, 162 *a*, 191 *b*. Six and twenty miniatures, finely executed in Indian style, and occupying mostly a small portion of the page, illustrate the scenes described in the text.

Transcriber: داود کاتب

Add. 16,691.

Foll. 194; 12 in. by 8; 23 lines, $5\frac{1}{2}$ in. long; written in Nestalik; dated Shāhjahānābād, Rajab, A.H. 1148 (A.D. 1735). [Wm. Yule.]

The same work.

The four parts begin on foll. 1 *b*, 56 *a*, 105 *b*, and 123 *a*.

Copyist: اندرسین نانك شاهی

Add. 16,690.

Foll. 274; $11\frac{3}{4}$ in. by $6\frac{1}{2}$; 17 lines, $4\frac{1}{4}$ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century. [Wm. Yule.]

The same work.

The four parts begin on foll. 2 *b*, 82 *b*, 151 *b*, and 176 *a*.

On the last page is written: "Wm. Yule, Lucknow, 1800."

Add. 26,201.

Foll. 169; $15\frac{1}{2}$ in. by $9\frac{1}{4}$; 21 lines, $5\frac{3}{4}$ in. long; written in Nestalik, in the early part of the 19th century. Bound in gilt and stamped leather. [Wm. Erskine.]

The same work.

The four parts begin on foll. 2 *b*, 55 *b*, 95 *a*, and 111 *a*. There is a whole-page miniature on fol. 3 *a*.

This copy is mentioned by Mr. Erskine in his preface, p. x., as procured for him from Dehli, through Mr. Metcalfe, the British Resident at that Court. He adds, that it was much less accurate than the other (Add. 26,200). In the manuscript list of his collection Mr. Erskine states that it was transcribed for him from a copy in the Imperial Library at Dehli.

Or. 167.

Foll. 475; 12 in. by $8\frac{1}{4}$; 12 lines, $4\frac{1}{2}$ in. long; written in Nestalik, in the 19th century. [Geo. Wm. Hamilton.]

The same work.

The four parts begin on foll. 3 *a*, 132 *b*, 249 *b*, and 297 *b*.

A table of contents, occupying one page, is prefixed.

Add. 26,317.

Foll. 88; 9 in. by $7\frac{1}{4}$; 17 lines, $5\frac{1}{8}$ in. long; written in Nestalik, on English paper bearing the date 1808 in its water-mark. [Wm. Erskine.]

A portion of the same work corresponding to pp. 14—179 of the English translation.

This volume is endorsed by Mr. Erskine as "copied for Dr. Leyden." It is no doubt the transcript which he caused to be made for the latter from a copy found at Bombay, as stated in the Preface to the Memoirs, p. ix.

Add. 26,202.

Foll. 83; 10¼ in. by 6½; 20 lines, 4½ in. long; written in Nestalik, apparently in the 17th century. [Wm. Erskine.]

A fragment of the same work.

It contains the first half of the fourth part of the Memoirs, in a peculiar recension, in which the author's first person is changed to the third, and the unadorned language of the original to the pompous style of court annals. It is thus described by Mr. Erskine on the fly leaf:

"This is a translation, and in some places a rhetorical expansion, of the text of the Wakiat e Baberi, beginning 1st of Sefer, A.H. 932 (17 Nov., 1525) and ending about the end of Moharrem, A.H. 933 (Oct. 1526), nearly a year (Printed Memoirs from p. 290 to p. 345), with several omissions."

On the last page are three seals, one of which bears the date 1050.

Add. 16,711.

Foll. 146; 10¾ in. by 7; 15 lines, 3½ in. long; written in cursive Nestalik; dated Jumāda II., A.H. 1019 (A.D. 1610). [Wm. Yule.]

تذكرة الواقعات

Memoirs of the reign of Humāyūn.

Author: Jauhar Afitābjī, جوهر آفتابجى

Beg. الحمد لله رب العالمين ... بعد حمد خدا و نعت رسول

Jauhar was, as Afitābjī or ewer-bearer, in constant attendance upon his royal master, during the most eventful period of his life. He informs us towards the end of the Memoirs, fol. 132, that Humāyūn appointed him in A.H. 962 collector of Haibatpūr, and subsequently of the villages of Tatār Khān, and he calls himself further on, fol. 135 *b*, treasurer (Khizānajī) of the government of Panjāb and Multān. He states in his preface that he commenced this work in A.H. 995, *i.e.* 32 years after the death of Humāyūn. See Elliot's History of India, vol. v., pp. 136—149.

Transcriber: نظر بن طالب الحسينى

On the first page is a note, dated A.D. 1801, stating that the Safavi prince, Abul-Fatḥ Sulṭān Muḥammad Mīrzā, had received the MS., as a loan, from Captain William Yule.

This is the MS. on which Major Charles Stewart made his translation, printed for the Oriental Translation Fund, London, 1832, and which is described in the translator's preface as being about a century old. The mistake arose from his reading the date in the subscription 19, instead of 1019, and referring it to the reign of Muḥammad Shāh.

The Museum possesses an interleaved copy of the English version, Add. 26,608, with extensive corrections in manuscript, amounting almost to a re-translation of the work, by Mr. Wm. Erskine, to whom Major Yule had lent the present MS. The rough draught of the same corrections is preserved in Add. 26,620.

In a short notice prefixed to the former volume, Mr. Erskine passes on Major Stewart's version the following judgment, which, coming from so eminent an authority, carries great weight: "The translation of Major Stewart is no translation at all. It is full of errors. It adds, takes away, alters. It is not trustworthy, and one does him no injustice in pronouncing him ignorant of the history and manners of the times, ignorant of the geography of the country, ignorant of the language, ignorant of the duty of a translator."

Or. 166.

Foll. 83; 9 in. by 5½; 15 lines, 3 in. long; written in Nestalik, apparently in the 17th century.

احوال همايون پادشاه

Memoirs of Bābar and Humāyūn.

Author: Gulbadan Begam, daughter of Bābar Pādishāh, كلبدن بيكم بنت بابر پادشاه

Beg. حكم شده بود كه آنچه از واقعه فردوس مكانى و حضرت جنت آشيانى ميدانسته باشيد بنويسيد

The author begins by stating that she had received the royal commands (Akbar's) to write down what she knew of the lives of Bābar and Humāyūn, and that, as she was eight years old at the death of the former, she had been obliged to eke out her imperfect recollections with information received from other quarters. The earlier period, she adds, although chronicled in the Memoirs, واقعه نامه, is here reproduced as an auspicious beginning. The life of Bābar does not occupy much space, his death being recorded on fol. 19 *b*. The memoirs of Humāyūn, which fill up the rest of the volume, break off at fol. 83. The last event of importance mentioned is the blinding of prince Kāmrān (A.H. 962; see Memoirs of Hūmāyūn, p. 106).

The work is written in a simple and unpretending style, and dwells chiefly on family events and domestic occurrences.

As Gulbadan Begam was eight years old at the death of Bābar, she must have been born A.H. 929, and must have reached the age of thirty-four at the accession of Akbar (A.H. 963). She was married, A.H. 952, to Khizr Khwājah, Khān of Moghulistān, afterwards Amīr ul-Umarā under Humāyūn; and we learn from the Ṭabaḳāti Akbari that she undertook the pilgrimage to Mecca in A.H. 982. She was still alive in A.H. 997; see Akbar-Nāmah, vol. iii. p. 594, Memoirs of Bābar, p. 429, Erskine, India under Bābar, vol. i. p. 525, and Elliot's History of India, vol. v. p. 391, Blochmann, Ain i Akbari, vol. i. p. 365.

The above title is taken from the following contemporary endorsement: احوال همايون پادشاه جمع كرده كلبدن بيكم بنت بابر پادشاه عمه اكبر پادشاه

The writer's name occurs incidentally in the narrative, when she is spoken of by other persons; she designates herself as اين حقير

Add. 27,247.

Foll. 461; 12 in. by 8½; from 30 to 34 lines, 6½ in. long; written in Nestalik; dated (fol. 245 *a*) Zulḳa'dah, A.H. 1080 (A.D. 1670).

[J. MACDONALD KINNEIR.]

اكبر نامه

A history of the reign of Akbar, including an account of his predecessors.

Author: Abul-Faẓl B. Mubārak, ابو الفضل بن مبارك

Beg. الله اكبر اين چه دريافتى است ژرف و شناختى شگرف

Shaikh Abul Faẓl, surnamed 'Allāmī, son of Shaikh Mubārak of Nāgor, was born at Agrah, A.H. 958. He was introduced to Akbar in A.H. 981 by his elder brother, the celebrated poet Faiẓī, and soon became the friend and trusted adviser of the sovereign. He rose by degrees to a command of four thousand men, and was engaged in military operations in the Deccan, when he was recalled to Court, and murdered on his way thither, on the 4th of Rabī' I., A.H. 1011, by the Bundela chieftain, Barsing Deo, instigated by Prince Salīm, afterwards Jahāngīr.

The author has given a sketch of his own life at the end of the Ā'īn i Akbarī.

An extremely full and interesting biography of Abul-Faẓl has been prefixed by H. Blochmann to his translation of that work, Calcutta, 1873.

The Akbar-Nāmah is the detailed and authentic history of the reign of Akbar. The author states in the preface that he wrote it by the emperor's order. His materials consisted, he says, of the private memoirs which numerous persons were ordered to send in,

of the official record, which had been kept from the 19th year of the reign, the royal proclamations, and the letters and returns of the officers of state. The work was submitted during its progress to Akbar, who corrected and supplemented it from his personal recollections.

The epilogue, Khātimah, of the first volume shows that it was completed on the 27th of Sha'bān, A.H. 1004, the 41st year of the reign. The work was continued down to A.H. 1010, within a year of the author's death.

It is divided into three volumes, the first of which is sub-divided into two parts, as follows: Vol. I. Part 1. Birth and horoscope of Akbar. Genealogy of the Turks and of the house of Tīmūr. History of Babar and Humāyūn. Part 2. History of Akbar from his accession to the end of the 17th year of his reign.

Vol. II. Continuation of Akbar's reign, from the beginning of the 18th to the end of the 46th year.

The third volume, which bears a distinct title, Ā'īn i Akbarī, or the Institutes of Akbar, contains a detailed account of the royal establishments, the administration and statistics of the empire, the creeds and institutions of the Hindus. A considerable portion of the Ā'īn i Akbarī was translated by Francis Gladwin, Calcutta, 1783. The text is now being edited in the Bibliotheca Indica, by Mr. Blochmann, and the same eminent scholar has already published the first volume of his excellent translation of the entire work, Calcutta, 1873.

The first two volumes of the Akbar Nāmah have been lithographed at Lucknow, A.H. 1284, by order of Mahārājah Mahindar, the Rajah of Patialah. A very copious abstract of the first Part of vol. i. has been included by Major D. Price in the third volume of his Retrospect.

An account of the work, with numerous extracts by Prof. Dowson, is given in Elliot's History of India, vol. v. pp 1—102. An abridged translation by Wm. Erskine, comprising the reign of Humāyūn, and of that of Akbar down to the 29th year, is preserved in manuscript in Add. 26,607, 26,620 and 26,621. See also Morley's Catalogue, p. 108, De Sacy, Notices et Extraits, vol. x. p. 199, Aumer, Munich Catalogue, pp. 89—91, and Copenhagen Catalogue, p. 20.

The contents of this copy are as follows: Vol. I. Part 1, fol. 2 *b*. Part 2, with the epilogue, Khātimah, fol. 112 *a*.

A portion of the account of the 17th year, relating to the siege of Sūrat, foll. 239—244, has been transposed after the Khātimah.

Vol. II., from the beginning to the latter part of the 28th year (Lucknow edition, vol. iii. pp. 2—426), fol. 245 *a*. A portion of the Ā'īn i Akbarī, from the beginning to the first paragraph of the chapter on the arsenal (Blochmann's translation, vol. i. pp. 1—110), fol. 345 *a*. The latter portion of vol. ii., from the beginning of the month of Shahrīvar, year 34th, to the end of the volume (Lucknow edition, vol. iii. pp. 588—868), fol. 380 *b*.

The text differs at times considerably from the printed edition. The Khātimah of vol. ii., which hardly exceeds one page in the latter, occupies five pages in the MS.

On the first page is a note stating that the MS. had been purchased in Shāhjahānābad. In the same place is the seal of 'Azīm ud-Daulah Vālājah with the date (A.H.) 1216, and below: "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir."

Add. 17,926.

Foll. 366; 9¼ in. by 5¼; 19 lines, 3 in. long; written in small and neat Shikastah-āmīz, with gold-ruled margins; dated Zul-ka'dah, A.H. 1097 (A.D. 1686).

[Henry A. Stern.]

The first volume of the Akbar-Nāmah.

The second part, which begins on fol. 183 *b*, comprises a full account of the events of the seventeenth year, foll. 335 *a*—356 *a*, followed by the Khātimah (Lucknow edition, vol. ii. pp. 468—488), foll. 356 *a*—366 *a*.

The account of the seventeenth year is very defective in the Lucknow edition, pp. 457—467, where it breaks off, as in several of the MS. copies, after the record of the birth of Prince Daniel, leaving out the most important part, that which relates to Akbar's campaign in Gujrāt.

Copyist: محمد باقر ابن محمد امین النصیری الطوسی

Add. 18,541.

Foll. 387; 12 in. by 7½; 21 lines, 4¼ in. long. Written in Nestalik, apparently in the 17th century. [T. H. Sternschuss.]

The first volume of the Akbar-Nāmah. The second part begins on fol. 177 *a*, and contains the full account of the seventeenth year, foll. 362 *a*—378 *b*.

About six leaves (Lucknow edition, pp. 2—17) are wanting at the beginning.

Add. 26,204.

Foll. 221; 15¼ in. by 9; 29 and 31 lines, 5½ in. long; written in small and neat Nestalik, probably in the 17th century. [Wm. Erskine.]

The first volume of the Akbar-Nāmah. The second part begins on fol. 101 *b* with a 'Unvān. It concludes, like the Lucknow edition, with the birth of Prince Daniel and the Khātimah.

On the fly-leaf is a Persian note, in which the anonymous writer states that he borrowed this MS. on the 15th of Ramazān, in the 20th year of Shāh 'Ālam (A.H. 1182), from Navvāb Ashraf ud-Daulah, who had received it from the library of the Vakīl i Muṭlaḳ, Rājah Dayā rām, and that he read it through in the course of a fortnight.

Add. 16,692.

Foll. 409; 10¼ in. by 6½; from 21 to 23 lines, 4¼ in. long; written in Shikastah-āmīz, with two 'Unvāns and ruled margins; dated Akbarābād, Ṣafar, A.H. 1114 (A.D. 1702). [Wm. Yule.]

The first volume of the Akbar-Nāmah. The second part begins on fol. 178 *b*, with a separate 'Unvān. It concludes, like the printed edition, with a defective account of the 17th year, foll. 396 *a*—400 *b*, and the Khātimah, foll. 400 *b*—409 *b*.

Copyist: نیلکنته ولد تاپی داس ناکر احمد آبادی

Add. 4944.

Foll. 302; 10 in. by 7½; 15 lines, 4¼ in. long, with thirty oblique lines in the margin, written in Nestalik; dated Shavvāl, A.H. 1118, and Rabī' I., A.H. 1119 (A.D. 1707). [Claud Russell.]

The first volume of the Akbar-Nāmah. The second part, which begins on fol. 147 *a*, concludes with the full account of the 17th year, fol. 283 *b*, and the Khātimah, fol. 296 *b*.

Copyist: شمعی

On the fly-leaf is written: "A present to Mr. Russell from Mr. Dalrymple, brought from Bussorah by the ship Ganges in May, 1771," and on the same page: "Presented by Claud Russell, Esq., October 5, 1781."

Add. 5610.

Foll. 555; 12¼ in. by 7¾; 17 lines, 4⅝ in. long; written in Nestalik, apparently in the 18th century. [N. B. Halhed.]

The first volume of the Akbar Nāmah. Part ii. begins on fol. 251 *b*. The account

of the seventeenth year, foll. 534—541, is defective.

Add. 6544.

Foll. 441; 10¼ in. by 6½; 17 lines, 3½ in. long; written in a cursive hand, probably in the 17th century. [James Grant.]

Part i. of the first volume of the Akbar Nāmah. The beginning and end, foll. 3—10, and 419—441, have been supplied by a later hand. A table of contents, foll. 1—2, is prefixed.

Add. 26,205.

Foll. 225; 12½ in. by 7; 22 lines, 4¾ in. long; written in Nestalik, probably in the 18th century. [Wm. Erskine.]

Part i. of the first volume of the Akbar-Nāmah. Some leaves at the beginning and end of the MS. are stained by damp and torn at the bottom. A leaf is wanting at the end.

Add. 26,206.

Foll. 246; 10¾ in. by 7; 19 lines, 4½ in. long; written in cursive Nestalik, apparently in the 18th century. [Wm. Erskine.]

Part i. of the first volume of the Akbar-Nāmah.

Add. 7651.

Foll. 347; 11 in. by 6½; 21 lines, 4⅛ in. long; written in Nestalik, in the first half of the 17th century. [Cl. J. Rich.]

The second part of vol. i. of the Akbar-Nāmah, concluding with the full account of the seventeenth year, fol. 326 *a*, and the Khātimah, fol. 337 *b*.

On the last page is written a note dated Jumādā I., A.H. 1062, "when the imperial armies had arrived in order to take Ḳandahār."

Add. 5553.

Foll. 283; 10¾ in. by 6¾; 15 lines, 4½ in. long; written in Nestalik and dated Jumādā II., the 21st year of Muhammad Shāh (A.H. 1151, A.D. 1738). [Charles Hamilton.]

The second part of vol. i. of the Akbar-Nāmah, wanting the latter portion of the seventeenth year and the Khātimah. The preface of the Akbar-Nāmah is prefixed, foll. 2—11.

Add. 16,693.

Foll. 250; 12½ in. by 8; 23 lines, 5¼ in. long; written in large Nestalik, apparently in the 18th century. [Wm. Yule.]

The second part of vol. i. of the Akbar-Nāmah, ending with the defective account of the seventeenth year and the Khātimah.

It bears the stamp of General Claud Martin.

Add. 6545.

Foll. 641; 10¼ in. by 6½; 18 and 21 lines, 4¾ in. long; written in cursive Nestalik; dated Thanesar, Jumādā I., A.H. 1113 (A.D. 1701). [James Grant.]

The second part of the first volume, and the second volume of the Akbar-Nāmah. The account of the seventeenth year is defective. The second volume, which begins on fol. 268 *b*, closes with the full Khātimah, foll. 636 *b*—641.

Or. 1116.

Foll. 300; 17¾ in. by 10; 31 lines, 6½ in. long; written in a fair Nestalik, with ruled margins, probably in the 18th century. [Warren Hastings.]

The second part of vol. i. and vol. ii. of the Akbar-Nāmah. Part ii. ends, fol. 93 *a*, with the birth of Prince Daniel. The remaining portion of the seventeenth year, the Khātimah of vol. i., and the preamble of vol. ii., are omitted.

The MS. wants also a page at the beginning, and breaks off some lines before the

end of the forty-sixth year, Lucknow edition, vol. iii. p. 865.

Add. 27,248.

Foll. 264; 12 in. by 8; 25 lines, 5¼ in. long; written in Nestalik, dated (fol. 200 *a*) Ilāhābād, Rabī' I., A.H. 1166 (A.D. 1753). [J. Macdonald Kinneir.]

I. The second part of vol. ii. of the Akbar-Nāmah, concluding with the full account of the seventeenth year, fol. 173 *b*, and the Khātimah, fol. 191 *b*.

II. The first portion of the Ā'īn i Akbarī, ending with the chapter on the Manṣabdārs (Blochmann's translation, vol. i. pp. 1—237), fol. 201 *b*.

The first page has the seal and note mentioned under Add. 27,247, p. 248 *b*.

Add. 26,207.

Foll. 338; 10½ in. by 6¾; 25 lines, 4¾ in. long; written in small and neat Nestalik, apparently early in the 17th century. [Wm. Erskine.]

The second volume of the Akbar-Nāmah. This copy concludes with the full Khātimah, foll. 334 *b*—338 *a*. At the end of the historical portion and before the Khātimah, fol. 333 *b*, is a note written by Muḥammad 'Ārif, takh. Shaidā. He states that he had completed the revision of this volume, in Jālnāpūr, on the 25th of Bahman, in the first year of Shāhjahān, by order of Khān Zamān Bahādur Fīrūz Jang, commander-in-chief of the army of the Deccan.

Shaidā, of Fatḥpūr, one of the great poets of the court of Shāhjahān, died in Kashmīr, in the latter part of the reign; see Oude Catalogue, p. 124, and 'Amal Ṣāliḥ, fol. 698.

Add. 6589.

Foll. 453; 10 in. by 6½; 19 lines, 4¼ in. long; written in Nestalik; dated Zulḳa'dah, A.H. 1183 (A.D. 1770). [J. F. Hull.]

The second volume of the Akbar-Nāmah.

It wants the preamble and the first three lines of the eighteenth year. The Khātimah occupies foll. 447 *b*—453 *a*.

Add. 26,203.

Foll. 676; 15 in. by 9; 21 lines, 5½ in. long; written in cursive Nestalik, with three 'Unvāns and ruled margins; dated Sha'bān, A.H. 1232 (A.D. 1817). [Wm. Erskine.]

The first and second volumes of the Akbar-Nāmah.

The second part of vol. i. begins, without any heading, on fol. 157 *b*. But there is a break further on, and the chapter recording the institution of the Ilāhī Æra (Lucknow edition, vol. ii. p. 10) begins on fol. 161 *b* with an 'Unvān. The second part concludes with the defective account of the seventeenth year, fol. 308 *a*, and the Khātimah, fol. 311 *b*. Vol. ii. begins with an 'Unvān on fol. 319 *b*, and ends with the Khātimah, foll. 671 *b*—676 *a*.

The MS. contains seventy-six miniatures, executed in the late Indian style, and occupying little more than half a page each.

Add. 7652.

Foll. 473; 14½ in. by 9; 19 lines, 5½ in. long; written in large Nestalik, with 'Unvān and ruled margins, probably in the 17th century. [Cl. J. Rich.]

آئين اكبري

The Ā'īn i Akbarī, or third volume of the Akbar-Nāmah.

A tabulated index of contents in the same handwriting as the text, foll. 1—12, is prefixed.

Transcriber: محمود از آل قاضي حميد الدين ناكوري

Both sides of fol. 408 are occupied by drawings in gold and colours representing various jewelled ornaments.

A note written on the first page shows that the MS. was purchased by some person not named, in the ninth and bound in the thirteenth year of the reign of Muḥammad Shāh.

Add. 6552.

Foll. 430; 13¾ in. by 9; 21 lines, 5½ in. long; written in fair Nestalik, with two 'Unvāns and gold-ruled margins, probably in the 17th century; partly stained by damp. [J. F. Hull.]

The A'īn i Akbarī, with a full table of chapters in the same hand as the text, foll. 1—12.

Add. 6546.

Foll. 599; 10 in. by 6½; 19 lines 3⅞ in. long; written in small Nestalik; dated Shāhjahānābād, Jumādā I., the first year of Rafī' uddarajāt, A.H. 1130 (A.D. 1718). [James Grant.]

The same work, with two tables of contents, foll. 1—10, and 582—599.

Copyist: رامرای ولد لچهمی نراین

The transcriber Rāmrāe states at the end that he had collated the present MS. with other copies in Shāhjahānābād and Agra, in the 2nd and 4th years of the reign of Muḥammad Shāh.

Add. 5645.

Foll. 408; 12¾ in. by 8½; 21 lines, 5 in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 18th century. [N. B. Halhed.]

The same work, with a full table of contents, foll. 1—12, and marginal notes by Halhed.

Add. 5609.

Foll. 293; 13 in. by 8; 21 lines, 4¾ in. long; written in cursive Nestalik, apparently in the 18th century. [J. B. Halhed.]

The same work, with marginal notes by Halhed.

This copy wants the account of India (Gladwin's third volume), with the exception of the concluding chapters, which treat of the great men who visited India and of the Indian saints. It closes with the notice on Khizr and Elias.

A table of contents of the whole work is prefixed, foll. 1—12.

Add. 16,872.

Foll. 486; 12 in. by 7½; 19 lines, 4½ in. long; written in Nestalik with 'Unvān and ruled margins; dated Zulhijjah, A.H. 1196 (A.D. 1782). [Wm. Yule.]

The same work.

Add. 6553.

Foll. 159; 12¼ by 8¼; 20 lines, 4¾ in. long; written in Nestalik, apparently in the 18th century. [James Grant.]

A portion of the A'īn i Akbarī, containing an account of the Ṣubahs of India (Gladwin's second volume).

Or. 1117.

Foll. 149; 13 in. by 9; 21 lines, 5 in. long; written in cursive Nestalik, apparently in the 18th century. [Warren Hastings.]

The latter part of the same work, containing the account of the Hindus (Gladwin's third volume). It wants the concluding chapters, on the great men who visited India, etc.

Or. 169.

Foll. 279; 8 in. by 5¼; 15 lines, 3½ in. long; written in Nestalik, apparently in the 17th century. [Geo. Wm. Hamilton.]

A history of Akbar, from his accession to A.H. 1010.

Author: Shaikh Ilāhdād Faiẓī Sirhindī, شیخ الهداد فیضی سرهندي

Beg. بنام حضرت دادار اکبر که کنه او زفهم ما

Shaikh Ilāhdād is also the author of a Persian dictionary entitled Madār ul-Afāẓil (Add. 6643), written in A.H. 1001, from which we learn that he was the son of Asad ul-'Ulamā 'Alī Shīr of Sirhind. It appears from the preface of the present work that he was attached to the service of the Bakhshi ul-Mulk, Shaikh Farīd Bukhārī. The latter, having remarked that an historical work entitled Vāḳi'āt i Mushtāḳī (see Elliot, vol. iv. pp. 534—557) concluded with the period of Humāyūn, and contained no notice of the important events of the reign of Akbar. desired the author to supply the deficiency. The result was the present history, to which no title is given in the text, but which is called Akbar Nāmah in the subscription.

The Ma'āṣir ul-Umarā, Add. 6568, fol. 347, contains a full account of the life of Shaikh Farīd, afterwards Murtaẓā Khān, who held high military commands under Akbar and Jahāngīr, and died A.H. 1025. See also Blochmann, Ain i Akbarī, vol. i. p. 413.

The work is written in a plain and unpretending style. It appears to have been compiled from the Ṭabaḳāt i Akbarshāhī and the Akbar-Nāmah of Abul-Faẓl, with some additions especially relating to the campaigns in which the author's patron was engaged. The history is brought down to the capture of Āsīr, and the subsequent return of Akbar to Agrah in Ṣafar, A.H. 1010.

An account of the work by Prof. Dowson, with some extracts, will be found in Elliot's History of India, vol. vi. pp. 116—146.

Add. 26,215.

Foll. 316; 9¾ in. by 5¼; 17 lines, 3 in. long; written in fair Nestalik, apparently in the 17th century. [Wm. Erskine.]

جهانگیر نامه

Memoirs of the Emperor Jahāngīr.

Beg. ازعنایات بیغایات الهی یکساعت نجومی از روز

There exist two recensions of the Memoirs of Jahāngīr, or rather two distinct works have been circulated under that name. One of them, which is arranged in strictly chronological order, bears the stamp of authenticity, and there is no reason for doubting that it was written, as stated in the body of the work (printed edition, p. 352) by the Emperor himself, from his accession to the seventeenth year of his reign, and continued, under his supervision, by Mu'tamad Khān, from that date to the beginning of the nineteenth year. It was afterwards re-edited by Muhammad Hādī, with an historical introduction and a continuation which brought it down to the end of the reign; and it has been lately published, with the latter additions, by Sayyid Aḥmad, under the title of Toozuk i Jehangeeree, Ally Gurh, 1864. It had been previously made known by some extracts translated by James Anderson in the Asiatic Miscellany, vol. ii. pp. 71 and 172, and by Francis Gladwin in his History of Hindostan, vol. i. p. 96.

The second work, which may be called the garbled memoirs, is confused in its arrangement, and contains very few dates. It makes up for what it lacks in historical precision, by digressions on irrelevant subjects, silly stories of Hindu jugglers, and extravagant descriptions of jewels, costly presents, and lavish expenditure. A copy in the library

of the Royal Asiatic Society is dated A.H. 1040, *i.e.* three years after the death of Jahāngīr. The work was probably written in the early part of the reign of his successor, and, it may be presumed, with the wish of superseding the genuine memoirs, which contained many severe passages on Shāhjahān. It is to be regretted that so poor a fabrication should have been given to the world in Major David Price's translation, London, 1829, as a genuine production of Jahāngīr.

The differences between these two works have been pointed out by S. de Sacy, Journal des Savants for 1830, pp. 359 and 430, by Morley, Descriptive Catalogue, p. 112, and lastly, in the most exhaustive manner, by Sir Henry Elliot and Prof. Dowson, in the History of India, vol. vi. pp. 251—391, where copious extracts from both are given.

The present copy contains the first volume of the authentic Memoirs, extending from Jahāngīr's accession to the end of the twelfth year of his reign, and corresponding to pp. 1—221 of Sayyid Aḥmad's edition. It is stated in the continuation of the Memoirs, p. 239, that in the thirteenth year of the reign Jahāngīr ordered the account of the first twelve years to be bound up and distributed to the chief officers of the empire. The work is there designated by the title of Jahāngīr Nāmah, which is also found, in the handwriting of the transcriber, on the first page of this MS., and is applied to this work in the preface of the Maāsir i Jahāngīrī, written A.H. 1040.

In some copies it is called, as in the printed edition, توزك جهانگیری

A manuscript translation of the first nine years, by Wm. Erskine, is preserved in Add. 26,611.

Add. 6554.

Foll. 140, 8¾ in. by 5; 16 lines, 2¾ in. long; written in Shikastah-āmīz, apparently in the 17th century. [James Grant.]

The spurious Memoirs of the Emperor Jahāngīr.

Beg. ای نام تو سر دفتر اسرار وجود

This copy agrees with Price's translation, but it contains a continuation not found in the latter, and extending from fol. 124 *a* to the end of the volume.

The following statement of the contents of this continuation will show that it is of little historical value. Account of the campaign of Mahābat Khān against the Afghan chief Allahdād Khān, fol. 124 *a*. Progress of Jahāngīr to Lahore and Ajmīr, in Rabī' I., A.H. 1029. Reception of the Portuguese envoys from Sūrat, and their account of the gold discoveries, fol. 127 *a*. Reception of some Darvishes, and narrative of their adventures in China, Turkistan, Gurgistān, Egypt and Barbary, fol. 128 *b*. Arrival at court of a Turkish ambassador with presents and a letter from the Pādishāh of Rūm, in A.H. 1033, fol. 137 *a*. Destruction of a colossal dragon, armed with horns and claws, and measuring thirty cubits in length, which infested the jungle near Ajmīr, fol. 138 *b*. Tiger hunt of Jahāngīr in the same jungle, fol. 139 *b*. Prologue of I'timād ud-Daulah[*] to the Pand-Nāmah, or moral precepts of Jahāngīr, fol. 140 *a*.

The MS. breaks off in the last lines of that prologue, which will be found translated in Elliot's vol. vi. p. 261. A translation of the Pand-Nāmah is given in the same volume, pp 493 –516.

These Memoirs, which bear no distinctive title, have been variously called Jahāngīr

[*] Mīrzā Ghiyāṣ ud-Dīn Muḥammad, of Tehran, father of Nūr Jahān, and prime minister of Jahāngīr, who conferred upon him the title of I'timād ud-Daulah. He died in A.H. 1031. See Muhammad Hādī's introduction to the Tūzuk i Jahāngīrī, p. 20, and Blochmann, Ain i Akbari, vol. i. p. 508.

Nāmah or Tārīkh i Salīmshāhī. The present copy is endorsed تزك جهانكيرى

Or. 170.

Foll. 103; 13¾ in. by 8¼; 18 lines; 5 in. long; written in large Nestalik, with 'Unvān and gold-ruled margins, apparently in the 19th century. [Geo. W. Hamilton.]

The same work.

This copy agrees with Price's translation, and the narrative ends, on fol. 93 *a*, with the same passage. The rest of the volume contains the Pand-Nāmah above mentioned, without the prologue of I'timād ud-Daulah.

The first line of this MS. is

بنام پادشاه پادشاهان بلندی بخش تخت قبله گاهان

but the second coincides with the sixth of the preceding copy, and from this point both texts are substantially the same.

In the subscription the work is designated as the Jahāngīr Nāmah entitled Tūzuk i Jahāngīrī, جهانگیر نامه مسمی بتوزك جهانكيرى. The latter title, Tūzuk i Jahāngīrī, is written within an illuminated circular ornament on the first page. On fol. 3 *a* is a miniature representing Jahāngīr sitting upon his throne.

Add. 26,218.

Foll. 161; 9½ in. by 5¼; 17 lines, 3½ in. long; written in Nestalik; dated Nīrankot, Tatah, Zulka'dah, A.H. 1074 (A.D. 1664). [Wm. Erskine.]

The third volume of the Ikbāl-Nāmah, اقبال نامه, containing the history of the reign of Jahāngīr, from his accession to his death.

Author: Mu'tamad Khān, معتمد خان

Beg. شايسته سرير سلطنت وفرمانروائى زيبنده' افسر

Muhammad Sharīf, a native of Persia, received in the third year of Jahāngīr a military command and the title of Mu'tamad Khān. He was subsequently attached as Bakhshī to the service of Prince Shāhjahān, whom he followed in the Deccan campaign. On his return to Court, in the 17th year of the reign, he was appointed to the duty of carrying on the Emperor's memoirs. He rose to a higher rank under Shāhjahān, attained the office of Mīr Bakhshī in the tenth year of the new reign, and died in the thirteenth, A.H. 1049. See Ma'āṣir ul-Umarā, Add. 6568, fol. 487, Tazkirat ul-Umarā, Add. 16,703, fol. 93, and Toozuk i Jehangeeree, p. 352.

The Ikbāl-Namah consists of three volumes, the first two of which, containing the history of Bābar, Humāyūn, and Akbar, are extremely rare, while the third, devoted to the reign of Jahāngīr, is very common. See Aumer, Munich Catalogue, p. 92. The third volume is the only part of the work found in the present and the following copies. A somewhat condensed translation of it by Wm. Erskine is preserved in manuscript in Add. 26,612. The text has been printed in the Bibliotheca Indica, Calcutta, 1865, and in Lucknow, A.H. 1286.

See Elliot's History of India, vol. vi. pp. 400—438, where copious extracts are given. Compare Morley's Catalogue, p. 120, N. Lees, Journal of the Roy. Asiat. Soc., new series, vol. iii. p. 459, and Stewart's Catalogue, p. 14.

The transcriber, Shāh Muhammad, describes himself in the subscription as Vāki'ah-Navīs and Bakhshī under Lashkar Khān, Ṣūbahdār of Tatah.

Add. 6555.

Foll. 234; 8¼ in. by 4½; 15 lines, 2½ in. long; written in Nestalik, apparently in the 17th century. [James Grant.]

The same work.

The first page of the text, fol. 3 *b*, the last

three leaves, ff. 232—34, and a table of contents, foll. 1—2, have been supplied by a later hand.

Add. 16,694.

Foll. 113; 9¼ in. by 6; about 18 lines, written for the most part diagonally, in Shikastah-āmīz, probably in the 18th century. [Wm. Yule.]

The same work, imperfect at the end. It breaks off at p. 276, line 7, of the Calcutta edition.

Add. 26,216.

Foll. 208; 8 in. by 5⅝; 15 lines, 4⅛ in. long; written in Nestalik, apparently in the 18th century. [Wm. Erskine.]

The same work.

Add. 6582.

Foll. 183; 9½ in. by 5¼; 18 lines, 3¼ in. long; written in cursive Nestalik, apparently in the 18th century. [J. F. Hull.]

The same work. The transcriber states at the end that he wrote this copy in the third year of the reign (?), for his son Nūr Muḥammad. The latter's seal is found impressed on the same page.

Or. 1408.

Foll. 223; 9¼ in. by 6; 13 lines, 3¾ in. long; written in Nestalik, with ruled margins, apparently in the 18th century.

The same work, with nine rather coarse miniatures. On the first page is written "H. Griffiths, 1783."

Add. 26,219.

Foll. 182; 9¾ in. by 5½; 15 lines, 3¼ in. long; written in neat Nestalik; dated Rajab, A.H. 1204 (A.D. 1790). [Wm. Erskine.]

The same work.

Copyist: سید غلام محمد

At the end, and in the same hand, are found: 1. Some proverbial sayings in prose and verse الفاظ مصطلحات, arranged in alphabetical order from ا to س, fol. 180 *a*. 2. Some epigrammatic sayings of Mullā Dupiyāzah, قول ملا دو پیازه, fol. 181 *b*.

Add. 19,275.

Foll. 226; 9¼ in. by 6¼; 11 lines, 4 in. long; written in Nestalik; dated Zulḥijjah, A.H. 1230 (A.D. 1815).

The same work, wanting a few pages at the end (Calcutta edition, pp. 305—308).

Egerton, 1002.

Foll. 173; 14½ in. by 8½; 13 lines, 5½ in. long; written in Nestalik, about the beginning of the 19th century.

The same work, wanting the last two pages.

Appended is a tract on lucky and unlucky days, according to the sayings of the Imāms, by Muḥammad Bāḳir B. Muḥammad Taḳī, foll. 172 *a*—173 *b*. It is dated Jumāda II., A.H. 1222 (A.D. 1807).

Add. 26,217.

Foll. 149; 10½ in. by 6½; 15 and 17 lines, 3¾ in. long; written in Shikastah-āmīz, probably about the beginning of the 19th century. [Wm. Erskine.]

The same work.

Or. 171.

Foll. 219; 9½ in. by 5¼; 19 lines, 3¼ in.

long; written in Nestalik, with 'Unvān and gold-ruled margin; dated Shāhjahānābād, Rabī' I., A.H. 1148 (A.D. 1735).

[Geo. W. Hamilton.]

مآثر جهانگيري

A history of the early life and reign of Jahāngīr.

Author: Kāmgār Ḥusainī, كامگار حسيني

Khwājah Kāmgār had grown up in the service of Jahāngīr, whom, as he states in the present work, he accompanied on one of his journeys to Kashmīr. He says also, fol. 63 *a*, that he served under his uncle 'Abd Ullah Khān Bahādur Fīrūz Jang in the campaign against the rebel Khānjahān Lodī, and that he brought the latter's head to Shāhjahān (A.H. 1040; see Khāfī Khān, vol. i. p. 442), who rewarded him with a promotion and the title of Ghairat Khān. In A.H. 1048 he was appointed Ṣūbahdār of Dehli, and afterwards transferred to the Ṣūbah of Tattah, where he died in A.H. 1050. His life is told at length in the Ma'āṣir ul-Umarā, Add. 6568, fol. 395, and Tażkirat ul-Umarā, Add. 16,703, fol. 73. A summary of that life, with two extracts from the present work, will be found in Elliot's History of India, vol. vi. pp. 439—445. See also N. Lees, Journal of the Roy. As. Soc., new series, vol. iii. p. 461.

The author says in the preface that Jahāngīr had written a record of his reign extending from his accession to a short time before his death, but as that history, entitled Jahāngīr Nāmah, did not include an account of his early life, Kāmgār was induced to supply that deficiency in the present work, which he wrote in the third year of Shāhjahān's reign, corresponding to A.H. 1040, and to which he gave the title of Ma'āṣir i Jahāngīrī.

The above title appears in the preface, both in the present and the following copy. Khāfī Khān, however, who often quotes the work, and commends it as a more veracious history than that of Mu'tamad Khān, designates it only by the more general term of Jahāngīr Nāmah; see vol. i. pp. 216, 325, 442.

In a conclusion, which is not found in the present copy, but in the following, the author says that, as in the memoirs of his reign written by Jahāngīr himself essential events were mixed up with much unimportant matter, he had thought fit to make an abstract of that record and to complete it with an account of Jahāngīr's minority, and of the latter part of his reign. He adds that he wrote it in plain language, as a work intended for the public at large.

Contents: Account of Jahāngīr's birth and early life, fol. 6 *a*. His accession, fol. 23 *b*. History of his reign, arranged year by year, from the first to the twenty-second, in which he died, fol. 30 *a*. Events which took place from the death of Jahāngīr, 28 Ṣafar, A.H. 1037, to the accession of Shāhjahān, 7 Jumāda II. of the same year, foll. 214 *a*—219 *b*.

Copyist: ميرزا محمد بن رستم المخاطب بمعتمد خان بن قباد الملقب بديانت خان البدخشي

A modern table of contents is prefixed.

Add. 26,220.

Foll. 67; 10¾ in. by 6½; 20 lines, 3⅞ in. long; written in Nestalik, probably in the 18th century. [Wm. Erskine.]

The same work.

This copy is imperfect. It wants the latter part of the seventh year, nearly the whole of the eighth, a portion of the twenty-first, and the last section of the preceding copy. These and other lacunes of less extent appear to be due to the defective

state of the MS. from which it was transcribed.

Or. 184.

Foll. 132; 7¼ in. by 4¼; 9 lines, 2¼ in. long; written in Nestalik; dated from November, A.D. 1829 to January, 1830.

An account of the capture of the fort of Kāngrah.

Beg. حضرت حکیم علی الاطلاق جل جلاله در ازل

The text contains neither title nor author's name. In the subscription the work is called شش فتح کوت کانگره and the author سید جلالا طباطبا.

Mīrzā Jalālā Ṭabāṭabā'ī, of Ispahān, came to India in A.H. 1044, and, having been enrolled among the court chroniclers by Shāhjahān, he wrote a history of five years of that sovereign's reign, but was prevented by the envy of his rivals from carrying on that work. See the 'Amal i Ṣāliḥ, Add. 26,221, fol. 707, where he is highly praised as the master of a new style, unapproached by any of the fine writers of India. See Elliot's History of India, vol. vi. pp. 517—531, where extracts of the present work are given. Two other works are ascribed to him, viz., the above mentioned history of Shāhjahān, entitled Pādishāh-Nāmah, a portion of which, including the years 5—8 is extant (see N. Lees, Journal of the Roy. As. Soc., new series, vol. iii. p. 463, and Elliot, vol. vii. p. 132), and the institutes of Kisrā Anūshīrvān translated from the Arabic under the title of توقیعات or دستور نامه کسروي, and printed in Calcutta, 1824 (see Ouseley's MSS., No. 467, and Bibliothèque de S. de Sacy, vol. iii. p. 290).

The present work was written after the death of Jahāngīr, who is referred to by his posthumous title. It is a six-fold account of the expedition which Shāhjahān, then governor of Gujrāt, sent under command of Rājah Bikrāmājīt against the rebel Sūrajmal, son of Rājah Basū, in the 13th year of Jahāngīr's reign, A.H. 1027. In order to display the inexhaustible wealth of his rhetorical resources, the author relates the same events in six separate pieces, written in as many different styles of composition. They begin respectively on foll. 2 *b*, 41 *b*, 69 *b*, 93 *a*, 107 *b*, and 121 *b*.

The transcriber was Ajodhā Parshād, whose seal is found at the beginning of each part.

Or. 173.

Foll. 435; 11¼ in. by 5⅞; 19 lines, 3¾ in. long; written in fair Nestalik, apparently in the 17th century. [Geo. W. Hamilton.]

پادشاه نامه

History of the early life of Shāhjahān and of the first ten years of his reign.

Author: Muḥammad Amīn Ibn Abul-Ḥusain Ḳazvīnī, محمد امین ابن ابو الحسین قزوینی

Beg. طراوت چمن الفاظ و نازکی گلشن معانی

The author says in the preface that he had repaired from Iran, his native country, to India, and had entered the imperial service as Munshī in the fifth year of Shāhjahān's reign. The emperor, who had not been satisfied with the performance of the court chroniclers hitherto employed, was still looking for a better qualified writer, when the author submitted to him his account of the Bundelah war, and met with entire approval. He was in consequence appointed historiographer on the 29th of the month of Dai of the eighth year (A.H. 1045), and was directed to prepare a full history of Shāhjahān from his birth to the end of the tenth year of his reign, and to submit it to the Emperor's revision. The result was the present work, to which the above title was given by Shāhjahān.

Although the author states that he had

orders to prepare another volume containing the second decade of the reign, we learn from other sources that the task was entrusted to other hands. It is stated in the 'Amal i Ṣāliḥ, Add. 26,221, fol. 709, that Mīrzā Amīnā, after being employed on the Pādishāh Nāmah, was transferred to the office of collecting intelligence, جمع وقايع. In the Mirāt ul-'Ālam, Add. 7657, fol. 462 *b*, the author of the Pādishāh Nāmah, who is there called Mullā Muḥammad Amīn Mashhadī, is mentioned as an eminent calligraph.

The Pādishāh Nāmah is divided into three sections, called Muḳaddimah, Maḳālah, and Khātimah, as follows: I. Birth of Shāhjahān, account of his predecessors, and history of his minority, fol. 10 *b*. II. His accession and the first ten years of his reign, fol. 122 *a*. III. Biographical notices of the Shaikhs, men of learning, physicians, and poets of the period, fol. 419 *b*.

The years of the reign are solar years, beginning on the festival of Naurūz. The last however is incomplete, ending with the month of Shahrīvar, or sixth month, corresponding to Jumāda I., A.H. 1047. The reason alleged is that at that time Shāhjahān, reverting from the solar to the lunar reckoning, ordered that the eleventh year should begin on the first of Jumāda II., the month in which he had ascended the throne.

See Morley, Descriptive Catalogue, p. 121. Elliot's History of India, vol. vii. p. 1, and the Critical Essay, p. 41.

The first and last leaves of the MS., as well as foll. 220—224, 293—296, and 353—356, have been supplied by a later hand.

Add. 20,734.

Foll. 445; 15½ in. by 9; 15 lines, 5¾ in. long; written in large Nestalik, with a rich 'Unvān, illuminated borders, and gold-ruled margins, probably in the 18th century.

The same work.

This fine volume contains nine large miniatures, painted in the most highly-finished Indian style, some of which cover two opposite pages. They represent the following subjects: Birth of Shāhjahān, p. 23. Portraits of his ancestors, from Tīmūr to Jahāngīr, pp. 35, 36. Shāhjahān sending the elephant 'Ālam-Gumān as a present to Jahāngīr, p. 128. Festive banquet on Shāhjahān's accession, pp. 253, 254. Shāhjahān riding on the white elephant, p. 359. Nuptial procession of Prince Dārā-Shikūh, pp. 521, 522. Prince Aurangzīb spearing a furious elephant, p. 551. The taking of Daulatābād, pp. 557, 558. Shāhjahān sitting on the peacock throne, surrounded by his court, pp. 689, 690. Prefixed is a modern table of contents, occupying two pages.

On the fly-leaf at the end is written: "J. T. Roberdean, acting judge and magistrate of Allahabad. Presented by the King of Dehli [Akbar II.], through the Prince Mirza Jahangeer, the latter being under the official controul of the magistrate of that district, and accepted by permission of the Right Honorable the Governor-General, October, 1815."

After passing through several hands the MS. was given to Captain T. Macan, Lucnow, September, 1825, and presented by the latter, in a letter appended to the volume, on the 10th of September, 1831, to the Earl of Munster.

Or. 172.

Foll. 345; 12 in. by 7½, 25 lines, 4 in. long; written in cursive Nestalik; dated Shāhjahānābād, Rajab, A.H. 1251 (A.D. 1835). [Geo. W. Hamilton.]

The same work, with a table of contents, foll. 1—3.

Copyist: جيارام

Add. 6556.

Foll. 531; 11½ in. by 8½; 25 lines, 5¾ in. long; written in cursive Nestalik; dated Kābul, Ṣafar, A.H. 1109 (A.D. 1697).

[James Grant.]

پادشاه نامه

The official history of the reign of Shāhjahān, from his accession, Jumāda II., A.H. 1037, to the end of the 30th year of his reign, Jumāda I., A.H. 1067.

Author: Abd ul-Ḥamīd Lāhaurī, عبد الحميد لاهوری

Beg. رنکین کلامی که کذارش آن دامن سامعهرا

The author, who calls Lāhore his native place, says in the preface that he was living in retirement at Patnah, when Shāhjahān, who admired the matchless elegance displayed by Abul-Fazl in the Akbar-Nāmah, upon being told that 'Abd ul-Ḥamīd had mastered that style of composition, called him to court, and entrusted to him the task of writing the annals of his reign.

'Abd ul-Ḥamīd did not live to complete the work. According to Ṣāliḥ, Add. 26,221, fol. 708, who speaks of him as a pupil of Abul-Fazl, he died in A.H. 1065. In a preface prefixed to the third decade of the reign, beginning on the first of Jumāda II., A.H. 1057, we are told that the first and second Daftar, comprising the first two decades, had been written by 'Abd ul-Ḥamīd, and revised by Sa'd Ullah Khān (Shāhjahān's Vazīr), and that, the former being prevented by the infirmities of old age from proceeding with the third, the writer, Muḥammad Vāriṣ, who was his pupil and had assisted him in his work, was appointed his successor, and was ordered, on the death of Sa'd Ullah Khān, to submit his composition to 'Alā ul-Mulk Tūnī, entitled Fāẓil Khān, for revision.

Mullā Sa'd Ullah, of Lahore, afterwards Sa'd Ullah Khān, surnamed 'Allāmī, entered the service in the 14th year, and was raised to the Vazirate in the 18th year of Shāhjahān (A.H. 1054-5); he died A.H. 1067. 'Alā ul-Mulk Tūnī came from Persia to the court of Shāhjahān, and was appointed to the office of Khānsāmān in the 19th year of the reign (A.H. 1055-6). He received in the 23rd year the title of Fāẓil Khān, was appointed Vazīr by Aurangzīb in A.H. 1073, and died a few days later; see 'Amal i Ṣāliḥ, Add. 26,221, fol. 692; Ma'āṣir ul-Umarā, Add. 6568, fol. 303, and Tazkirat ul-Umarā, Add. 16,703, fol. 75. Muḥammad Vāriṣ was killed by a mad student in A.H. 1091; see Elliot, vol. vii. p. 121.

The work consists of three volumes (Daftar), each of which comprises a period of ten lunar years. They begin respectively on foll. 12 *b*, 226 *b*, and 388 *b* of the present copy.

The first volume, although embracing the same period, and containing nearly the same matter as the Pādishāh Nāmah of Muḥammad Amīn, differs from it in its wording and in its division. While, according to the latter, the reckoning by lunar years was to commence with the second decade, it is followed by 'Abd ul-Ḥāmid from the beginning of the reign. The full account of the predecessors of Shāhjahān and the history of his minority, which form a considerable part of the preceding work, are omitted in the present. Each volume concludes with an account of the Manṣabdārs, and some biographical notices of the Shaikhs, learned men, physicians, and poets of the period. The first two volumes of the Pādishāh Nāmah of 'Abd ul-Ḥamīd have been printed in the Bibliotheca Indica, Calcutta, 1867-8. An account of the work and of its continuation by Vāriṣ, with extracts by Professor Dowson, will be found in Elliot's History of India, vol. vii. pp. 3—72, 121-2. See also Morley's Catalogue, p. 122, N. Lees, Journal of the Roy. As. Soc., new series, vol. iii.

p. 462, Critical Essay, p. 40, Munich Catalogue, p. 95.

Copyist : مولانا شیخ نصر الله سودهری

A full table of contents, foll. 1—6, and a short account of the minority of Shāhjahān, from his 16th year to his accession, without author's name, foll. 7—11, are written by the same transcriber.

Egerton 1003.

Foll. 234; 11½ in. by 7¼; 15 lines, 4¼ in. long; written in large Nestalik, with ruled margins, probably in the 17th century.

The first Daftar of the preceding work.

Or. 421.

Foll. 238; 12¾ in. by 8¼; 23 lines, 5¼ in. long; written in Nestalik, with 'Unvān and ruled margins, dated Zulka'dah, A.H. 1124 (A.D. 1712). [Geo. W. Hamilton.]

The same Daftar, with some marginal notes. A contemporary table of contents occupies four pages at the end. Another, by a later hand, is prefixed, foll. 1, 2.

Add. 26,222.

Foll. 242; 10¾ in. by 6½; 21 lines, 4½ in. long; written in cursive Nestalik; dated Sha'bān, A.H. 1159 (A.D. 1746). [Wm. Erskine.]

The second Daftar of the Pādishāh Nāmah of 'Abd ul-Ḥamīd.

Add. 26,250.

Foll. 16; 8½ in. by 4½; 13 lines, 3¼ in. long; written in a cursive Indian hand of the 18th century. [Wm. Erskine.]

A fragment of the same Daftar, corresponding to pp. 1—19 of the second volume of the Calcutta edition.

Or. 175.

Foll. 463; 9½ in. by 5¾; 15 lines, 3¼ in. long; written in Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

ملخص

A history of the first thirty years of the reign of Shāhjahān.

Author: Muḥammad Ṭāhir, takhalluṣ Āshnā, entitled 'Inayat Khān, B. Ẕafar Khān B. Khwājah Abul-Ḥasan, محمد طاهر متخلص بآشنا المخاطب به عنایت خان بن ظفر خان بن خواجه ابو الحسن

Beg. بنام بادشاه بادشاهان
سرافرازی ده صاحب کلاهان

Muḥammad Ṭāhir, son of Zafar Khān, governor of Kābul and of Kashmir, was raised to the rank of Khān in the 23rd year of Shāhjahān, and filled in succession the offices of Dāroghah i Ḥuẓūr and of Dāroghah i Kutub Khānah, or keeper of the imperial library. He retired from the service in the first year of Aurangzīb, and died in Kashmīr, A.H. 1081. See Ma'āsir ul-Umarā, Add. 6568, fol. 375, and Taẕkirat ul-Umarā, Add. 16,703, fol. 68. He left, besides the present work, a Dīvān and a Masnavi. See Sprenger, Oude Catalogue, p. 339.

This work is, according to the preface, abridged from the official record of the first thirty years of the reign, written by 'Abd ul-Ḥamīd (and continued by Vāris) which the author found in the imperial library, when appointed to its keepership, in the 31st year of the reign, A.H. 1068. He adds, however, that, from the fourth year to the tenth, he followed in preference the Pādishāh Nāmah of Muḥammad Amīn Ḳazvīnī.

The history is preceded by a short account of Shāhjahān's ancestors and of his early life. The account of his reign is brought down to Jumāda I., A.H. 1067, the close of the thirtieth year. Two additional chapters, written in the present copy by a later hand,

foll. 457—463, contain a short account of the Ṣūbahs of Hindostan, and select verses by some Amīrs of Shāhjahān's court, including the author's father and the author himself.

A full table of contents, in modern handwriting, is prefixed, foll. 1—7.

An account of the work by Professor Dowson, with a translation of the preface and some extracts, will be found in Elliot's History of India, vol. vii. pp. 73—120. See also Morley's Catalogue, p. 123, and Stewart's Catalogue, p. 15.

Add. 5614.

Foll. 56; 13 in. by 7½; 19 lines, 4¾ in. long; written in large Nestalik, with gold-ruled margins, apparently in the 17th century. [N. B. Halhed.]

A portion of the same work, containing the introduction, the first four years of the reign, and part of the fifth. It corresponds to foll. 9—72 of the preceding copy.

Or. 174.

Foll. 205; 13½ in. by 8¼; 17 and 18 lines, 4¾ in. long; written in large Nestalik; dated Benares, A.H. 1020, probably for 1220 (A.D. 1805). [Geo. Wm. Hamilton.]

A history of the reign of Shāhjahān.

Author: Muḥammad Ṣadiḳ, entitled Ṣādiḳ Khān, محمد صادق المخاطب بصادق خان

Beg. اجناس حمد وسپاس حضرت افریدگاری را

The author states in the preface that he had been attached, as news-writer, to Prince Shāhjahān in his campaign against the Rānā (A.H. 1022), and that he proposed in the present work to record briefly the events which he had witnessed from that prince's accession to his confinement, an event brought about, he adds, by the folly of Dārā Shikūh.

Respecting the author's life, we learn from other passages of this history the following particulars. He was apparently a Persian by birth; his uncle on the father's side was Isḥāḳ Beg Yazdi, afterwards Ḥaḳīḳat Khān, an Amīr of Shāhjahān's court, who died A.H. 1074 (fol. 316). At the accession of Shāhjahān, Ṣādiḳ was raised to the office of Bakhshī (fol. 7 *b*). He was then appointed tutor اتالیق to Prince Shujā', whom he accompanied on his campaigns in Khāndes and Mālvah, and subsequently in Badakhshān (foll. 52 *b*, 10 *a*). In the 20th year of the reign, he obtained the post of Dāroghah of the Ghusalkhānah, or private audience chamber (fol. 140 *a*), and from that time he appears to have remained in constant attendance upon Shāhjahān. He followed the emperor to Kābul in the 22nd year, when he received the first intelligence of the loss of Kandahār (fol. 158). At the time of the defeat of Dāra Shikuh and the victorious advance of Aurangzīb, he was one of the few Amīrs who remained faithful to Shāhjahān, and he comments severely on those who deserted the ailing sovereign to flock round his rebellious son. He was one of the messengers sent to the latter in the futile attempt to bring him to submission (fol. 201 *a*). In the concluding part of his history he gives a detailed account of those transactions, and quotes in full the letters that passed between father and son.

In the list of Mansabdārs, which he gives at the end of the first twenty years of the reign (fol. 150 *b*), the author enters himself as one of the commanders of six thousand.

No title appears in the text; but the MS. is endorsed تواریخ شاهجهانی. Another copy of this rare work, in Sir H. Elliot's collection, bears the no more specific title of Shāhjahān Nāmah; see Elliot's History, vol. vii. p. 133.

The history of Ṣádiḳ Khān begins with the illness of Jahāngīr and the accession of

Shāhjahān. The events of the reign are then told year by year and in a simple style. The narrative closes with the confinement of Shāhjahān; but it is stated in the last line that he lived eight years in captivity. This is probably a later addition. The formula مد ملکه, which frequently follows the name of Shāhjahān in the body of the work, shows that the main part of it was written during his reign.

A table of contents is written in a later hand on the fly leaf.

Add. 26,221.

Foll. 710; 10 in. by 5¾; 17 lines, 4 in. long; written in Shikastah-āmīz; dated Jumāda I., A.H. 1142 (A.D. 1729).

[Wm. Erskine.]

عمل صالح

A history of Shāhjahān.

Author: Ṣāliḥ, صالح

Beg. شکفته روئ چمن بیان وخندهٔ ریزی کلبن سخن

The author, Muḥammad Ṣāliḥ Kanbū, of Lahore, designates himself in the preface by the name of Ṣāliḥ only. In another place, fol. 709 *a*, he calls himself the pupil and younger brother of Shaikh 'Ināyat Ullah, of Lahore, whom he mentions as a writer of consummate elegance, the author of a history of Shāhjahān and his predecessors, entitled Tārīkh i Dilkushā, and of the well known collection of tales, Bahār i Dānish. The latter work has a preface by Ṣāliḥ (see Add. 18,409), who is also the author of a collection of letters written by himself in the name of Shāhjahān and in his own. This last work, entitled Bahār i Sukhan (Or. 178), was completed A.H. 1074. Ṣāliḥ was from his childhood the intimate friend of Abul-Barakāt Munīr, a poet of Lahore, who died in the prime of life in A.H. 1054; see fol. 699 *b*. He cannot be identified, as has been attempted by Professor Dowson, Elliot, vol. vii. p. 123, with Mīr Ṣāliḥ, a Sayyid and an eminent penman and poet, surnamed Kashfī; for the latter died, according to the Mirāt ul-'Ālam, Add. 7657, fol. 462, in A.H. 1061, *i.e.* nine years before the composition of the present work.

The author, who dilates in a verbose preface on the praises of Shāhjahān, describes his work as an abridgment of the histories of his reign. It was completed, he says, after long delays, in A.H. 1070, a date conveyed by the chronogram لطیفه فیض الهی. The record of Shāhjahān's death, A.H. 1076, must therefore be a later addition. Others are also found in the biographical notices, some of which contain dates as late as A.H. 1080; see fol. 693 *a*.

Contents: Preface, fol. 2 *b*. Birth of Shāh jahān, fol. 4 *b*. Account of his predecessors, from Jahāngīr upwards to Tīmūr, fol. 6 *b*. History of Shāhjahān's minority, fol. 14 *a*. History of his reign, from his accession to the time of his confinement, fol. 107 *a*. Account of his death, fol. 675 *a*. Biographical notices on the eminent men of Shāhjahān's time, divided into the following classes: Sayyids and Shaikhs, fol. 679 *b*; 'Ulamā, fol. 690 *b*; physicians, fol. 694 *b*; poets, fol. 696 *a*; prose-writers, fol. 707 *a*; calligraphs, fol. 710 *b*. The following copies contain, in addition to the above, a list of the princes and Manṣabdārs, Add. 20,735, pp. 696—725, Add. 6557, foll. 531—546.

See Professor Dowson in Elliot's History of India, vol. vii. pp. 123—132, Critical Essay, p. 41, Morley's Catalogue, p. 124, N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii. p. 463, and Copenhagen Catalogue, p. 21.

The MS. is endorsed as کتاب شاهجهان نامه تصنیف محمد صالح کنبوه شاکرد عنایت الله مصنف بهار دانش

Add. 20,735.

Foll. 363; uniform with Add. 20,734 (see p. 259 *a*), and written about the same time.

[Earl of Munster.]

The latter half of the same work, beginning with the 11th year of the reign, and corresponding to foll. 410 *b*—711 of the preceding copy.

This volume contains miniatures, in the same style as those of Add. 20,734, and representing the following subjects: Rājah Partāb Singh brought as a captive before Shāhjahān, p. 141. The taking of the fortress of Palāyūn, p. 142. Shāhjahān overtaken by a snowstorm on his way to Kābul, pp. 193, 194. Reception by Shāhjahān of the wives of Naẕr Muḥammad, Khān of Turān, p. 248. Reception of Naẕr Muḥammad Khān by Shāh 'Abbās, pp. 269, 270. Battle fought by prince Muḥammad Aurangzīb with the Uzbeks at Balkh, p. 288. The principal buildings of Shāhjahānābād, namely, the Shaikhpūrī Mosque, p. 368, the Naḳḳār-Khānah, p. 369, the Dīwān i 'Ām, p. 370, the fortress, viewed from the Jumna, p. 371, the Aurangābādī Mosque, p. 372, the Jāmi' Masjid, p. 373. Solemn entrance of Shāhjahān into the fortress, pp. 435, 436. Funeral of Shāhjahān, pp. 608, 609.

There are besides some drawings of lions and gazelles on pp. 366, 607, 610.

A modern table of contents, occupying two pages, is prefixed.

Add. 6557.

Foll. 546; 10 in. by 5¾; 17 lines, 3¾ in. long; written in Nestalik; dated Calcutta, Zulhijjah, A.H. 1186 (A.D. 1773).

[James Grant.]

The latter part of the same work, beginning with the 8th year of the reign, and corresponding to Add. 26,221, foll. 324 *a*—711.

In the subscription the work is designated as شاه جهان نامه تصنيف محمد صالح كنبو

Prefixed is a full table of contents, foll. 1 and 2.

Transcriber: اميچند

Add. 24,089.

Foll. 234; 10¾ in. by 7; 13 lines, 4 in. long; written in a cursive Nestalik, apparently in the 18th century.

[Wm. H. Morley.]

لطائف الاخبار

A detailed account of the siege of Ḳandahār by Prince Dārā-Shikūh, A.H. 1063.

Beg. حمدى بيحدى كه ابواب فتحرا بر روى بادشاهان

The author, whose name does not appear, states in the preface that he has recorded only that which he had either seen with his own eyes, or ascertained from trustworthy witnesses, and that, as he was neither a courtier nor an official writer, his only object was to present a true statement of facts to his friends in India.

The work is called in the subscriptions of the present and next following copies تاريخ قندهاري. It is, no doubt, the Tārīkh i Ḳandahār which Khāfī Khān quotes, vol. i. p. 722, and ascribes to Rashīd Khān, known as Muḥammad Badī', Dīvān of Mahābat Khān. This Rashīd Khān, also called Badī' uz-zamān Mahābatkhānī, was appointed Dīvān i Khāliṣah in the 24th year of Aurangzīb, and died in the 41st year of the same reign. See Taẕkirat ul-Umarā, Add. 16,703, fol. 46.

The Laṭā'if ul-Akhbār is divided into three parts, called Āghāz, Paimāyish, and Anjām, as follows: I. Account of some previous events, namely, the revolt of the Uzbeks against Naẕr Muḥammad Khān in A.H. 1056, former attempts on Ḳandahār, and

march of Dārā Shihūh to that place, fol. 3 *b*. II. Events of the siege, recorded day by day, from the 10th of Jumāda II., A.H. 1063, to the 15th of Zulka'dah of the same year, fol. 19 *a*. III. Return of Dārā Shikūh to Multan, fol. 228 *a*.

Add. 8907.

Foll. 125; 12½ in. by 7½; 21 lines, 4⅝ in. long; written in Nestalik; dated Muḥarram, A.H. 1217 (A.D. 1802).

The same work.

Or. 183.

Foll. 119; 11 in. by 6¾; 21 lines, 4½ in. long; written in Shikastah; dated Jumāda II., A.H. 1234 (A.D. 1819).

[GEO. WM. HAMILTON.]

The same work.

Add. 26,234.

Foll. 74; 8 in. by 4¼; from 15 to 20 lines, 3 in. long; written in Shikastah-āmīz; dated Nirmal, Jumāda I., A.H. 1193 (A.D. 1779). [WM. ERSKINE.]

A history of the first five years of the reign of Aurangzīb.

Beg. ان قطب فلك سلطنت وجهانداری

This work, which is without preface or title, contains a detailed history of the eventful period in which Aurangzīb succeeded in deposing his father, crushing his competitors, and establishing himself on the throne. The author does not disclose his name, nor does he make any reference to himself in the course of his narrative. He refers to no authority, but writes apparently from a personal knowledge of the emperor, his surroundings, and the military events of the time. He assigns the loftiest motives to the darkest deeds of that crafty and unscrupulous prince, and speaks of him throughout in the adulatory strain of a courtier.

In the subscription the work is called ظفر نامه پادشاه عالم گیر خلد مکان, and ascribed to Mīr Khān, Ṣūbahdār of Kābul. In a contemporary endorsement the title is written ظفرنامه عالمگیری and the same author is named. Sayyid Mīr, afterwards Amīr Khān, who is probably meant, was a younger brother of Shaikh Mīr Khwāfī, and had been, like the latter, one of the early followers of Aurangzīb. In A.H. 1068, after the arrest of Murādbakhsh, he was appointed commander of the fortress of Dehli, with the title of Amīr Khān, and entrusted with the keeping of the captive prince. He was made Ṣūbahdār of Kābul in the fourth year of the reign, and retained that post down to the 11th year. His death took place in Dehli, two years after his discharge, A.H. 1080. See Ma'āṣir ul-Umarā, Add. 6568, fol. 311.

Another Amīr, Mīr Mīrān, son of Khalīl Ullah Khān, bore also the titles of Mīr Khān and Amīr Khān, and was appointed Ṣūbahdār of Kābul in the 20th year of Aurangzīb; but he had not been, like the former, associated with the early fortunes of that prince. See ib., fol. 68.

Contents of the work: Praises of Aurangzīb's justice and piety, fol. 3 *a*. His birth and minority, fol. 4 *b*. Provincial governments assigned by Shāhjahān to his sons; Aurangzīb's campaigns in the Deccan, fol. 8 *a*. Illness of Shāhjahān; ambitious designs of Dārā Shikūh, fol. 11 *b*. Messages exchanged between Aurangzīb and his father, and confinement of the latter, fol. 30 *a*. Arrest of Murādbakhsh; pursuit of Sulaimān Shikūh; Aurangzīb's first accession, fol. 38 *b*. War with Shujā', fol. 48 *a*. Second defeat of Dārā Shikūh, near Ajmīr; his pursuit and capture, fol. 52 *b*. Sulṭān Muḥammad's campaign in Bengal, fol. 60 *b*. Expedition of Mu'aẓẓam Khān to Assam and his death,

fol. 72 *a*. Illness of Aurangzīb and his recovery in the month of Ṣafar, A.H. 1073, fol. 73 *a*.

The work concludes with a notice of the death and burial of Shāhjahān, on the 29th of Rajab, A.H. 1076.

The transcriber, Muḥammad A'ẓam, son of Muḥammad Ḳāsim, of Nānder, states that he wrote this copy for Rāe 'Ajab Singh, Munshi of Navvāb Mubāriz ul-Mulk Ẓafar ud-Daulah Bahādur.

On the first page is written: "From Henry Russell, Esq. to Wm. Erskine, Oct. 1811." Another copy of the same work, in a miscellaneous volume, Egerton 1004, foll. 4—57, wants the introductory chapter in praise of Aurangzīb.

Add. 25,422.

Foll. 104; 10½ in. by 6¾; 13 lines, 4 in. long, in a page; written in fair Shikastah-āmiz, with 'Unvān and gold-ruled margins; dated Murshidābād, A.H. 1170 (A.D. 1757).

[Archibald Swinton.]

فتحيه عبرتيه

An account of the disastrous campaign of the Khānkhānān Mīr Muḥammad Sa'īd Ardastānī (better known as Mīr Jumlah) in Kūch Bahār and Assam, in the fourth and fifth years of the reign of Aurangzīb, A.H. 1072 and 1073.

Author: Ibn Muḥammad Valī Aḥmad, surnamed Shihāb ud-dīn Ṭālish, ابن محمد ولى احمد الملقب بشهاب الدين طالش

Beg. جنود نامعدود حمد ملازم حضرت مالك الملك

The author states in the preface that the sufferings and losses of the imperial army had been kept secret by the wish of the Khānkhānān. As he had been in attendance upon the latter through the whole campaign, he felt called upon, after the death of that general, to write a truthful account of it, together with a description of the country and its inhabitants. He candidly avows, however, that his main object was to draw upon him the attention of men in power, and thus to obtain his recall from his dreary post in Bengal to the residence.

The work is divided into the following three parts: Muḳaddimah. Causes of the march of the imperial army into Kūch Bahār and Assam, fol. 5 *b*. Maḳālah I. Defeat of Bīm Narāin and conquest of Kūch Bahār, fol. 7 *b*. Maḳālah II. Conquest of Assam, fol. 13 *a*. The narrative concludes with the death of the Khānkhānān, which took place on his return to Khiẓarpūr, on the second of Ramaẓān, A.H. 1073.

Copyist: ميرزا سعيد

The Tārīkh i Ashām, as this work is commonly called, has been translated into Urdū by Mīr Bahādur 'Alī Husainī, Calcutta, 1805, and from the latter into French by T. Pavie, Paris, 1845. See Stewart's Catalogue, p. 18, Garcin de Tassy, Littérat. Hind., vol. i. p. 233, and Elliot's History of India, vol. vii. p. 199.

Add. 23,887.

Foll. 106; 8¾ in. by 4¾; 15 lines, 3¼ in. long; written in Nestalik; dated Ḥaidarābād, Shavvāl, A.H. 1189 (A.D. 1775).

The same work.

Copyist: سيد عبد النبى ابن مير محمود ابن مير محمد صفوى

Add. 26,229.

Foll. 312; 11½ in. by 7½; 20 lines, 5½ in. long; written in Nestalik; dated Tattah, Rabī' II, A.H. 1150 (A.D. 1737).

[Wm. Erskine.]

عالمگير نامه

History of the first ten years of the reign of Aurangzīb.

Author: Munshī Muḥammad Kāẓim B. Muḥammad Amīn Munshī, منشی محمد کاظم بن محمد امین منشی

Beg. ای داده بعقل پرتو آگاهی

The author, a son of Mirzā Amīnā, who wrote the Pādishāh Nāmah, was appointed royal Munshī, as he states in his preface, in the first year of the reign. Some specimens of his writing having pleased Aurangzīb, he was commissioned to compile from official records the annals of the reign, and to submit them to the emperor for correction.

The history begins with the departure of Aurangzīb from Aurangābād in Jumāda I., A.H. 1068, and is brought down to the end of Rajab, A.H. 1078.

The 'Ālamgīr Nāmah has been printed in the Bibliotheca Indica, Calcutta, 1865—1868. An account of the work, with some extracts, will be found in Sir H. Elliot's History of India, vol. vii. pp. 174—180. See also Morley's Catalogue, p. 125, N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii. p. 464, Khāfī Khān, vol. ii. p. 210, Stewart's Catalogue, p. 15, and Munich Catalogue, p. 97.

Copyist: محمد فاضل

Add. 5613.

Foll. 415; 10¾ in. by 6¾; 19 lines, 4½ in. long; written in Nestalik, with ruled margins; dated 'Azīmābād, Zulḥijjah, A.H. 1184 (A.D. 1778). [N. B. Halhed.]

The same work.

Add. 26,231.

Foll. 501; 10¼ in. by 5½; 15 lines, 3½ in. long; written in Shikastah-āmiz, apparently in the 18th century. [Wm. Erskine.]

The same work.

Copyist: پرتهیرام ولد سهورام احمد ابادی

A table of contents, in the same hand as the text, is appended, foll. 498—501.

On the first page is a Persian note stating that the MS. was purchased for fifteen rupees in A.H. 1139.

Add. 5604.

Foll. 524; 10 in. by 5½; 17 lines, 3¼ in. long; written in Nestalik, probably in the early part of the 18th century.

The same work, wanting a few lines at the beginning.

Add. 11,635.

Foll. 279; 9 in. by 6; about 19 lines, 4½ in. long, mostly written in diagonal lines, in Shikastah; dated Ṣafar, the 12th year of the reign of Muḥammad Akbar Pādishāh (Akbar II.), A.H. 1233 (A.D. 1818).

The same work.

Add. 26,230.

Foll. 449; 10 in. by 7¼; 13 lines, 4 in. long; written in Nestalik, in the 18th century. [Wm. Erskine.]

The first portion of the same work (Calcutta edition, pp. 1—542).

Add. 27,249.

Foll. 292; 9½ in by 5¾; 14 lines, 3 in. long; written in Nestalik, in the 18th century. [J. Macdonald Kinneir.]

The first half of the same work (Calcutta edition, pp. 1—600).

The first page bears a Persian seal with the date A.H. 1173, and another bearing the name of 'Aẓīm ud-Daulah Vālā-jāh, with the date A.H. 1216, below which is written "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir."

Add. 26,233.

Foll. 165; 9¾ in. by 6; 19 lines, 3¾ in. long; written in Nestalik; dated Muḥarram, the 47th year of 'Âlamgîr (A.H. 1115, A.D. 1702). [Wm. Erskine.]

History of the first ten years of the reign of Aurangzîb.

Author: Ḥâtim Khân, حاتم خان

Beg. صدر آرایان عرصه عالم غیب

The author describes his work, in the preface, as an abridgment of the annals written, in an ornate and metaphorical style, by Muḥammad Kâzim B. Muḥammad Amîn Munshî, to which he has added some facts omitted in the original.

Although condensing the matter of the 'Âlamgîr Nâmah, he inserts a great many poetical pieces not found in the latter work.

Ḥâtim Khân, who calls himself a born servant of the court خانه زاد, does not appear to have left any trace in history. He probably wrote the present abridgment before the completion of the original. In the enumeration of Aurangzîb's sons, which he gives in his introduction, fol. 6 *b*, he makes no mention of the fifth, Muhammad Kâmbakhsh, who was born in the tenth year of the reign, A.H. 1077, and his account of the tenth year stops short at the very beginning, 'Âlamgîr Nâmah, p. 1038.

In the subscription the work is called: عالمگیر نامه از حاتم خان مرحوم

Add. 26,242.

Foll. 96; 8¼ in. by 6; 11 lines, 3¾ in. long; written in large Nestalik, on paper of Portuguese manufacture, in the 19th century. [Wm. Erskine.]

Journal of the Siege of Ḥaidarâbâd by Aurangzîb, in A.H. 1097.

Beg. روزنامه وقایع ایام محاصره دار الجهاد حیدرآباد

This work, which is written in mixed prose and verse, and in a facetious and satirical vein, is extremely popular in India, where it is commonly called Vaḳâ'i' i Ḥaidarâbâd, or, from its well known author, Vaḳâ'i' i Ni'mat Khân 'Âlî. It contains neither preface nor author's name, and is divided into seven sections, describing severally the events of the 13th, 14th, and 15th days of Rajab, and the 17th, 18th, 25th, and 29th of Sha'bân, A.H. 1097.

The author, originally called Mîrzâ Nûr ud-Dîn Muḥammad, was born in India, of a Persian family which had given some celebrated physicians to Shîrâz. He is generally known by the title of Ni'mat Khân, conferred upon him by Aurangzîb in A.H. 1104. But towards the close of the same reign he received the title of Muḳarrab Khân; and at the beginning of the reign of Bahâdurshâh that of Dânishmand Khân. He died in the third year of the latter reign, A.H. 1121. His poetical compositions, which he wrote under the takhallus of 'Âlî, are renowned for their wit and the pungency of their satire. See Oude Catalogue, pp. 127, 151, and 328, Tazkirat ul-Umarâ, Add. 16,703, foll. 90, 101.

The Vaḳâ'i' i Ḥaidarâbâd has been lithographed, with the Ḥusn u 'Ishḳ of the same author, in India, without name of place, A.H. 1248. Another edition, with copious marginal notes by Maulavî Maḳbûl Aḥmad, has been printed in Lucnow, A.H. 1259. Khâfî Khân gives numerous extracts from it in his history, vol. ii. pp. 338—359. See also Mackenzie Collection, vol. ii. p. 128, and Sir H. Elliot, vol. vii. p. 200.

Add. 26,241.

Foll. 67; 9¼ in. by 6; 15 lines, 3½ in. long; written in cursive Nestalik, probably in the 19th century. [Wm. Erskine.]

The same work.

Add. 23,884.

Foll. 169; 7½ in. by 5½; 11 lines, 3¾ in. long; written in small Nestalik; dated Satarah, Rajab, A.H. 1246 (A.D. 1830).

فتوحات عالمكيري

A history of Aurangzīb, from his rise to power to the 34th year of his reign, A.H. 1101—1102.

Author: Īsardās, a Nāgar, of the town of Pattan, ایسر داس قوم ناگر متوطن بلده پتن

Beg. الاف ستایش وشکر گذاری واصناف نیایش وانکساری

The author states in the preface that, having been from his youth to his thirtieth year in constant attendance upon the Ḳāẓi Shaikh ul-Islām, he had enjoyed ample opportunities of acquiring a knowledge of contemporary events, both from the conversation of eminent men of undoubted veracity, and from his own observation.

Shaikh ul-Islām, son of Ḳāẓī 'Abd ul-Vahhāb, was appointed, A.H. 1086, in lieu of his father deceased, judge of the imperial army, Ḳāẓi e Lashkar, and retired from office A.H. 1094. He obtained leave to go to Mecca in A.H. 1096, and after his return led a retired life in Aḥmadābād, where he died A.H. 1109. See Maāṣir 'Ālamgīri, pp. 147, 239, 251, and 394.

In the conclusion of the present work, the author relates a circumstance in which he was personally concerned, namely, the surrender by the Rājput chief, Durgadās Rāthor, of Saif un-Nisā and Buland Akhtar, the children of the rebellious son of Aurangzīb, Muḥammad Akbar. He states that, after the departure of his first patron, Shaikh ul-Islām, for Mecca, he passed into the service of Shujā'at Khān, governor of Gujrāt, who appointed him Amīn in Jaudhpūr. His intimate relations with the Rājpūt chiefs enabled him to persuade Durgadās, who had abetted the late prince in his rebellion, and kept his children, to sue for pardon by giving up Saif un-Nisā. The author escorted the princess to Court, and, having subsequently obtained the surrender of her brother, Buland Akhtar, he was rewarded with a command of 250 men, and a Jāgīr at Mīrath.

Muḥammad Beg, a Turkoman of Herat, received the title of Shujā'at Khān and the governorship of Gujrāt in the thirty-first year of Aurangzīb, A.H. 1098. He died in A.H. 1113; see Tazkirat ul-Umarā, Add. 16,703, fol. 5, and Maāṣir i 'Ālamgīrī, p. 441. The surrender of Buland Akhtar took place, according to the same authorities, fol. 151 and p. 395, in the 42nd year of the reign, A.H. 1109.

The work is divided, according to the preface, into seven sections called Savāniḥ. But this division is not observed throughout; the first four only of the above sections have distinct headings, as follows:

1. Illness of Shāhjahān; Dārā-Shikūh fortifies Akbarābād; disturbed state of the empire; defeat of prince Shujā', fol. 7 *a*.

2 Aurangzīb's professions of friendship for Murādbakhsh; his march on Akbarābād; meeting of the brothers near Ujain, and their encounter with Jasvant Singh; defeat of the latter, fol. 16 *a*.

3. Murādbakhsh recovers from his wounds; Aurangzīb continues his march upon Akbarābād; Murādbakhsh, instigated by his followers, overtakes him; both princes encamp on the Jumna; Murādbakhsh placed in confinement, fol. 29 *b*.

4. Aurangzīb sets out for the Deccan to chastise the rebel Sivā; submission and surrender of the latter; his subsequent escape, fol. 52 *a*.

The rest of the volume is divided by rubrics, which are no longer numbered. The latest events recorded are the death of Āghur Khān, who fell in an encounter with a party

of plundering Jāts, fol. 164 *a*, the appointment of 'Umdat ul-Mulk Khānjahān Kūkaltāsh to the Ṣūbahdārī of Lahore, fol. 165 *a*, and the above mentioned submission of Durgadās.

The first two of the above events took place, as we learn from the Maāṣir ul-Umarā, foll. 67 and 196, in the 34th year of Aurangzīb, A.H. 1101-2.

The author's name is repeatedly written ايسر داس, as above, in the present copy. Dr. J. Bird, describing a MS. of the same work in his possession, History of Gujarat, p. 89, calls him Shrídás, a Nágar Bráhman of Gujarát. Another history, written under the same title, by Muḥammad Ma'ṣūm, and relating only to the early part of Aurangzīb's reign, is mentioned in Sir H. Elliot's History of India, vol. vii. p. 198.

It is stated in the subscription that this copy was transcribed by K'hān Singh, of Shāhjahānābād, from a MS. written A.H. 1163 for Lālah Khushḥāl. The first two leaves of the volume contain an English notice on the work by an anonymous writer.

Add. 19,495.

Foll. 293; 8¾ in. by 5; 15 lines, 2⅞ in. long; written in neat Nestalik, with two 'Unvāns and gold-ruled margins, apparently in the 18th century. [Tho. Roebuck.]

مآثر عالمگيري

A history of the reign of Aurangzīb.

Author: Muḥammad Sāḳī Musta'idd Khān, محمد ساقي مستعد خان

Beg. انتخاب صحايف ايجاد انس وجان

This work has been printed in the Bibliotheca Indica, Calcutta, 1870-1. An account of it, with some extracts, will be found in Sir H. Elliot's History of India, vol. vii. pp. 181—197. See also Morley's Catalogue, p. 127, Critical Essay, p. 42, Khāfī Khān, vol. ii. p. 211, and Stewart's Catalogue, p. 22.

An anonymous notice on Bakhtāvar Khān, appended to a copy of the Mirāt ul-'Ālam, Add. 7657, has been mentioned above, p. 126 *a*. Its concordance with the shorter record of his death in the present work, Calcutta edition, p. 253, shows that it is due to Muḥammad Sāḳī. He states there that he had been brought up by Bakhtāvar Khān, in whose establishment he filled the offices of Munshi and Dīvān, and that he had assisted his patron, during the last seventeen years of his life, in the composition of the Mirāt ul-'Ālam, which Aurangzīb authorised him, after the author's death, to make public. He adds that he passed at that time into the imperial service with a Manṣab. The posts of Vaḳā'i'-navīs, Mushrif i Khavāṣān, and Munshi e Nazārat, to which he was successively appointed, are recorded by him in the present work, pp. 254, 407, and 462.

The author says in his preface, fol. 36 *b*, that, in the reign of Shāh 'Ālam Bahādur, he was desired by his noble patron, 'Ināyat Ullah Khān, to compile a history of the forty years of the reign of 'Ālamgīr, which, owing to that sovereign's prohibition, had not been included in the 'Ālamgīr Nāmah. He completed the work in A.H. 1022, a date conveyed by the above title, and subsequently prefixed to it a sketch of the first ten years of the reign, abridged from the 'Ālamgīr Nāmah, foll. 1—36.

This 'Ināyat Ullah Khān, son of Mīrzā Shukr Ullah, and a Persian by birth, was the favourite secretary of Aurangzīb, whose letters and notes he published in two separate collections, entitled Aḥkām i 'Ālamgīrī, and Kalimāt i Ṭayyibāt. He was successively appointed Dīvān i Khāliṣah, Khānsāmān, and Ṣūbahdār of Kashmīr, and died A.H. 1139; see Maāṣir ul-Umarā, Add. 6568, fol. 389.

On the last page is the seal of Rājah Debī Singh, with the date 1185 (A.H.)

Add. 26,232.

Foll. 433; 9 in. by $4\frac{3}{4}$; 14 lines, 3 in. long; written partly in Shikastah and partly in Nestalik, probably in the 18th century. [Wm. Erskine.]

On the fly leaf is written: "Bought at Bombay in Jan. 1807, for R. 36, W. E."

Add. 6558.

Foll. 223; $11\frac{3}{4}$ in. by $8\frac{1}{2}$; 17 lines, $5\frac{1}{4}$ in. long; written in Nestalik, in the 18th century. [James Grant.]

The same work, wanting a few lines at the end.

Prefixed is a full table of contents, foll. 1—8.

Or. 23.

Foll. 174; 8 in. by $5\frac{1}{2}$; 15 lines, 4 in. long; written in cursive Shikastah-āmīz; dated Bhānder, district of Īrach, Ṣūbah of Akbarābād, Zulḥijjah, A.H. 1140 (A.D. 1728).

دلکشا

Historical memoirs relating chiefly to military transactions in the Deccan, from the struggle of Aurangzīb for the empire to the establishment of Shāh 'Ālam Bahādur upon the throne, A.H. 1119.

Author: Bhīmsen, son of Raghūnandandās, بهیم سین ولد رگهونندنداس.

Beg. ستایش ونیایش معبودی را سزد که قالب انسان

An abridged translation of this work, made on the present copy, has been published, without the title or author's name, by Jonathan Scott, in his "History of the Dekkan," vol. ii. pp. 3—123. The learned translator describes in his preface the original as "a Journal kept by a Bondela officer, who attended Dulput Roy, the chief of his tribe, in all Aurangzebe's campaigns, which was presented to me by the Raja of Dutteeah, a great-grandson of Dulput Roy, when I acted as Persian interpreter to a detachment under Colonel Popham, in the Ghoed country."

The author, who is designated in the subscription as Bhīmsen Kāyath, was born, as he states on fol. 7 *b*, at Burhānpūr, in the 23rd year of the reign of Shāhjahān (A.H. 1059), and was a nephew, on his father's side, of Bhūgandās, who had obtained under Aurangzīb the title of Diyānat Rāe, and the office of Dīvān. He served under Rāo Dalpat, a Bundelah chief, who played a conspicuous part in the Deccan wars, and by whom he was placed at one time in command of the fort of Naldrug. Under that leader he took an active share in most of the military events of the period, which he records here in a plain and unpretending style, and chiefly from personal recollection.

After a short introduction, treating of his chief's ancestors, and of his native city of Burhānpūr, the author enters upon his narrative, fol. 10 *a*, at the time of Aurangzīb's march from the Deccan to Agrah (A.H. 1068). The last event he records is the defeat and death of Prince Kāmbakhsh (A.H. 1120), after which he left the service and retired to his native place. He states, in his conclusion, that he completed the present work in A.H. 1120.

Rāo Dalpat, son of Rāo Subhkarn, and great-grandson of Rājah Barsingdeo, whom Jahāngīr rewarded for the murder of Abul-Faẓl with the Zamīndārī of Bundelkhand, entered the imperial service in the 11th year of Aurangzīb, obtained the title of Rāo in the 27th, and gradually rose to a command of three thousand. After Aurangzīb's death, he followed the fortunes of Muḥammad A'ẓam Shāh, and fell by his side in the battle of Agra, A.H. 1119. His life is told

at length in the Ma'āṣir ul-Umarā, Add. 6567, fol. 273; see also Khāfī Khān, vol. ii. p. 591.

The title of the work is given in some verses at the end of the preface, the last of which is:

از سر فکر منشی علام نسخهٔ ام دلکشا خطابی یافت

and in the subscription it is designated as نسخهٔ دلکشا

Copyist: مترسین ولد مرلیدهر کایته

On the fly-leaf is the following note, written by G. C. Renouard, May, 1835: "This copy of the Dilkushá was brought from India by Capt. Jonathan Scott, and sold by him with many other Eastern MSS. to Priestley, a bookseller in Holborn, from whom I purchased it in 1807," etc.

Or. 24.

Foll. 216; 9 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated Jumāda II., A.H. 1196 (A.D. 1782).

Official record of the first two years of the reign of Shāh 'Alam Bahādur Shāh.

Author: Mīrzā Muḥammad, entitled Dānishmand Khān, میرزا محمد مخاطب بدانشمند خان

Beg. ناز و نعیم دو جهان در کفش
خلق ازل تا به ابد مصرفش

The author is the Ni'mat Khān who has been mentioned, p. 268 *b*. He states in the course of the present history, fol. 44, that he had entered the service in the reign of Shāhjahan, and had received successively from 'Alamgīr the titles of Ni'mat Khān and Muḳarrab Khān. Being entrusted with the court jewels, as Dāroghah i Javāhir-khānah, he kept them at Gwāliyār during the wars which followed 'Ālamgīr's death, and delivered them safely to Shah 'Ālam after his accession. On that occasion he received the title of Dānishmand Khān, and was appointed to the duty of drawing up the official history of the reign, بادشاه نامه عهد مبارك.

Contents: Preface, fol. 2 *b*. Birth and early life of Shāh 'Alam, fol. 9 *a*. Death of Aurangzīb, 28 Zulḳa'dah, A.H. 1118; reception of the mournful tidings by Shāh 'Ālam in Peshāwar, 18 Zulḥijjah, and his accession, fol. 26 *a*. His march against Muḥammad A'ẓam, on the 14th of Rabī' I., A.H. 1119, and defeat of the latter, fol. 34. Record of the reign, carried on month by month, and often day by day, from Rabī' II., A.H. 1119, to the end of Zulḳa'dah, A.H. 1120, foll. 41 *a*—216 *a*.

In an imperfect copy, Add. 16,875, foll. 86—249, the work is endorsed شاهنامه شاه عالم بهادر; but it is designated as Bahādur Shāh Nāmah among the sources of the Ma'āṣir ul-Umarā, Add. 6565, fol. 8, and bears the same title in the Munich Catalogue, p. 97, and the Library of King's College, Cambridge, No. 47. It is mentioned as Tārikh i Shāh 'Ālam Bahādur Shāh in Elliot's History of India, vol. vii. p. 568, and without any title in the Critical Essay, p. 46.

The same author has described the close of Aurangzīb's reign, and the conflict of his two sons, in a shorter work entitled Jang Nāmah, which has been lithographed in Kānpūr, A.H. 1279, and is noticed by Elliot, vol. vii. p. 202.

Another work, entitled, like the above, Tārikh i Shāh 'Ālam, which is described in Stewart's Catalogue, p. 16, and extracts of which are given pp. 315—327, is there erroneously ascribed, p. 317, to Ni'mat Khān 'Alī. It is an anonymous history extending to the entire reign of Bahādur Shāh, and consequently of later date, and probably identical with the Tārikh i Bahādur Shāhī of Elliot, vol. vii. p. 565.

Copyist: عبد الرزاق کاتب

Or. 25.

Foll. 142; 9 in. by $7\frac{3}{4}$; 15 lines, $4\frac{1}{2}$ in. long; written in Nestalik, apparently in the 18th century. [G. C. Renouard.]

A history of the minority of Farrukh-Siyar and of the early part of his reign.

Beg. سپاس قدسی اساس بالاتر از قیاس حکیم

The title and the author's name are found in the subscription: کتاب فرخ سیر نامه من تصنیف میر محمد احسن ایجاد. Mīr Muḥammad Aḥsan, with the poetical surname Ījād, is mentioned by Sirāj, who states that he died A.H. 1133; see Oude Catalogue, p. 149. The author of the "Critical Essay" describes him, p. 47, and Add. 16,720, fol. 19, as a Munshī, Mīr Muḥammad Aḥsan, entitled Ma'ānī Khān, who wrote by order an account of some of the events of Farrukh-Siyar's reign.

This history is written with the most irksome prolixity and the pompous monotony of strained panegyric.

Most of the rubrics have been omitted in the present copy; but the principal subjects are the following: Birth of Farrukh-Siyar at Aurangābād, on the 19th of Ramaẓān, A.H. 1096, and his early life, fol. 14 *a*. His proclamation at Patna, on the last day of Ṣafar, A.H. 1124, fol. 40 *a*. Prince 'Izz ud-dīn's advance against Farrukh-Siyar and his defeat, fol. 57 *b*. Further progress towards Dehli, on the 21st of Sha'bān, fol. 72 *a*. Passage of the Jumnah, on the 13th of Zul-ḳa'dah, A.H. 1124, and dispositions for a battle, fol. 87 *a*. Defeat of the imperial army before Dehli, on the 13th of Zulḥijjah, fol. 93 *b*.

In the latter part of the volume the occurrences of the Court are recorded day by day down to the 29th of Ṣafar, A.H. 1125.

Add. 26,245.

Foll. 124; 8 in. by 4; 15 lines, 3 in. long; written in cursive Shikastah-āmīz, about the close of the 18th century. [Wm. Erskine.]

A history of the successors of Aurangzīb, down to the overthrow of the Sayyids in A.H. 1133.

Beg. . . . ثنای خداوند کارساز حقیقی را که سلطان روح انسانرا از کتم عدم

We learn from the preface that the author, who does not disclose his name, was living in Lahore, engaged in the pursuit of science, when reverses of fortune compelled him to look for employment in the capital. He found Dehli disturbed by the feud then existing between the Emperor Farrukh-Siyar and the two Sayyids. We are further told, fol. 6 *b*, that, through the protection of some influential person, only designated as having accepted the office of Dīvān at the hands of the Vazīr, he obtained some post under the same chief, and that he wrote the present work at the request of his patron.

The author displays a strong feeling of partisanship for the Sayyids.

Contents: Death of Aurangzīb and contest of his sons, fol. 8 *b*. Accession of Bahādur Shah, and his victories over A'zam Shāh and Kāmbakhsh, fol. 12 *a*. The Sikh war, fol. 26 *b*. Death of Bahādur Shāh and the struggle between his sons, fol. 36 *b*. Accession of Jahāndār Shāh, fol. 45 *a*. Rise of the Sayyids and advance of Farrukh-Siyar, fol. 55 *a*. Accession of Farrukh-Siyar, fol. 55 *a*. Decline of his power, his deposition and death, fol. 62 *a*. Proclamation of Nikū-siyar at Agrah, fol. 85 *a*. Proclamation of Rafī' ud-daulah at Dehli, fol. 87 *b*. Accession of Muḥammad Shāh, fol. 94 *a*.

The rest of the volume is taken up by a detailed account of the resistance of the Sayyids to Niẓām ul-Mulk, and their final defeat. It closes with a short mention of the subsequent death of Ḳuṭb ul-Mulk (A.H. 1137).

On the flyleaf is written تاریخ سلطنت فرخسیر

and on the first page: "Memoir on the reign of the Emperor Furroksear. Extracted for Col. Malcolm from the library of Nizam Aly."

Or. 26.

Foll. 87; 8¾ in. by 8; 15 lines, 4⅝ in. long; written in Nestalik, apparently in the 18th century. [C. G. Renouard.]

شاه نامه منور كلام

Historical notices relating to the reign of Farrukh-Siyar and the first four years of Muḥammad Shāh's reign.

Author: Shivdās Lakhnavī, شيوداس لكهنوى

Beg. سپاس بی قیاس ایزد کارساز بی نیاز بیچون

The author says that he had spent a long time as Munshi in the service of the great. His work is not a connected history, but a compilation of court-news and detached narratives, written in a plain and unadorned style, to every one of which is prefixed the heading وقايع. Many official letters and imperial firmans are inserted in full.

The arrangement of the contents may be seen from the following leading subjects: Honours conferred by Farrukh-Siyar on the two Sayyids and other officers after his victory, fol. 2 *b*. Submission of Rājah Ajit Singh; Mir Jumlah sent to Patna, fol. 3 *b*. Honours conferred upon Muḥammad Murād I'tikād Khān, fol. 16 *b*. Confinement of Farrukh-Siyar, on the 8th of Rabī' ul-ākhir, A.H. 1129, fol. 25 *a*. Proclamation of Rafī' uddarajāt, fol. 26 *a*. Proclamation of Nīkū-siyar, and taking of Agrah, fol. 27 *b*. Accession of Muḥammad Shāh, fol. 32 *b*. Nizām ul-mulk takes possession of the Deccan, fol. 40 *b*. Death of Ḥusain 'Alī Khān and Ghairat Khān, fol. 45 *b*. 'Abdullah Khan proclaims Sulṭān Ibrāhīm, and marches against Muḥammad Shāh, fol. 55 *a*. His defeat on the 13th of Muḥarram, A.H. 1132. Offices bestowed by Muḥammad Shāh after his victory, and subsequent events at court narrated mostly day by day, fol. 61 *b*. The last of any importance is the appointment of Nizām ul-Mulk to the Vazirate, on the 15th of Jumāda I., A.H. 1134, fol. 85 *a*.

Copyist: محمد رشيد

This work is mentioned by Prof. Dowson in Elliot's History, vol. viii. p. 331.

Add. 25,787.

Foll. 234; 10¼ in. by 6¼; from 18 to 20 lines, 4¾ in. long; written partly in Nestalik, partly in Shikastah-āmīz, apparently in the 18th century. [Wm. Cureton.]

تذكرة السلاطين چغتا

A history of the house of Tīmūr, more especially of its Indian branch, brought down to the seventh year of Muḥammad Shah, A.H. 1137.

Author: Muhammad Hādī, called Kāmvar Khān, محمد هادي مخاطب بكامور خان

Beg. چون صفحه كاغذ بياراستم و خامه دوزبان برد اشتم

Muḥammad Hādi, who has been mentioned, p. 253 *b*, as the continuator of the Jahāngīr Nāmah, was appointed controller of the household of Prince Muḥammad Ibrāhīm, and received the title of Kāmvar Khān in the second year of the reign of Bahādur Shāh. He commenced the present work after completing his general history of India, the Haft Gulshan i Muḥammad Shāhī (Elliot, vol. viii. p. 13). See N. Lees, Journal of the Royal As. Soc., new series, vol. iii. p. 469, Morley's Catalogue, p. 99, Critical Essay, p. 45, and Elliot, vol. viii. pp. 17—20.

The present MS. contains only the first volume of the work. It treats of the following subjects: Origin of the Turks and

history of Chingīz Khān, fol. 3 *a*. Tīmūr, fol. 10 *a*. Shāhrukh, fol. 40 *a*. Ulugh Beg, fol. 56 *a*. 'Abd ul-laṭīf and his successors to the death of Sulṭān Ḥusain, fol. 59 *b*. Rise of the Ṣafavis, fol. 67 *b*. Bābar, fol. 75 *b*. Humāyūn, fol. 89 *a*. Akbar, fol. 157 *a*.

The part of the work which relates to Persia is avowedly abridged from the Rauẓat uṣ-Ṣafā and Ḥabīb ut-Siyar.

Add. 25,787.*

Foll. 414; 11 in. by 8¼; 15 lines, 5½ in. long; written in large Nestalik, probably in the 18th century. [Wm. Cureton.]

The first half of the same work. It wants about seven folios at the beginning, but contains, in addition to the preceding MS., the reign of Jahāngīr, which begins on fol. 346 *b*.

Add. 7003.

Foll. 102; 10 in. by 8¼; about 15 lines, 5 in. long; written on one side of the leaves only, on paper water-marked 1807, by John Haddon Hindley.

Extracts from the preceding work, viz. 1. The origin of the Turks, and sketch of the life of Chingīz Khān, fol. 2. 2. The history of Tīmūr, from his birth to A.H. 779, foll. 56—93.

The English translation of some passages is added in the margin, and a few notes from Abulghāzī and Baiẓāvī are written on the opposite page.

At the end of the volume, and written in the inverse direction, are some lists of the successors of Chingīz Khān in the Great Horde, Ḳipchāḳ and Turkistān, from a Persian source, and from De Guignes, foll. 94—102.

Add. 6579.

Foll. 209; 11½ in. by 8½; 20 lines, 4¾ in. long; written in fair Nestalik, in the latter part of the 18th century. [James Grant.]

مرات واردات

A history of the Tīmūrides of India, from their origin to the 16th year of Muḥammad Shāh, A.H. 1146.

Author: Muḥammad Shafī' B. Sayyid Muḥammad Sharīf, poetically surnamed Vārid, محمد شفيع بن محمد شريف المتخلص بوارد Beg.

ای حمد تو در بیان نکنجد
توصیف تو در دهان نکنجد

This history, written in a very stilted and artificial style, gives a compendious account of the earlier reigns, but becomes fuller in the time of Aurangzīb, and still more so for the period of his successors.

We learn from the preface that the present volume is only the first of four parts, called Ṭabaḳahs, of which the complete work was to consist, and which were to be severally devoted to kings and Amīrs, to Faḳīrs, 'Ulamā and poets.

Respecting the author's life, the following few facts may be gleaned from his verbose introduction. He descended from a family of Sayyids, who were in charge of the Mashhad of Tehrān. His father, Muḥammad Sharīf, set out for India in company with his master Mullā Salīm of Tehrān, who was invited to the court of Aurangzīb, but having separated from him, landed at Sūrat and settled in Ḥaidarābād, where he soon entered the service of 'Abdullah Ḳuṭubshāh. He afterwards attached himself to Prince Bahādur Shāh Shāh 'Alam. While he was governor of مکینه (probably Nagīnah), a town described as situated at five days' journey from Dehli, in the vicinity of Sanbhal and Murādābād, a son, the present author, was born to him, A.H. 1087.

Muḥammad Shafī' lived in comfort with

his father until the latter's death, which took place in A.H. 1117. He then took service for a short time under Prince Muhammad 'Azim, after which he retired from office, and devoted himself entirely to literature, under the liberal patronage of Bairām Khān, first known as Mīrzā Bāḳir and subsequently as Bāḳir Khān, third son of Rūḥullah Khān, the victorious general of Aurangzīb.

He had cultivated poetry from his ninth year upwards, and had written, before the present work, a complete Dīvān and four Maṣnavis, viz. 1. Gulistān i Nairang, an historical poem in the measure of Nizāmi's Khusrau u Shīrīn. 2. Mir'āt i Farrukhī, in the measure of the Shahnāmah. 3. Chaman i Dīdār, in imitation of the Makhzan ul-Asrār, and 4. A Sāḳī-Nāmah.

He completed the present work, with the exception of a later continuation, extending from A.H. 1141 to 1146, in A.H. 1142 (see fol. 23 *b*). He boasts of his being above any suspicion of falsehood or unfair bias, and states that from A.H. 1100 he depends partly upon his own recollections, partly upon the testimony of credible witnesses, while for the last 22 years, beginning with the death of Aurangzīb, he only records events which had come under his observation.

Contents: Preface, fol. 4 *b*. Notices on Bairām Khān and his family, fol. 13 *b*. Tabaḳah I. Tīmūr and his successors, fol. 23 *b*. Bābar, fol. 26 *b*. Humāyūn, fol. 29 *a*. Akbar, fol. 37 *a*. Jahāngīr, fol. 54 *b*. Shāhjahān, fol. 68 *b*. 'Ālamgīr, fol. 85 *a*. Shāh 'Ālam Bahādur Shāh, fol. 107 *a*. Jahāndār Shāh, fol. 132 *b*. Farrukh-Siyar, fol. 148 *a*. Raushan-akhtar Muḥammad Shāh, fol. 166 *a*.

The history of the last reign was in the first instance brought down to the month of Sha'bān, A.H. 1140. Subsequently the author added a continuation, comprising the next six years, and concluding with the month of Shavvāl, A.H. 1146, fol. 175 *a*.

In conclusion, and as a separate narrative, is found an account of the battle fought by Mubāriz ul-Mulk Sarbuland Khān with Mahārājah Abhai Singh, son of Ajīt Singh, at Aḥmadābād, Gujrāt, A.H. 1141, fol. 199 *b*.

The author states at the end that this first volume was completed on the 14th of Zulḳa'dah, A.H. 1146.

Prefixed, in the same handwriting as the text, are a table of contents, foll. 1, 2, and a note in Persian, fol. 3, stating that this MS. had been transcribed from a copy dated A.H. 1196, in the library of Ṣamṣām ul-Mulk Shāhnavāz Khān, at Haidarābād.

The work is also called Tārīkh i Chaghatāī; see N. Lees, Journal of the Royal Asiatic Society, new series, vol. iii. p. 470, and Elliot's History of India, vol. viii. pp. 21—24.

Add. 26,244.

Foll. 260; 9¼ in. by 5; 17 lines, 3½ in. long; written in cursive Nestalik, in the 18th century. [Wm. Erskine.]

احوال الخواقين

History of the successors of Aurangzīb, to A.H. 1151.

Author: Muḥammad Ḳāsim, محمد قاسم

Beg. سلطنت کونین وصیانت دارین بذات مقدس

The following facts relating to the author's life may be gathered from some passages of the present work. In the reign of Shāh 'Ālam Bahādur he was one of the officers attached to that sovereign's sons, then staying in Behar. He followed, later on, the fortunes of Niẓām ul-Mulk, in whose army he held the rank of Bakhshī, and served in the Deccan wars. He was sent by the latter with a force of 1700 horse and 2000 foot to the succour of Ḥafīẓ ud-Dīn Khān, and took

an important part in the operations carried on, under the command of his schoolmate Sayyid Lashkar Khān, against the Mahrattah leader Somnā, brother of Āpā Rāo. He appears to have been a familiar associate of Mutavassil Khān, a relative and son-in-law of Niẓām ul-Mulk, who was then Faujdār of Baglānah, and to whom he devotes a full notice at the end of this work ; see foll. 39 *b*, 203, 204, and 257.

This history is divided into two parts. The first extends from the death of Aurangzīb to the deposition of Farrukh-Siyar, on whose sad end the author dwells in the tone of the warmest partisanship. The second part, which begins, fol. 151 *b*, with the proclamation of Rafīʿ ud-Darajāt, deals principally with the conflict of Niẓām ul-Mulk with the Sayyids and his wars with the Mahrattas.

The title and the author's name appear in the conclusion of the first part, fol. 150 *b*. The author states there that he wrote that part in the space of four months and a half, and finished it on the 2nd of Ramazān, A.H. 1147. The second part must have been completed about four years later, A.H. 1151; for the author says towards the end, fol. 256, that Ṭahmās Ḳulī Khān (*i.e.* Nādir Shāh) was then besieging Kābul, that his armies had advanced as far as Multān, and that Muḥammad Shāh was gathering his forces to march against him.

Contents: Death of Aurangzīb, contest between his sons, and reign of Shāh ʿĀlam, fol. 4 *b*. Death of Shāh ʿĀlam and reign of Jahāndār Shāh, fol. 36 *b*. Reign of Farrukh-Siyar, fol. 59 *a*. Proclamation of Rafīʿ ud-Darajāt, fol. 151 *b*. Rising of Niẓām ul-Mulk in the Deccan, fol. 157 *a*. Accession of Muḥammad Shāh and fall of the Sayyids, fol. 171 *b*. Recall of Niẓām ul-Mulk, installation of Mubāriz Khān, and his defeat by the former, fol. 178 *a*. Niẓām ul-Mulk's wars with the Mahrattas, fol. 198 *a*. Expedition to the Carnatic, fol. 234 *a*. War with Bājī Rāo and conclusion of the treaty by which Mālvah was ceded to him, fol. 245 *a*.

In the first part the course of the narrative is interrupted by two long digressions, relating to the stories of Siyāvush, foll. 78 *b*—87 *b*, and of Ḥātim, foll. 96 *a*—105 *b*.

Another history of the same period, entitled ʿIbrat Nāmah, was also written by a Muḥammad Ḳāsim; but the latter describes himself as a dependent of the Amīr ul-Umarā Sayyid Ḥusain ʿAlī Khān, and cannot therefore be identified with the present writer ; see Elliot's History, vol. vii. p. 569, and Morley's Catalogue, p. 105.

On the first page is impressed the seal of Ḳādir Jang Bahādur, with the date A.H. 1184, and a note stating that he received this MS. as a gift from Aḥsan-ullah Khān, son of Navvāb Raḥīm-ullah Khān, A.H. 1188, in Aurangābād.

On the fly-leaf is written : "From Henry Russell, Esq., Resident at Hydarabad, to Wm. Erskine, Esq., Oct. 1811."

Or. 180.

Foll. 217 ; $8\frac{5}{8}$ in. by $5\frac{1}{4}$; 15 lines, $3\frac{1}{4}$ in. long; written in Nestalik, on European paper; dated Zulḥijjah, A.H. 1202 (A.D. 1788). [Geo. Wm. Hamilton.]

Memoirs of the Amīr ul-Umarā Ṣamṣām ud-Daulah Khāndaurān and of his times.

Beg. كيف لا احمد فان حديث لا احصى ثناء عليك

Khwājah Muḥammad ʿĀṣim, afterwards Khāndaurān, entered the service of ʿAẓīm ush-Shān towards the close of Aurangzīb's reign, and became a confidential servant of that prince's son, Farrukh-Siyar, who on ascending the throne conferred upon him the title of Ṣamṣām ud-Daulah Khāndaurān and a command of seven thousand. After the fall of the Sayyids he was raised by Mu-

ḥammad Shāh to the post of Amīr ul-Umarā, and was in command of the imperial army which was routed by Nādir Shāh at Karnāl in A.H. 1151. He fell wounded in the battle, and expired the next day. His life, which is closely connected with the leading events of the reigns of Farrukh-Siyar and Muḥammad Shāh, is fully related in the Maāṣir ul-Umarā, Add. 6567, fol. 198.

The author, whose name does not appear, was evidently a dependent of Ṣamṣām ud-Daulah. As he writes in a uniform strain of fulsome panegyric, and in the most wordy style, the work will be found extremely tedious and of little historical value. The present copy is moreover exceedingly incorrect. The narrative closes with the restoration of Muḥammad Shāh to the throne and the departure of Nādir Shāh from Dehli, A.H. 1152. The rest of the volume, foll. 156—217, is taken up by a rhetorical description of the mournful gloom spread by the death of the Amīr ul-Umarā through the various departments of his princely establishment.

Contents: Preface, fol. 4 *b*. Enumeration of the ancestors of Muḥammad Shah, from Tīmūr downwards, fol. 9 *b*. Account of the family of Ṣamṣām ud-Daulah, viz. his grandsire Khwājah 'Abd ul-Mūmin Khān, who came from Bukhārā to India, his father Khwājah Muḥammad Ḳāsim, and his brothers; their history from the close of the reign of Shāhjahān to the death of Aurangzīb, and the hero's early life, fol. 31 *a*. Reign of Bahadur Shāh, fol. 56 *b*. Reign of Farrukh-Siyar, fol. 68 *b*. Sayyid 'Abd Ullah Khān, fol. 80 *a*. Victory of Muḥammad Shāh, fol. 84 *b*. Navvāb Sa'ādat Khān, and the invasion of Nādir Shāh, fol. 98 *b*. Departure of Nādir Shāh and restoration of Muḥammad Shāh, foll. 144 *b*—156 *a*.

The work, which bears no specific title, is designated in the subscription as رساله محمد شاه بادشاه غازی واحوال خاندوران خان نواب. It is distinct from the history entitled Jauhar i Ṣamṣām (Elliot, vol. viii. p. 72), in which Ṣamṣām ud-Daulah also plays a conspicuous part, but is probably identical with a MS. entitled رساله محمد شاه مع ذکر خاندوران, in the library of King's College, Cambridge, No. 204. A modern table of contents, foll. 1 and 2, is prefixed.

Add. 24,028.

Foll. 89; 12½ in. by 7¾; 29 lines, 4¾ in. long; written in Nestalik, about the close of the 18th century. [H. H. Wilson.]

مقدمه شاه عالم نامه

A history of the successors of Aurangzīb, from the latter's death to the accession of 'Ālamgīr II.

Author: Ghulām 'Alī Khān B. Raushan ud-Daulah Bhak'harī Khān Bahādur Rustam Jang B. Raushan ud-Daulah Ẓafar Khān, غلام علیخان ابن روشن الدوله بهکهاریخان بهادر رستم جنك بن روشن الدوله ظفر خان

Beg. بنام خداوند دانای راز
شه عالم و بادشاهان نواز

The author's father, Navvāb Bhak'hārī Khān Raushan ud-Daulah Rustam Jang, was, as we learn from the present work, the friend and minister of the young and gallant Ṣūbahdār of Multan and Lahore, Mu'īn ul-Mulk Rustam i Hind, commonly called Mīr Manū, son of the Vazīr I'timād ud-Daulah Ḳamar ud-Dīn Khān. See the life of the latter in Ma'āsir ul-Umarā, Add. 6567, fol. 87. He assisted him in stopping the advance of Aḥmad Shāh Durrānī, in A.H. 1162, and stood by his side later on in the encounter and subsequent negociations, which led to the surrender of Lahore in A.H. 1165. He was arrested and afterwards put to death by the treacherous widow of Mu'īn ul-Mulk, who

remained in power for some time after her husband's death.

Ghulām 'Alī Khān was attached as Munshī to the service of Prince Javānbakht, who died in Benares, A.H. 1203. Wm. Franklin, who in his "History of Shah Aulum," published in 1798, follows him as his principal authority, states that he was then living in Lucknow.

The author states in the preface that he wrote the present work after completing his history of Shāh 'Ālam, and as an introduction to that work, which he designates there by the titles of آيين عالم شاهى and [شاه] تاريخ عالم نامه (see p. 282, Add. 6563). He remarks that the same period had been already treated by two previous writers, one of whom displayed excessive partisanship for the Sayyids, Husain 'Alī Khān and 'Abdullah Khān, while the other gave undue prominence to the military operations of the Firang and of Ilahverdī Khān, Sūbahdār of Bengal.

Contents: Preface, and Kasīdahs in praise of Shāh 'Ālam and Prince Javānbakht, fol. 1 *b*. Aurangzīb's death, fol. 6 *b*. Defeat of A'zam Shāh by Bahādur Shāh, fol. 8 *a*. Accession of Bahādur Shāh, fol. 10 *b*. Death of 'Azīm ush-Shān and victory of Mu'izz ud-Dīn (Jahāndār) Pādishah, fol. 12 *b*. Victory of Farrukh-Siyar, fol. 16 *a*. His accession, fol. 19 *b*. Death of Dā'ūd Khān Panī, and victory of Mīr Husain 'Alī Khān, fol. 22 *a*. Death of Asad Khān, fol. 22 *b*. Confinement of Farrukh-Siyar, fol. 27 *a*. Proclamation of Rafī' ud-Darajāt and Rafī' ud-Daulah, fol. 29 *a*. Accession of Muḥammad Shāh, fol. 30 *a*. Death of Ḥusain 'Alī Khān; defeat of Ghairat Khān and 'Abdullah Khān, fol. 36 *a*. Expulsion of Sarbuland Khān from Gujrāt, fol. 52 *b*. Bājī Rāo's march upon Dehli, fol. 57 *a*. Invasion of Nādir Shāh, fol. 59 *a*. Events of A.H. 1157, fol. 64 *b*; A.H. 1158, fol. 65 *a*; A.H. 1159, fol. 66 *b*. Events of A.H. 1160-1. Invasion of Aḥmad Shāh Durrānī and accession of Aḥmad Shāh, fol. 67 *b*. A.H. 1162, fol. 71 *b*; A.H. 1163, fol. 73 *b*. Ṣafdar Jang marches against Aḥmad Khān (Bangash), fol. 74 *a*. Nasir Jang in the Deccan, fol. 77 *a*. A.H. 1165. Invasion of Aḥmad Shāh Durrānī and surrender of Lahore, fol. 78 *b*. Deposition of Aḥmad Shāh and proclamation of 'Ālamgīr II., fol. 83 *b*. Death of Mu'īn ul-Mulk, Ṣūbahdār of Lahore, in his 28th year, in Muḥarram A.H. 1167, fol. 84 *b*.

The work concludes with an account of the disturbances which took place at Lahore after the Sūbahdār's death.

Add. 18,679.

Foll. 243; 9 in. by 6; 13 lines, 3¾ in. long; written in Nestalik, late in the 18th century.

The same work.

On the fly-leaf is a Persian note describing this copy as the author's autograph, a statement which the incorrectness of the text completely disproves.

Add. 6585.

Foll. 155; 9½ in. by 6; 12 lines, 3¾ in. long; written in large Nestalik, in the latter part of the 18th century. [J. F. Hull.]

A history of the reigns of Muḥammad Shāh and his successors, down to the beginning of the reign of Shāh 'Ālam.

Author: Shākir Khān, شاكر خان

Beg. الوف محامد هر حامدى مختص ذات صانعى

The author's name is written, as above, in the margin of the second page of the preface, fol. 11 *b*. It appears from other passages that he was the fourth son of the Amīr Shams ud-Daulah Luṭf Ullāh Khān Bahādur Ṣādiķ Nīknām Mutahavvir Jang, who, at the time of Nādir Shāh's invasion, was appointed governor of Dehli, (foll. 41 *a*, 99 *b*), and that he held at that time the rank

of Bakhshī in the Risālah i Sulṭānī (fol. 42 *a*). When Dehli was taken and sacked by the troops of Aḥmad Shāh Abdālī (A.H. 1170), he escaped to Benares, and, after applying in vain to Mīr Ḳāsim, he sued the English officials for protection and support (fol. 98 seqq.).

Shākir Khān is named in the life of his father Luṭf Ullah Khān Ṣādiḳ, of Pānīpat, Ma'āṣir ul-Umarā, Add. 6568, fol. 435.

The narrative, which is much wanting in order and precision, and is entirely destitute of dates, begins, fol. 12 *a*, with a long enumeration of the honours and offices conferred by Muḥammad Shāh upon Nizām ul-Mulk and his followers, and then goes back to the assassination of Sayyid Ḥusain 'Alī Khān (fol. 23 *a*) and the fall of 'Abdullah Khān. The latest events recorded are the proclamation of 'Alī Gauhar Shāh 'Ālam in Dehli (A.H. 1173), fol. 88 *b*, and the defeat of the Sikhs by Aḥmad Shah Durrānī, in the second year of Shāh 'Ālam's reign (A.H. 1174), fol. 90 *b*. The concluding pages contain some advice for the better government of the empire, fol. 91 *a*, an account of the author's reverses and his exile from Dehli, fol. 98 *b*, a dry enumeration of the Shaikhs, 'Ulamā, Amīrs, and Rājahs of the period, fol. 107 *a*, and tables of official salaries, etc., fol. 113 *a*.

The title تاریخ شاکر خانی is written in the hand of the copyist on the fly-leaf.

Prefixed to the work is a short abstract, by the same author, of the Tūzuk i Tīmūriyyah, or Institutes of Tīmūr, foll. 1 *b*—10 *b*. An appendix خاتمهٔ کتاب, containing forms of legal deeds, appointments, and other official documents, occupies the latter part of the volume, foll. 122 *a*—155 *a*.

Add. 6577 and 6578.

Two uniform volumes, containing foll. 288 and 387; 11¾ in. by 8; 19 lines, 4⅛ in. long; written in Nestalik, in the 18th century. [JAMES GRANT.]

سیر المتاخرین

History of the Indian empire, from the death of Aurangzib to A.H. 1195, with a detailed account of transactions in Bengal from A.H. 1151 to A.H. 1195.

Author: Ghulām Ḥusain B. Hidāyat 'Alī Khān B. as-Sayyid 'Alīm Ullah B. as-Sayyid Faiẓ Ullah uṭ-Ṭabāṭabā'ī ul-Ḥasanī, غلام حسین بن هدایت علیخان بن السید علیم الله خان بن السید فیض الله الطباطبائي الحسنی.

Beg. سپاس بیقیاس وستایش سرمدی اساس نثار بارگاه

Sayyid 'Alīm Ullah, a celebrated Shaikh of Bengal, died, as stated in the present work, Add. 6578, fol. 134 *b*, in 'Aẓīmābād, A.H. 1156. His son, the author's father, Hidāyat 'Alī Khān, deputy-governor of Behar under Mahābat Jang, held subsequently the posts of Faujdār under Muḥammad Shāh, and of Mīrbakhshī under Shāh 'Ālam. He died in his Jāgīr, Ḥusainābād, Behar, A.H. 1179 (Siyar ul-Mutaakhkhirīn, p. 776).

The author, Mīr Ghulām Ḥusain Khān, was the eldest son of the latter. After acting for some time as Mīr Munshī in the service of Shāh 'Ālam, and as representative of the Navvāb Ḳāsim 'Alī Khān in Calcutta, he was engaged in various services under the English Government. See Elliot's History, vol. viii. pp. 194—198.

The present work was commenced, according to the preface, in the month of Ṣafar, A.H. 1194, and completed, as stated at the end, in Ramaẓān, A.H. 1195. The author subsequently added to it an introduction entitled مقدمهٔ سیر المتاخرین.

This Muḳaddimah is dedicated to the Governor-General, Warren Hastings. It is borrowed, as stated in the preface from an

earlier work, a general history of India from the time of the Kauravas and Pāndavas to the establishment of Aurangzīb on the throne, written by a Munshī, who had perused for that compilation the Persian histories as well as such Sanscrit works as had been translated into Persian. Ghulām Ḥusain adds that he had been content to transfer it to his pages, leaving out some redundant phrases and correcting some clerical errors. The work thus designated is, as has been noticed before, p. 231 *a*, the Khulāṣat ut-Ṭavārīkh of Munshī Sujān Rāe; but the above shows how utterly unfounded is the charge of "glaring plagiarism" brought by Captain N. Lees against the author; see the Journal of the Royal Asiatic Society, 1868, p. 423.

An English translation of the work (not including the Muḳaddimah) by a French convert to Islamism, Ḥājī Muṣṭafā, was published in Calcutta, 1789. The first portion of that version, about a sixth of the entire work, was reprinted, with some verbal corrections, by General Briggs, London, 1832. The section relating to Bengal was translated by Jonathan Scott, and printed in his "History of the Deccan," vol. ii. pp. 313—461.

The Muḳaddimah was printed in Calcutta, 1836, and the entire work was lithographed in three volumes in the press of Navalkishor, Lucknow, A.H. 1283. An Urdu translation by Bakhshish ʻAlī, entitled Iḳbāl Nāmah, is mentioned by G. de Tassy, Littérature Hindoui, vol. i. p. 111, and another has been published in India under the title of Mirāt us-Salāṭīn. See also Morley's Catalogue, p. 105; Leyden Catalogue, vol. iii. p. 14; Mackenzie Collection, vol. ii. p. 129; and Munich Catalogue, p. 85.

Contents of the present copy: History of the Dehli empire, from the death of Aurangzīb to the departure of Nādir Shāh, A.H. 1152 (Lucknow edition, pp. 375—486), Add. 6577, fol. 8 *b*. Continuation of the above to the time of composition, Ramaẓān, A.H. 1195 (Lucknow edition, pp. 846—961), fol. 128 *b*. Sketch of the character and reign of Aurangzīb (English translation, vol. iii. pp. 337—453), fol. 249 *a*. History of Bengal from the death of Shujāʻ ud-Daulah to the time of composition (Lucknow edition, pp. 487—844), Add. 6578, foll. 9—387.

Transcriber: محمد ابراهیم ساکن بندر هوگلی

A full table of contents is prefixed to each volume.

Add. 16,699.

Foll. 555; 11½ in. by 8; from 17 to 19 lines, 5½ in. long; written in a cursive Nestalik, about the close of the 18th century. [Wm. Yule.]

The same work.

Contents: History of the Dehli Empire, from the death of Aurangzīb to A.H. 1152, fol. 1 *b*. History of Bengal, fol. 107 *a*. Continuation of the history of the Dehli Empire, from A.H. 1152 to 1195, fol. 413 *b*. Sketch of the reign of Aurangzīb, fol. 520 *b*.

Add. 6563.

Foll. 262; 11½ in. by 7¾; 19 lines, 5¼ in. long; written in a cursive Nestalik, in the latter part of 18th century. [J. F. Hull.]

A history of Prince ʻAlī Gauhar, afterwards Shāh ʻĀlam, from the deposition of Aḥmad Shāh, A.H. 1167, to A.H. 1203.

Author: Ghulām ʻAlī Khān B. Bhak'hārī Khān Rustam Jang, غلام علی خان بن بهکهاری خان رستم جنگ

Beg. حمد بیحد احدی‌را رسد که میزان ادراك

The author and the work have been mentioned above, p. 278 *b*. The latter is written in the most inflated and adulatory style.

It consists of two parts. The first begins with the accession of 'Ālamgīr II., and ends with the installation of Shāh 'Ālam on the throne of Dehli.

Contents: 'Ālamgīr II. proclaimed by Ghāzi ud-Dīn, fol. 12 *a*. 'Alī-Gauhar's expedition to Revārī and Hānsī, fol. 16 *b*. His recall by the Vazīr, fol. 18 *b*. Death of 'Ālamgīr, fol. 41 *b*. Accession of Shāh 'Ālam, fol. 50 *a*. Second year of his reign, fol. 107 *b*. Third year, fol. 131 *a*. Fourth year, fol. 139 *b*. Fifth year, fol. 145 *b*. Sixth year, fol. 150 *b*. Seventh year, fol. 156 *b*. Eighth year, and subsequent events, fol. 160 *a*.

The second part, which is stated to have been written a long time after the first, is not divided into years. It begins, fol. 181 *b*, with the revolt of Zābiṭah Khān, his march upon Dehli, and his defeat by Najaf Khān (A.H. 1185). The latest events recorded are the death of Prince Javānbakht Jahāndār Shāh, to whose service the author was attached as Munshi, in Benares, on the 25th of Sha'bān, A.H. 1203, fol. 259 *a*, the victory of Rānā Khan over Ismā'īl Beg Khān and his triumphant entry into Agra, and finally Shāh 'Ālam falling into the power of the ruthless Ghulām Ḳādir. The blinding of the unfortunate monarch is only alluded to at the end, and the elegy in which he bewailed his fate concludes the volume. See Francklin, History of Shāh Aulum, p. 250.

The author inserts, fol. 246 *a*, a letter which he wrote in the name of Prince Jahāndār Shāh to George III. of England, the text and translation of which have been given by Francklin, pp. 242—249. A table of contents is prefixed, foll. 1 and 2.

Add. 24,080.

Foll. 532; 10¼ in. by 6¼; 14 lines, 4 in. long; written in large Nestalik, with two 'Unvāns and gold-ruled margins, in the 18th century. [Wm. H. Morley.]

The same work.

This copy, as compared with the preceding, contains the following additions: 1st. At the end of Part I. an enumeration of Shāh 'Ālam's children and wives, foll. 377 *b*—378 *b*. 2nd. At the beginning of Part II., fol. 381 *b*, some verses beginning thus: بنام شهی کو شه عالم است. 3rd. At the end of Part II., foll. 527 *b*—532 *a*, a continuation, in which are narrated the enormities of Ghulām Ḳādir, his flight before the Mahratta forces under Rānā Khān, his capture, the restoration of Shāh 'Ālam, on the 10th of Rabī' II., in the 30th year of his reign, and, finally, the death of Ghulām Ḳādir by torture, on the 5th of Jumāda II., in the 31st year (A.H. 1203).

Or. 466.

Foll. 501; 11¼ in. by 6¼; 17 lines, 4 in. long. Written in a cursive Nestalik, early in the 19th century. [Geo. Wm. Hamilton.]

تاریخ مظفری

A history of the Tīmūrides of India from their origin to A.H. 1225.

Author: Muḥammad 'Alī Khān Anṣārī, son of Hidāyat ullah Khān B. Shams ud-Daulah Luṭf-ullah Khān Ṣādiḳ Mutahavvir Jang, محمد علیخان انصاری ولد هدایت الله خان بن شمس الدوله لطف الله خان صادق متهور جنگ

Beg. حمدی از حد اعتداد فزون نثار بارگاه شاهنشاهی است

The author was a nephew, on his father's side, of Shākir Khān, the author of a history of Muḥammad Shāh (p. 279 *b*). He wrote the present work, as he states in the preface, in A.H. 1202, as a means of recommending himself to a powerful personage then residing at Murshidābād, whose patronage he coveted, namely Mu'īn ud-Daulah Mubāriz ul-Mulk Khānkhānān Sayyid Muḥammad Riẓā Khān

Bahādur Muẓaffar Jang, in whose honour he gave it the title of Tārīkh i Muẓaffarī. But he subsequently added a continuation, which brings down the history to A.H. 1225.

The author's patron was the celebrated Muḥammad Riẓā Khān, a native of Shīrāz, who became, under Majd ud-Daulah, Nā'ib Niẓāmat, or Deputy-Governor, of Bengal and Behar, and who died, as stated in the present work, fol. 472 *b*, in Murshidābād, Ṣafar, A.H. 1206, at the age of seventy-four. He had appointed the author Daroghah of the Faujdārī 'Adālat of Tirhut and Ḥājīpūr.

The Tārīkh i Muẓaffarī, which in the early period of the Timurides is a mere compendium, becomes a detailed and valuable record for the time of Muḥammad Shāh and the subsequent reigns, where the events are narrated year by year, and treats also very fully of the transactions in Bengal during the same period. It is the chief authority followed by Mr. H. G. Keene in his "Fall of the Moghul Empire;" see p. 296. Some extracts will be found in Sir H. Elliot's History, vol. viii. pp. 316—330.

Contents: Tīmūr, fol. 38 *a*. Bābar, fol. 40 *a*. Humāyūn, fol. 43 *a*. Akbar, fol. 52 *a*. Jahāngīr, fol. 58 *b*. Shāhjahān, fol. 65 *b*. Aurangzīb, fol. 77 *a*. Bahādur Shāh, fol. 97 *a*. Jahāndār Shāh, fol. 111 *a*. Farrukh-siyar, fol. 118 *b*. Muḥammad Shāh, fol. 129 *b*. Aḥmad Shāh, fol. 237 *a*. 'Ālamgīr II., fol. 289 *a*. Shāh 'Ālam, fol. 342 *a*. Akbar Shāh II., fol. 497 *b*.

The latest events mentioned are the succession of Buland Iḳbāl to the Niẓāmat of Bengal, in A.H. 1225, and the death of the poet Khāmūsh, a friend of the author, in the same year. The last page contains an enumeration of the Governors-General and of the British Residents at the Dehli Court.

The following additions are prefixed to the work: Table of the Hindu Rājahs and the Sultans of Dehli, from the beginning of the Kalijug to Shāh 'Ālam, fol. 2 *b*. Chronological table of the Timurides, from Timur to the death of Akbar Shah II., A.H. 1253, fol. 10 *b*. Full table of the contents of the Tārīkh i Muzaffarī, fol. 15 *a*. Genealogy of Tīmūr, traced from Adam, and genealogy of his descendants down to Jahāndār Shāh, fol. 28 *a*—33 *b*.

Add. 24,084.

Foll. 103; 9¼ in. by 6; 18 lines, 3¾ in. long; written in Nestalik, about A.H. 1227 (A.D. 1812). [Wm. H. Morley.]

خلاصة التواريخ

A history of the Timuride Emperors of India from their origin to A.H. 1227, and of the Nāzims of Bengal.

Author: Intizām ul-Mulk Mumtāz ud-Daulah Mahārājah Kalyān Singh Bahādur Tahavvur Jang, son of Mumtāz ul-Mulk Mahārajah Shitāb Rāe Bahādur Manṣūr Jang, انتظام الملك ممتاز الدوله مهاراجه كليان سنكه بهادر تهور جنك ابن ممتاز الملك مهاراجه شتاب راى بهادر منصور جنك

Beg. آرايش و پيرايش هر نسخه و كتاب بستايش

The author was a grandson of Rāe Himmat Singh, a Dehli Kāyath, who, as he states in the present work, fol. 73 *b*, was Dīvān of the Amīr ul-Umarā Ṣamṣām ud-Daulah at the time of Nādir Shāh's invasion. His father, the well-known Nāẓim of Behar, Mahārājah Shītāb Rāe, died in Patna, A.H. 1187, A.D. 1773, when Kalyān Singh was at once appointed his successor in his fiscal and judicial functions. See Mill's History of India, vol. iii. p. 545, Siyar ul-Mutaakhkhirīn, Lucknow edition, pp. 790—796, and Tārīkh i Muẓaffarī, Or. 466, fol 406 *b*.

The author boasts in the preface of having been the first of the noblemen of India who took office under the English. In the Faṣlī year 1188 (A.D. 1781), having been taxed

by Mr. Hastings with thirty-four laks of rupees for the revenue of Behar, he had to make good, out of his private means, a deficit occasioned by the rebellion of Chait Singh, Rājah of Benares, and other refractory Zamindars. He repaired, a ruined man, Faṣlī 1195, to Calcutta, where he stayed twenty-four years. After a long illness, which deprived him of his eyesight, he was allowed, Faṣlī 1218, to return to Patna, where he found his property dilapidated, and was coldly received by the natives. It was then he undertook, at the request of Mr. Abraham Welland, to write a history of the Nāzims of Bengal, and, as an introduction to it, a record of the Timuride Emperors. The result was the present work, which consists of two distinct parts, called Bāb. The author adds that, being unable from his state of blindness to refer to his notes, he was obliged to trust to his memory.

The present volume contains only the first part of the work. It treats very briefly of the early Timurides, more fully of the later, from the accession of Aurangzīb to that of Akbar Shāh II. The author states at the end that he completed it on the 24th of Rabī' II., A.H. 1227.

Contents: Tīmūr, Bābar, etc., fol. 12 *b*. Aurangzīb, fol. 28 *b*. Muḥammad A'ẓam, fol. 30 *b*. Bahādur Shāh, fol. 35 *a*. Jahāndār Shah, fol. 38 *a*. Farrukh-Siyar, fol. 42 *b*. Muḥammad Shāh, fol. 52 *b*. Aḥmad Shah, fol. 77 *b*. 'Ālamgīr II., fol. 91 *b*. Shāh 'Ālam, fol. 97 *b*. Akbar Shāh, fol. 103 *a*.

The history of the Nāzims of Bengal, which was to form the second part, is found as a distinct work, entitled Vāridāt i Ḳāsimī, in Add. 24,083.

Add. 16,713.

Foll. 5; 15½ in. by 12; written in Nestalik, in the latter part of the 18th century.

[Wm. Yule.]

Chronological tables of the Timurides, from Tīmūr to Shāh 'Ālam.

The tables are divided into columns, each of which is devoted to a sovereign. It contains, in separate compartments, his name and titles, the names of his parents, the dates and places of his birth and his accession, the length of his life and of his reign, his conquests, his Vazīrs, his children, lastly the manner, date, and place of his death.

Or. 145.

Foll. 33; 12 in. by 6; written in a cursive Shikastah-āmīz, A.D. 1839.

[Geo. Wm. Hamilton.]

جام جم

Chronological tables of forty-three kings of Dehli and Emperors of Hindostan, from the time of Tīmūr to the date of composition, A.H. 1255.

Author: Sayyid Aḥmad Khān, سید احمد خان

Beg. از انجا که کل زمین خیر البقاع دهلی

We learn from the author's preface, foll. 4, 5, that he compiled this useful work for Mr. Robert North Collie Hamilton, Chief Commissioner of Agra. In his conclusion, fol. 33, he states that he completed it in the space of six months, ending in Ṣafar, A.H. 1255. He then gives a list of the historical works which he had consulted.

The body of the work consists of eleven sheets, measuring, when unfolded, 25 in. in width. Each of them comprises four reigns, and is divided into eighteen columns, containing the following indications:—1. Serial number of each king. 2. His name and titles. 3 and 4. Names of his father and mother. 5. His tribe or family. 6. Date of his birth. 7. Place of his accession. 8. His age at the time of his accession. 9 and 10. Date and chronogram of his accession. 11. Length of his reign. 12. Legend of

his coinage. 13. His age at death. 14 and 15. Date and chronogram of his death. 16. His surname after death. 17. Place of burial. 18. Historical notices.

Tīmūr heads the list, and is immediately followed by his contemporary Nuṣrat Shāh Lodi, who ascended the throne of Dehli in A.H. 801, and the latter's successors down to Sultan Ibrāhīm Lodi, A.H. 915—922. The Timurides begin with Bābar under No. 14, and end with the reigning Emperor Bahādur Shāh, who succeeded his father Akbar Shāh A.H. 1253.

These tables have been lithographed at Agra in 1840. The author, Munshī Sayyid Aḥmad Khān, Munṣif of Dehli, gives in the preface an account, not found in the present copy, of his genealogy and of the honours acquired by his ancestors. See Elliot's History, vol. viii. p. 430.

Or. 182.

Foll. 57; 9 in. by 5¼; 13 lines, 3¼ in. long; lithographed in plain Nestalik, A.H. 1267 (A.D. 1851.) [Geo. W. Hamilton.]

مرآت الاشباه سلاطین آسمان جاه

Chronological tables of the Timurides of India, giving the dates and places of the birth, accession and death of each sovereign, together with their portraits and representations of their tombs.

Author: Muḥammad Fakhr ud-Din Ḥusain, محمد فخر الدین حسین

Beg. مصور نکرت اعجاز طراز در انداز

In addition to the princes of Tīmūr's line, from Tīmūr himself to his latest descendant, Abū Zafar Sirāj ud-Dīn Muḥammad Bahādur Shāh, who ascended the throne A.H. 1253, the tables contain Shīr Shāh and his son Salīm Shāh, Ṭahmāsp Ṣafavī, Nādir Shāh, Aḥmad Shāh Durrānī, and his son Tīmūr Shāh.

The author compiled them by desire of the Emperor of Dehli, the above mentioned Bahādur Shāh, in the thirteenth year of his reign, A.H. 1266, with the assistance of Ḥakīm Muḥammad Aḥsan Ullah Khān, and of the painters Ghulām 'Alī Khān and Bābar 'Alī Khān. The work was completed in the following year.

Some of the versified chronograms are by Lālah Saman Lāl, with the poetical surname of Farḥat. The portraits are stated to be faithful reproductions of original paintings. The first, representing Tīmūr, is illuminated. Added is a succinct account of the ancestors of Tīmūr, foll. 51—57.

Add. 25,020.

Foll. 345; 9½ in. by 6; 11 lines, 3⅜ in. long; written in Nestalik, about the close of the 18th century. [Claud Martin.]

Abstract of daily intelligence from Dehli, extending from the 1st of Ṣafar, A.H. 1195, to the 29th of Jumāda II. of the same year (January—June, A.D. 1781).

Under each day of the month are found, separately recorded, the doings of the Emperor (Shāh 'Ālam), and of the Navvāb Zūlfaḳār ud-Daulah Najaf Khān, who was then Vakīl i Muṭlaḳ, or chief minister of the empire, the latter, as the most important personage of the period, occupying the greater space. To the above are added, especially in the early part of the volume, separate heads of intelligence relating to some other chiefs and generals of the time, as Mirzā Shafī' Khān, who was fighting the Sikhs, Amān Khān, engaged with the Mahrattas, Khwājah 'Ain ud-dīn, Chait Singh of Benares, Partāb Singh of Jaipūr, Rānā Chhatar Singh of Gwāliyār, and news from some other places, as Akbarābād, Farrukhābād, Barelī, Ilāhābād, Etāvā, and Dārānagar.

The book is endorsed كتاب منتخب اخبار پنچماهه من ابتدای صفر سنه ۱۱۹۱

The above date is written by mistake for 1195.

Add. 25,021.

Foll. 389; uniform with the preceding, and written by the same hand.

[Claud Martin.]

Abstract of news-letters from Dehli, similar to those above described. The dates are often wanting, or, when given, frequently wrong, and months belonging to different years have been jumbled together in great confusion.

Contents: Ramazān (A.H. 1195), from the 15th to the 29th, fol. 1 *a*. Shavvāl (A.H. 1198), imperfect, fol. 25 *b*. Zulḥijjah (A.H. 1197), fol. 39 *a*. Rajab (A.H. 1196), fol. 91 *b*. Sha'bān (A. H. 1196), fol. 178 *a*. Ramazān A.H. 1193), fol. 246 *b*. Shavvāl (A.H. 1194), fol. 271 *a*. Zulḳa'dah (A.H. 1194), fol. 327 *a*.

Add. 24,038.

A volume made up of 117 slips, averaging 28 in. by 6½, written in Shikastah, in the early part of the 19th century.

[H. H. Wilson.]

1. Foll. 1—56. Akhbār, or news-letters, of the Court and Residency of Dehli, from the 1st to the 25th and from the 28th to the 30th of June, A.D. 1810. There are two slips for each day, one recording the daily doings of the Emperor (Akbar II.), the other those of the Resident, Mr. Archibald Seton.

2. Foll. 57—87. Extracts from the Awadh Akhbār, recording the daily doings of the Navvāb Vazir ul-Mamālik Sa'ādat 'Alī Khān, of the Begam in Faizābād, and of the minister Muḥammad Raḥmat 'Alī Khān, from the 23rd of Muḥarram to the 24th of Ṣafar, A.H. 1225, corresponding to 1—31 March, A.D. 1810.

3. Foll. 88—115. Extracts from the Awadh Akhbār, relating to the Navvāb, the Begam, and Mirzā Jān Khānahzād Khān, from the 6th of Muḥarram to the 3rd of Ṣafar, A.H. 1226, corresponding to 1—28 February, 1811.

4. Foll. 116—118. News-letters from Aurangābād, relating to broils between the Shī'ahs and Sunnis, dated the 8th of Rabī' II., the 14th and 20th of Jumāda I., A.H. 1243, corresponding to 30th Oct.—10th Dec. 1827.

Add. 23,148 and 23,149.

Two uniform volumes, containing respectively foll. 497 and 425; 7¾ in. by 5½; about 13 lines, 4½ in. long; written in cursive Nestalik, about A.D. 1825.

Akhbār, or daily intelligence from the Court of Akbar Shāh Pādishāh for 1824 and 1825, with the heading خلاصه اخبار اطرافها

These reports record, under separate headings, the daily doings of Akbar Shāh, of the English Resident صاحبكلان, the Collector and the Judge صاحب عدالت, the news of Jaipūr, those of Daulat Rāo Sindhiyah, and miscellaneous intelligence.

The first volume extends from the 7th of February, 1824, to the 31st of December of the same year; the second from the 1st of January, 1825, to the 28th of October of the same year.

They appear to have been drawn up for the use of the Resident, Sir David Ochterlony, and they come to an end with his tenure of office. The arrival of his successor, Sir Charles Theophilus Metcalfe, on the 20th of October, 1825, and his installation in the Residency on the 25th, are recorded under the above dates.

On the fly-leaf is written: "C. Elliot, Esq., 47 Portland Place."

Add. 22,624.

Foll. 193; 9¼ in. by 6; about 14 lines, 4¼ in. long; written in cursive Shikastah.

Akhbār, or news-letters of the Dehli Court, from the 8th of January, 1830, to the 29th of December of the same year; written, apparently for the Resident, by Munshī Jwālānāth.

These letters, dated about every fourth day, and headed خلاصه اخبار اطراف ها, record very minutely, under separate headings, the daily doings of the Emperor Akbar Shāh, of the Resident, Mr. Francis Hawkins, and, after the 4th of December, 1830, of his successor, Mr. William Byam Martin. To the above are added news relating to Mr. Thomas Metcalfe, Collector of Dehli, and Mr. William Fraser, Commissioner for the Dehli territory; lastly, intelligence from Jaipūr and from the courts of Ranjīt Singh and of Lucknow.

INDIA.—LOCAL HISTORIES.

Add. 26,279.

Foll. 52; 10 in. by 5¼; 15 lines, 3½ in. long; written in Nestalik; dated Barodah, Rabī' I., A.H. 1223 (A.D. 1808).

[Wm. Erskine.]

An account of the siege and capture of Mandū by Muzaffar Shāh II., king of Gujrāt, A.H. 924.

Beg. نشد خوار او نزد مردم عزیز
عزیزش نشد در جهان خوار نیز

The author, whose name does not appear, was a court-poet, who wrote this work, in mixed prose and verse, by order of Muzaffar Shāh, and who states in the preface that it was his first essay in prose.

The narrative begins with the setting out of Muzaffar Shāh on the 4th of Zulka'dah, A.H. 923, and concludes with the banquet offered to him by Maḥmūd Khiljī of Mālvah, in the capital generously restored by him to the latter, on the 15th of Ṣafar, A.H. 924.

An account of this expedition will be found in Firishtah, Bombay edition, vol. ii. pp. 408-9, Briggs' translation, vol. iv. p. 84, and Bird's History of Gujrat, pp. 223—225.

Add. 26,277.

Foll. 223; 8¼ in. by 5½; 19 lines, 3⅛ in. long; written in small Nestalik; dated Jumāda I., A.H. 1042 (A.D. 1632).

[Wm. Erskine.]

مرآت سکندری

History of the kings of Gujrāt, from their origin to the death of Muzaffar Shah III., A.H. 1000.

Author: Sikandar B. Muḥammad, surnamed Manjhū Akbar, سکندر بن محمد عرف منجهو اکبر

Beg. الحمد لله الذی جعل فردا من افراد البشر

The author is designated in the subscription as Maulānā Iskandar B. Manjhū, favourite companion (Nadīm) of Jahāngīr. He enumerates in the preface the following earlier histories of the kings of Gujrāt: Tārīkh i Muzaffar-Shāhī, Tārīkh i Aḥmad Shāhī, written in verse by Ḥulvī Shīrāzī, Tārīkh i Maḥmūd-Shāhī, Tārīkh i Muzaffar-Shāhī, dedicated to Muzaffar B. Maḥmūd, Tārīkh i Bahādur-Shāhī. No man, he says, had yet composed a comprehensive history of the dynasty, and, as the above works had been written in the lifetime of the several sovereigns whose names they bear, they were necessarily biassed, and showed only the fair side of their character. He wished there-

fore to offer in the present work a true and impartial view of their lives and dispositions.

The author was a witness of the last struggle of the dynasty; he served under Khān A'ẕam (Mīrzā 'Azīz Kokah), Governor of Gujrāt, in the campaign which resulted in the complete rout of Muẕaffar Shāh and his ally Jām of Sūrat, the taking of Jūnagarh, and, finally, the capture and death of the dethroned king, A.H. 999-1000. See Bird's History of Gujrāt, pp. 412—422, the life of Mīrzā 'Azīz in the Maāṣir ul-Umarā, Add. 6567, fol. 164, and Blochmann's Ain i Akbari, vol. i. p. 325.

The Mir'āt i Sikandarī was completed, according to the Mir'āt i Aḥmadī, Add. 6580, fol. 13 *b*, and Bird's translation, pp. 99 and 175, in A.H. 1020, or forty years after the overthrow of the Gujrāt dynasty.

The kings whose reigns it records, with the dates of their accession, are the following: Zafar Khān, afterwards Muzaffar Shāh, A.H. 810, fol. 3 *b*. Aḥmad Shāh, A.H. 813, fol. 14 *a*. Muḥammad Shāh, A.H. 845, fol. 26 *b*. Ḳutb ud-Dīn Shāh, A.H. 855, fol. 29 *a*. Dā'ūd Shāh, A.H. 863, fol. 40 *b*. Maḥmūd Shāh, A.H. 863, fol. 41 *b*. Muẕaffar Shāh, A.H. 917, fol. 77 *a*. Sikandar Shāh, A.H. 932, fol. 107 *b*. Bahādur Shāh, A.H. 932, fol. 114 *b*. Maḥmūd Shāh, A.H. 943, fol. 152 *b*. Aḥmad Shāh, A.H. 961, fol. 178 *a*. Muẕaffar Shāh, A.H. 968, fol. 200 *a*.

See Morley's Catalogue, p. 83. The Mir'āt i Sikandarī has been printed in Bombay, 1851; see Zenker, vol. ii. no. 763.

Add. 27,253.

Foll. 256; 10½ in. by 6; 17 lines, 3½ in. long; written in fair Nestalik; dated Arcot, Jumada I., A.H. 1162 (A.D. 1749).

[J. Macdonald Kinneir.]

The same work.

On the first page is written: "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir," and lower down گذرانيده محمد نجيب خان "Presented by Mohammad Najīb Khān." Above is the seal of the Navvāb 'Aẕīm ud-Daulah Vālā Jāh, with the date A.H. 1216.

Najīb was one of the two Khāns designated as regents of the Carnatic by the will of Navvāb 'Umdat ul-Umarā, in 1801; see Mill, History of India, vol. vi. p. 333.

Egerton, 697.

Foll. 260; 9½ in. by 5½; 15 lines, 3½ in. long, in a page; written in Nestalik; dated Shavvāl, A.H. 1196 (A.D. 1782).

[Adam Clarke.]

The same work.

Copyist: محمد شفيع بن شيخ حمايت الله ساكن پرگنه هدهه عرف معظم آباد سركار لكهنو

Add. 6595.

Foll. 209; 8¾ in. by 5½; 15 or 16 lines, 3¾ in. long; written in Shikastah, apparently in the 18th century. [James Grant.]

The same work.

Add. 26,278.

Foll. 204; 8½ in. by 4¾; 15 lines, 3⅜ in. long; written in Nestalik; dated Zulka'dah, A.H. 1211 (A.D. 1797). [Wm. Erskine.]

The same work.

Add. 6580.

Foll. 460; 11¾ in. by 8½; 24 lines, 5¼ in. long, in a page. Written in fair Nestalik, dated Zulka'dah, A.H. 1202 (A.D. 1788).

مرآت احمدي

A history of Gujrāt, from the earliest times to the defeat of the Mahrattas at Pānīpat, A.H. 1174.

Author: 'Alī Muḥammad Khān, علي محمد خان

Beg. فهرس نسخه دفتر كل حمد بادشاه مالك الملكى

This is the work, a portion of which, amounting to a sixth of the whole, has been translated into English by Dr. James Bird, and published under the title of "Political and Statistical History of Gujarāt," London, 1835. See Morley's Catalogue, p. 84, and the Leyden Catalogue, vol. iii. p. 13.

The author states in his preface that, having been appointed, towards the close of the reign of Muḥammad Shāh, Dīvān of Gujrāt, he began in A.H. 1161 to compile an extensive return of the revenue of the Ṣūbah, to which he gave the title of مرآت احمدي صوبه احمد اباد گجرات. Subsequently, however, by the advice of some friends, he decided to detach the historical matter, which formed an appendix to the above return, to expand it, and to issue it as a separate book. He commenced this new composition, the present work, in A.H. 1170, the fourth year of 'Ālamgīr II. He says further on that from A.H. 1120, when, at the age of eight or nine years, he had left Burhānpūr for Gujrāt, he had been constantly engaged in taking note of passing events and collecting historical information from trustworthy persons.

Contents: Preface, fol. 9 *b*. Introduction (Muḳaddimah). Account of Gujrāt and of its revenue at former periods, fol. 14 *a*. Hindū Rājahs, fol. 19 *a*. Muḥammadan rule from A.H. 696 to the rise of the Gujrāt Dynasty, fol. 22 *a*. Kings of Gujrāt (abridged from Mirāt i Sikandarī), fol. 24 *b*. Sketch of the Timuride dynasty, from its origin to A.H. 1173, fol. 45 *a*. Fall of the Gujrāt dynasty; Akbar's conquest and his reign, fol. 47 *a*. (J. Bird's translation ends with the above section.) History of Gujrāt under Jahāngīr, fol. 76 *a*, Shāhjahān, fol. 81 *b*, Aurangzīb, fol. 95 *b*, Bahādur Shāh, fol. 146 *b*, Jahāndār Shāh, fol. 152 *a*, Farrukh-Siyar, fol. 153 *a*, Muḥammad Shāh, fol. 167 *a*, Aḥmad Shāh, fol. 284 *b*, 'Ālamgīr II., fol. 306 *a*, and Shāhjahān II. (Muḥyī us-Sunnah), to the end of A.H. 1174, fol. 352 *b*.

Khātimah: Description of Aḥmadābād and its suburbs, fol. 369 *a*. Saints and Sayyids buried there, fol. 377 *a*. Inhabitants, fol. 416 *a*. Hindū temples, fol. 419 *b*. Measures and weights, police-stations, etc., fol. 429 *b*. Districts and Parganahs of the Ṣūbah of Gujrāt, fol. 437 *a*.; mountains and divers curiosities of the province, fol. 457 *b*.

Prefixed is a full table of contents, foll. 1 *b*—8 *a*.

Add. 21,912.

Foll. 222; 10¾ in. by 5¾; 15 lines, 3¼ in. long; written in Nestalik, in the latter part of the 18th century.

The first portion of the same work.

It ends abruptly in the thirteenth year of the reign of Aurangzīb, A.H. 1080, and corresponds to foll. 9—111 of the preceding copy.

Add. 26,280.

Foll. 199; 10½ in. by 5¼; 15 lines, 3⅜ in. long; written in Nestalik; dated Barodah, A.D. 1808. [Wm. Erskine.]

An abridgment of the preceding work.

Beg. صوبه گجرات كه از اعظم صوبجات هندوستانست

The original work is textually followed, but considerably shortened by the omission of passages of minor importance. The dates of kings and governors are given in tabular form. The preface and introduction of the original are omitted, and the work closes with the accession of Aḥmad Shāh, A.H. 1161.

This copy was written, as stated in the subscription, for Mr. Samuel Adam Greenwood, whose Persian seal, bearing the date A.H. 1222, is impressed on the first page.

Add. 19,366.

Foll. 50; 9¾ in. by 6; 13 lines, 4⅛ in. long; written in rude and ill-shaped Nestalik; dated Rajab, A.H. 1237 (A.D. 1822).

نسب نامه جاریجه

History of the Jārijah, the ruling tribe of the Kach territory, from its origin to the Hindū (Samvat) year 1875 (A.D. 1819).

Beg. یاد داشت نسب نامه جاریجه ساکنه کچهه و غیره

It is stated at the beginning that this account was written down from the oral statements of a person whose name is written اوپادیه کُرجی جادیو میر, an inhabitant of Vīrah, Parganah of Bhūj, in the month of Phāgun, 1878 (February, 1822). At the end it is stated to have been translated from Gujrātī by order of Mr. Walter, Assistant Resident of Kach, and to have been written in very unidiomatic Persian. The latter statement is fully born out by the text.

The origin of the race is traced to Shām, son of Krishan, who dwelt in the kingdom of Rūm. The narrative, in its early portion, is altogether legendary. Further on it assumes a somewhat more historical character, although still bearing the impress of popular tradition, and some events are recorded, the dates of which are expressed in Hindi couplets, quoted in the original language. The earliest of those dates refer to the chief Lākh Phalānī, who was born in 922 (A.D. 866), and died in 1041 (A.D. 985). In the subsequent period Aḥmadābād is frequently mentioned as the seat of empire, and the Gujrāt kings, especially Maḥmūd Bīgarah (A.D. 1459—1526), are often introduced.

The history closes with the Rāo Bhārmal Jī, in whose time Kach was brought under English influence. He succeeded his father, Rāidan Jī on the throne of Bhūj in 1870 (A.D. 1814), and, after being ejected by some Muhammadan chiefs, was re-instated in 1872 (A.D. 1816) by Captain Macmurdo. In 1875 (A.D. 1819) he was put into confinement, and replaced by his son Rāo Dilīr.

See the Account of the province of Cutch, by Captain James Macmurdo, Bombay Transactions, vol. ii. pp. 205—241, where the Jārājahs are especially mentioned, pp. 224—230.

Or. 1582.

Foll. 25; 9¼ in. by 6; 17 lines, 3½ in. long; written in Shikastāh-āmīz, apparently in the 19th century. [Sir H. Rawlinson.]

The history of Chach, Rājah of Alor, and of the conquest of Sind by Muḥammad B. Ḳāsim Ṣafaḳī.

Author: Muḥammad B. 'Alī B. Ḥāmid B. Abi Bakr Kūfī, محمد بن علي بن حامد بن ابی بکر کوفي

Beg. الحمد وسپاس بیشمار مر پروردگار واحد

This work, which has all the appearance of an historical romance, professes to have been translated from an anonymous Arabic original, which the author purports to have found in Alor or Bakhar, in or shortly after A.H. 613, in the possession of a descendant of the Arab conquerors.

It was written under Mu'izz ud-Dīn Muḥammad B. Sām, and his vassal Nāṣir ud-Dīn Ḳabāchah us-Ṣalāṭīn, who are both mentioned in the preface as reigning sovereigns, and is dedicated to the latter's Vazīr, 'Ain ul-Mulk Fakhr ud-Dīn Ḥusain B. Abi Bakr ul-Ash'arī; see foll. 3—6.

The work is designated in the preface by the names of تاریخ هند and فتح نامه; but it is generally called, from the name of its hero, Chach Nāmah.

Mīr Ma'ṣūm, who begins his history of Sind, Add. 24,091, fol. 5 *a*, with an abstract of the Chach Nāmah, and 'Alīshīr in Tuḥfat

ul-Kirām, Add. 21,589, fol. 255, call the author 'Alī B. Ḥāmid B. Abi Bakr ul-Kūfī. According to Niẓām ud-Dīn Aḥmad, Ṭabaḳāt i Akbarshāhī, Add. 6543, fol. 460, the original title of the Chach Nāmah was Minhāj ul-Masālik.

A full account of the work, with an abstract of its contents, will be found in Sir H. Elliot's History of India, vol. i. pp. 131—211. Some extracts, translated by Lieut. T. Postans, have been published in the Journal of the Asiatic Society of Bengal, vol. vii. pp. 93—96, 297—310, and vol. x. pp. 183—197, 267—271.

The present copy, which is endorsed تاریخ سند چچ نامه علی کوفی, contains only the first portion of the work. It is disfigured by small gaps, which appear due to the mutilated state of the MS. from which it was transcribed, and has also a more considerable lacune after fol. 20. The latter extends from p. 147, line 3, of Elliot's abstract to a passage preceding, by 1⅓ page, the heading "Chandar sits on the throne of Chach," Elliot, p. 154. The fragment breaks off three lines below the heading, "Dāhir sends another letter to Dharsiya," Elliot, p. 155.

Add. 24,091.

Foll. 207; 8½ in. by 5¼; 14 lines, 3⅛ in. long; written in Nestalik, with ruled margins, probably in the 17th century.

[Wm. H. Morley.]

تاریخ سند

History of Sind from the Muḥammadan conquest to its final absorption into Akbar's empire.

Author: Muḥammad Ma'ṣūm, takhalluṣ Nāmī, B. Sayyid Ṣafā'ī ul-Ḥusainī ut-Tirmiẕī ul-Bhakarī, محمد معصوم المتخلص بنامی بن سید صفائی الحسینی الترمذی اصلا والبهکری مسکنا ومدفنا

Beg. بر ضمایر صافیه کارآگهان عالم بی اساس

The author descended from a family of Sayyids of Tirmiẕ, which had been for some generations settled in Ḳandahār. His father, Sayyid Ṣafā'ī, took his abode in Bhakar, Sind, and, after discharging for many years the office of Shaikh ul-Islām, died there, as stated in the present work, fol. 190 *b*, in A.H. 991. Some time after his father's death Mīr Ma'ṣūm went to Gujrāt, and was introduced to Niẓām ud-Dīn Aḥmad, the author of the Ṭabaḳāt i Akbarshāhī, then Dīvān of the Ṣūbah, with whom a common taste for historical research soon made him intimate. He entered the service of Akbar in the 40th year of the reign, A.H. 1003-4, and was sent by him, A.H. 1012, on a mission to Shāh 'Abbās. On his return he received from Jahāngīr the title of Amīn ul-Mulk, and returned in A.H. 1015 to his native city of Bhakar, where he died shortly after. He wrote poetry under the name of Nāmī, and has left a Dīvān, some Masnavis in imitation of the Khamsah of Niẓāmī, and two medical works entitled Ṭibb i Nāmī and Mufradāt i Ma'ṣūmī. See Maāṣir ul-Umarā, Add. 6568, fol. 465; 'Alīshīr Ḳāni', Add. 21,589, foll. 293, 520; Blochmann, Ain i Akbari, vol. i. p. 514; Riyāẓ ush-Shu'arā, Add. 16,729, fol. 454; and Taḳī ud-Dīn Kāshī, Oude Catalogue, p. 37.

Mīr Ma'ṣūm states in the preface that he had completed this work, after long delays, for the benefit of his son Mīr Buzurg.

It is divided into four parts, called Juz, as follows: I. Conquest of Sind in the Khilāfat of Valīd B. 'Abd ul-Malīk, and its history under the Umayyades and Abbasides, fol. 4 *b*. II. History of Sind under the emperors of Hindostan, and under the Sūmarahs and the Sammahs, fol. 27 *b*. III. History of the Arghūnī dynasty, fol. 66 *b*. IV. Account of the annexation of Sind to Akbar's empire, and of the Amīrs who governed it down to the time of composition, fol. 194 *a*.

This last section concludes with the death of Mirzā Jānī Beg, which took place in Burhānpūr, A.H. 1008, probably the time in which the work was completed. See Ma'āṣir ul-Umarā, Add. 6568, fol. 462, and Blochmann, Ain i Akbari, vol. i. p. 363.

An account of the Tārīkh i Sind, or Tārīkh i Ma'ṣūmī, as it is also called, with ample extracts, will be found in Elliot's History of India, vol. i. pp. 212—252. Its contents are fully stated by Morley, Catalogue, p. 72.

The present copy was taken, as stated in the subscription, from a transcript of the author's autograph. The copyist Muḥammad Ja'far, son of Ḳāẓī 'Abd us-Salām Tamīmī Anṣārī, of the fort of Chāndokah كوت چاندوكه, (Chandkoh of Thornton's Gazetteer) adds that he wrote it for some royal personage whose name does not appear.

Add. 16,700.

Foll. 178; 8¾ in. by 5¼; 15 lines, 2⅞ in. long; written in Nestalik, apparently in the 17th century. [Wm. Yule.]

The same work.

This copy wants the first page, which has been replaced by a spurious beginning.

On the margins of fol. 178 is transcribed a letter written by Khānkhānān to Mirzā Jānī Beg, summoning him to make his submission.

Add. 26,281.

Foll. 231; 8 in. by 5¾; 11 lines, 3½ in. long; written in Nestalik, with an 'Unvān and ruled margins, apparently in the 18th century. [Wm. Erskine.]

The same work.

The short preamble is here detached from the Preface proper, the beginning of which is marked by a rather coarse 'Unvān.

Appended to the work, but separated from it by the subscription, is found an account of Dūdah Sūmarah, ruler of Tattah, foll. 229 *a*—231 *b*. The same addition has been noticed by Morley, p. 74, in a copy belonging to the Royal Asiatic Society.

Add. 23,888.

Foll. 74; 12 in. by 7½; 17 lines, 5½ in. long; written in Nestalik, on European paper, in the 19th century.

تاريخ طاهري

A history of Tattah from the earliest times to A.H. 1018.

Author: Ṭāhir Muḥammad Nisyānī B. Sayyid Ḥasan, of Tattah, طاهر محمد نسيانی بن سيد حسن تته

Beg. صفت محسنی كه نشان ان الله ويحب الجمال

See, for an account of this work and an abstract of its contents, Sir H. Elliot's History of India, vol. i. pp. 253—288.

A long and diffuse preface begins with eulogies on Jahāngīr, his sons, and the author's patron, Mirzā Shāh Muḥammad Beg 'Ādil Khān, son of Shāh Beg Khān, entitled Khān i Daurān, by whose desire the present work was written. The author states that he had been attached to the service of Mirzā Ghāzī Beg Tarkhān, surnamed Vaḳārī; that, at the time of Akbar's death, A.H. 1014, being in his twenty-fifth year, he obtained from Ghāzī Beg, then called to the succour of Shāh Beg Khān for the defence of Kandahār, leave to return to his native place Tattah, and that he there applied himself to the study of the standard Persian poets, under the tuition of Maulānā Isḥāḳ ul-Bhakarī. He adds that he commenced the present work A.H. 1021, and completed it A.H. 1030.

The present copy wants the end of the preface and the first part of the history. The latter begins fol. 9 *a*, in the midst of the account of the foundation of Tattah, and the rule of Jām Nandah, who is stated to have died A.H. 914. (See Elliot, pp. 273—276.)

Further on are found the following sections, called Ṭabaḳah, two of which only are numbered: Ṭabaḳah III. Mirzā Shāh Ḥusain, son and successor of Shāh Beg Arghūn, fol. 11 *b*. Ṭabaḳah IV. Mirzā 'Isā Tarkhān, fol. 21 *a*. (See Elliot, pp. 276—278.) Ṭabaḳah. Mirzā Muḥammad Bāḳī Tarkhān, fol. 27 *a*. (See Elliot, pp. 278—285). Ṭabaḳah. Mirzā Pā'indah Muḥammad Tarkhān (including the history of Mirzā Jānī Beg), fol. 41 *a*. Ṭabaḳah. Mirzā Ghāzī Beg Tarkhān, the last of the family, fol. 56 *a*.

The last section concludes with the death, by poison, of Ghāzī Beg.

Mīrzā Ghāzī Beg Tarkhān, poetically called Vaḳārī, the author's first patron, was appointed governor of Sind at the death of his father Jānī Beg, A.H. 1008, and died suddenly A.H. 1018; see Maāṣir ul-Umarā, Add. 6568, fol. 470, and Blochmann, Ain i Akbari, vol. i. p. 363.

Mirzā Shāh Muḥammad Beg, to whom the work is dedicated, was the eldest son of Shāh Beg Khān Arghūn, who held the government of Ḳandahār from A.H. 1002 to 1028, and was then transferred to that of Tattah, which he resigned in the same year. He is mentioned in the life of his father, Maāṣir ul-Umarā, fol. 349, as a man of considerable talent and learning. Compare Blochmann, *ib.* p. 377.

Mīr Muḥammad Ṭāhir Nusyānī is mentioned by 'Alīshīr Ḳāni' in the Tuḥfat ul-Kirām and in his Tazkirah, Add. 21,589, foll. 357 *b*, 500 *b*, as one of his principal authorities.

Add. 24,414.

Foll. 167; 9¾ in. by 6¼; 11 lines, 4 in. long; written in cursive Nestalik, in the 19th century. [Sir John Malcolm.]

I. Foll. 1—125.

جنم ساکهی

A life of Gūrū Nānak, the founder of the Sikh religion, translated from the Panjābī.

Translator: Khwājah 'Abd ul-Ḥakīm Khān, خواجه عبد الحکیم خان

Beg. بعد حمد فراوان وثنای بی پایان مر ایزدیرا

The translator states in the preface that, on his arrival at Calcutta, he obtained employment from Col. John Malcolm, and received from him a Panjābī book called Pothī Janam Sāk'hī, treating of the birth and wanderings of Gūrū Nānak, which he was directed to translate with the assistance of a Nānakpanthī Darvīsh called Agī Rām. He completed the present condensed translation A.D. 1806.

It is divided into 87 chapters (Bayān), corresponding to the section termed Sākhī in the original, and assumes the form of a dialogue, in which the questions are put by Gūrū Angad, the successor of Nānak, and the answers given by Bālā Sandhū Jāt, one of the latter's companions. See Malcolm, Sketch of the Sikhs, London, 1812, pp. 10 and 24, Wilson's works, vol. ii. p. 124, McGregor, History of the Sikhs, London, 1846, p. 48, and J. D Cunningham, History of the Sikhs, London, 1849, p. 51. Prefixed is a table of chapters, foll. 1 *b*—3 *a*.

II. Foll. 128—167.

ترجمه ملاقات نانك

Translation of the Meetings of Nānak.

This work is probably translated from the Panjābī by the same 'Abd ul-Ḥakīm; but it has no preface. It is an account of the interviews of Nānak with a number of holy personages of various times and countries, and of the discourses in which he expounded to them his doctrines.

Contents: Meeting of Nānak with Adam, and discourse on the creation of man. Meeting with Rukn ud-Dīn at Mecca, and dispute on faith. Meeting with four Imāms and with Rukn ud-Dīn at Medina, with Shaikh Sharaf in Sirhind, etc., etc.

Prefixed is a table of the 21 discourses, foll. 128 *b*, 129 *a*.

English translations of some passages of both the above works are written in the margins.

Add. 24,033.

Foll. 115: 7¾ in. by 5⅝; 14 lines, 4½ in. long; written in Shikastah; dated Lahore, Rabī' I., A.H. 1229 (A.D. 1814).

[H. H. Wilson.]

خالصه نامه

History of the Sikhs, from their origin to A.H. 1222.

Author: Bakhtmal, بختمل

Beg. بعد حمد خدا میگوید بختمل از دیر باز

The author, a Sikh, states that, during the days of leisure he had enjoyed in the companionship of Bhāi Lal Singh, he had written two works on the above subject, namely, a detailed history and an abridgment. The former having been, when only half finished, carried off by thieves, and the latter taken away by Mr. John Malcolm, he was led by a growing taste for his theme to write the present work, to which he gave only a moderate extent.

The second of the above works is preserved in the library of the Royal Asiatic Society; see Morley's Catalogue, No. 85. It is one of the authorities followed by Malcolm in his "Sketch of the Sikhs," where the author is called, p. 14, Bhakta Malli.

Contents: Early period, from Nānak to the death of Bandah, fol. 2 *a*. Wars with Aḥmad Durrānī, fol. 20 *b*. Establishment of the Sikh power, and the Mahratta wars, fol. 34 *b*. Rise of George Thomas (see Wilson, in Mill's History of India, vol. vii. p. 192), fol. 54 *a*. Progress of the English; Lord Lake's campaigns, fol. 66 *a*. History of Ranjit Singh, fol. 78 *a*.

The last section ends with an account of Ranjit Singh's transactions with the Rājā and Rānī of Patiyālah in A.H. 1222. (See Wilson, *ib.* p. 196.)

The latter part of the volume contains the following additions, written in the same hand: Tables of distances on routes leading from Lucknow to the principal towns of India, foll. 86 *a*—105 *b*. A short collection of maxims and rules of conduct, foll. 106 *a*—115 *b*.

Or. 187.

Foll. 177; 11 in. by 6¼; 17 lines, 4 in. long; written by various hands in Nestalik and Shikastah-āmīz; dated February, A.D. 1835. [Geo. Wm. Hamilton.]

A history of the Sikhs, from their origin to A.D. 1811.

Beg. جهان جهان کوهر صفت وثنا وعالم جواهر حمد

The author, whose name is not given, says in the preface that he was in the service of the Honourable East India Company, and had been appointed official news-writer, وقایع نکار, for Panjāb. He wrote the present work by desire of Colonel (afterwards General Sir) David Ochterlony, in A.D. 1811.

The work begins with an account of the ten Gurus or spiritual leaders of the Sikhs, from Nānak to Gobind Singh. The subsequent history of the sect and the lives of the leading Sikh chiefs are then told with great detail. The narrative concludes with a full account of Ranjit Singh, which begins on fol. 124 *a*. It is brought down to the end of the negotiations with Mr. Metcalfe (A.D. 1808—1811; see Cunningham, History of the Sikhs, p. 146), and closes in the month of June, 1811.

The author designates his work in the preface as کذارش احوال فرقه سکهان

The title written on the fly-leaf is کتاب تاریخ پنجاب

A table of contents occupies two leaves at the beginning.

Or. 191.

Foll. 76; $11\frac{1}{2}$ in. by 7; 19 lines, $4\frac{1}{2}$ in. long; written in Nestalik; dated September, A.D. 1862. [Geo. Wm. Hamilton.]

تاریخ جهنگ سئال

A history of the Jhang district and the Si'āl tribe.

Author: Nūr Muḥammad, of the Si'al tribe, commonly called Chelā, نور محمد قوم سئال عرف چیلا

Beg. الحمد لله وسلام علی عباده الذین اصطفی

The Jhang district, which is situated in Panjāb, between Multan and Lahore, about the confluence of the Jhilam and the Chināb, is properly called Jhang i Si'āl, from the Si'āl tribe by which it is chiefly held. The Si'als trace their origin to a Rājpūt clan formerly settled in Jaunpūr, which, in consequence of internal strife, emigrated in the 13th century to the Panjāb, where their chief, Rāe Si'āl, was converted to Islamism.

This work has been lithographed under the following title: "The history of Jhung Siyal, by Noor Mahomed Chela of Wasoo Ustana," Meerut, 1863; with an English preface, containing a notice of the author, by Col. Geo. Wm. Hamilton. We learn from the latter that Nūr Muḥammad Chelā was a landed proprietor of the Jhang district, well versed in Arabic and Persian literature, and highly respected by all classes.

The author states in the preface that, when he was introduced to Major Geo. Wm. Hamilton, he was told by the latter of his desire to obtain a history of the Jhang district, and that, as no work of the kind had ever been written, with the exception of a small book called Si'ālnāmah, which contained a brief account of Valīdād Khān and 'Ināyat-Ullah Khān, he undertook to supply that want, and began collecting information from all persons acquainted with the local history, carefully weighing and sifting their evidence. He followed his own judgment, as well as his patron's taste, by drawing up the present narrative in a plain and concise style.

The work is divided into three sections (Rukn), as follows: 1. Immigration of the Si'āls, and their genealogy, fol. 2 *a*. 2. History of the chiefs of the Si'āls down to the present day, fol. 16 *a*. 3. Description of the district, manners of the inhabitants, etc., fol. 57 *b*.

At the end is a Khātimah, fol. 74 *a*, containing a notice of the author's life, written by his son. From it we learn that the author, after spending several years on the present work, died in January 1862, leaving it unfinished. At the request of Col. Hamilton, his son, whose name does not appear, undertook to revise and complete it, and brought that task to a conclusion in September of the same year.

The following title is written on the first page: کتاب تاریخ جنگ در بیان احوال ضلع جنگ سئال. In the body of the work the name of the district is always written جهنگ.

Appended is a large map of the district, with the names in Persian, a reduced copy of which is found in the lithographed edition.

Or. 468.

Foll. 93; $10\frac{1}{2}$ in. by $6\frac{1}{2}$; 17 lines, $4\frac{1}{4}$ in. long; written by the same hand as the last. [Geo. Wm. Hamilton.]

The same work.

At the end are three draughts of the notice on the author by his son, foll. 89—91.

The last two leaves, foll. 92, 93, contain lists of places situated east of the Chināb, in the Du'āb of the Jīlam, and west of the Jīlam.

Add. 24,032.

Foll. 131; 11 in. by 7¾; from 17 to 19 lines, 5 in. long; written in cursive Nestalik and Shikastah-āmīz, apparently in the 18th century. [H. H. Wilson.]

راج ترنكي

The chronicle of Kashmīr, Rājataranginī, translated from the Sanscrit.

The Sanscrit text of the Rājataranginī of Kalhana, with its three continuations by Jona Rāja, Srī Vara, and Punya or Prājnya Bhatta, which, although bearing distinct titles, are generally included under the above denomination, was printed in Calcutta, 1835. The work of Kalhana was published with a French translation by A. Troyer, Paris, 1840—1852. An abstract of the first six books of Kalhana's chronicle has been given by Professor H. H. Wilson in the Asiatic Researches, vol. xv. pp. 1—92.

The Rājataranginī was translated from Sanscrit into Persian for Akbar, A.H. 998, by Mullā Shāh Muhammad, of Shāhābād, and re-written in an easy style, A.H. 999, by 'Abd ul-Ḳādir Badā'ūnī; see Muntakhab ut-Tavārīkh, vol. ii. p. 374, and Elliot, vol. v. p. 478.

The latter version is probably the work, some portions of which are contained in the present volume, as follows:—

I. The latter part of Kalhana's chronicle, fol. 1 *a*. It relates to the reign of Jaisingh, and begins abruptly at the time when Bhoj and Rājvadan concert a joint attack upon that king's army, commanded by Shasht Chandar. It corresponds to pp. 482—563 of vol. iii. of Troyer's translation, but the divergence between the two versions is so great as to make it difficult to understand how they can have flown from one and the same source.

It is stated at the end that this chronicle was written by Kalhan كلهن in the time of Jai Singh, that it was divided into seven sections called Tarang, and embraced a period extending from the year 653 of the Kali Yug to the year 4249 of the same era (A.D. 1148).

II. Continuation by Jona Pandit, fol. 20 *a*. Jona جونى wrote, as stated at the beginning, in the time of Zain ul-'Ābidīn, and by his order. His chronicle begins with the latter part of the reign of Jai Singh, who is said to have survived Kalhan five years, and to have died after a reign of twenty-seven years. It comes down, according to the Calcutta edition, to A.D. 1412.

III. Continuation by Srī Vara, fol. 66 *b*. Sirī Pandit سرى پندت, as the author is called in the MS., who was a pupil of Jona, says at the beginning that it was incumbent upon him, after the death of his master, to carry on his work, and that he received moreover the Sultan's commands to that effect. His chronicle, which is imperfect at the end in the present copy, is brought down, according to the Calcutta edition, to A.H. 1477.

IV. A fragment of the last section, which was written according to the Calcutta edition by Prājnya or Punya Bhatta, and comes down to the conquest of Kashmīr by Akbar, A.H. 995, A.D. 1587, fol. 99 *a*.

This fragment begins with the conquest of Kashmīr and Tibet by Mirzā Ḥaidar Dughlāt, and his return from Tibet, A.H. 952. It ends with the attempted flight of Yūsuf Khān, who is sent back to Kashmīr by the emissaries of Rājah Bhagvandās, A.H. 992.

Add. 16,706.

Foll. 180; 9½ in. by 5¼; 17 lines, 2⅞ in. long; written in small Nestalik, probably in the 18th century. [Wm. Yule.]

بهارستان شاهی

A history of Kashmīr from the earliest times to A.H. 1023.

Beg. مورخان اخبار سلاطین ممالك كشمیر

The author, whose name is not given, appears to have been a dependent of a Kashmīri Sayyid, Shāh Abul-Ma'ālī, to whom he gives a prominent place in the later period of his history. This Sayyid Shāh Abul-Ma'ālī was the second son of Sayyid Mubārak Khān, who was raised for two months to the throne of Kashmīr in A.H. 986, and died in exile at Fīrūzābād A.H. 999 (see fol. 159 *a*). Abul-Ma'ālī played an active part in the frequent broils which disturbed Kashmīr for some years before the conquest, and was then placed under the command of Rājah Mān Singh, under whom he served for four and twenty years. After the latter's death, in A.H. 1021, he was presented, with Ḥaidar Malik Chārvarah, the author of the next following work, to the emperor Jahāngīr, who conferred upon him a Manṣab and a Jāgīr in Tattah.

The work begins without any preface; after a short account of the Hindū period, in which the dates of the Hijrah, from A.H. 531 downwards, are frequently given, it enters, fol. 11 *b*, upon the Muḥammadan period, which occupies the rest of the volume.

There is after fol. 41 a lacune extending from the death of Zain ul-'Ābidīn, A.H. 878, to that of Mīrak Ḥasan, A.H. 893.

The narrative becomes very full for the later period, especially from the death of 'Alī Shāh, A.H. 986, fol. 110 *a*, to the end. The last events recorded are the appointment of Ḥaidar Malik Chārvarah to the government of Kashmīr, the death of Rājah Mān Singh, A.H. 1021, and the departure of Sayyid Shāh Abul-Ma'ālī for his Jāgīr in Tattah, A.H. 1023.

The title Bahāristān i Shāhī is found in some verses at the end, which contain also the date of completion, A.H. 1023, expressed by the chronogram نامه شاهان كشمیر. The same title has also been written by a contemporary Persian hand on the first page.

Mention is made in the preface of the Vāḳi'āt i Kashmīrī (see p. 300 *a*) of an abridged history of Kashmīr, written, previously to that of Ḥaidar Malik, by Mullā Ḥusain Ḳārī; but whether the present work is meant, remains doubtful.

Add. 5636.

Foll. 163; 9½ in. by 5¼; 17 lines, 2⅞ in. long; written in fair Nestalik, apparently in the 17th century.

A defective copy of the same work, wanting about twenty leaves at the beginning, and eight at the end, besides some single leaves in the body of the volume.

It begins shortly before the death of Sultān Shihāb ud-Dīn, A.H. 780 (Add. 16,706, fol. 17 *b*), and breaks off a little after the death of Ya'ḳūb Shāh by poison (Add. 16,706, fol. 172 *b*).

Add. 8906.

Foll. 224; 10½ in. by 6¼; 12 lines, 3⅝ in. long; written in Nestalik, with ruled margins; dated Lucknow, Shavvāl, A.H. 1216 (A.D. 1802).

History of Kashmīr, from the earliest times to its conquest by Akbar.

Author: Ḥaidar Malik, son of Ḥasan Malik B. Malik Muḥammad Nājī Chārvarah, حیدر ملك ولد حسن ملك بن ملك محمد ناجي چارورة

Beg. ای انكه جهان بوحدت تست گواه

The author belonged to a noble Kashmīri family, which took its name from its hereditary seat Chārvarah, also written Chādvarah, a village near Sirīnagar, which is mentioned in Jahāngīr Nāmah, p. 304, and in Ikbāl-Nāmah, p. 159, as the birth place of Ḥaidar Malik. In the account of his life, which he gives in

the latter part of the present work, he says that he had spent four and twenty years of his life in the service of Yūsuf Khān Chak, the last king of Kashmīr, whom he followed in his banishment to his Jāgīr in Bengal. He carried out with great success, as Fāujdār of Jāis, an expedition against Rājah Balbhadr, and was personally engaged with Shīrafkan Khān in the attack, in which the latter succumbed, A.H. 1016. Having, with his brother 'Alī Malik, protected that Amīr's widow, Mihr un-Nisā Begam (afterwards Nūr Jahān), against all dangers, he was warmly recommended by her to Jahāngīr, who bestowed upon him the titles of Chaghatāi and Raīs ul-Mulk, with the government of Kashmīr. It was, he says, through his influence with the Emperor that his old friend Dilāvar Khān was appointed (A.H. 1027) Ṣūbahdār of the province *vice* Aḥmad Beg Khān. His autobiography concludes with a full account of the conquest of Kishtvār, A.H. 1029—30, the credit of which he gives to his brother 'Alī Malik, and of the visit of Jahāngīr to Kashmīr at the same period.

The author says in the preface that he commenced this work A.H. 1027, in the 12th year of Jahāngīr's reign; but further on, fol. 4 *b*, A.H. 1029 is mentioned as the current year, and towards the end, Add. 16,705, fol. 224, an event of A.H. 1030 is recorded. The main part of the contents is abridged, as stated foll. 78, 79, from the Rājataranginī, but the Hijrah dates are substituted for those of the Hindu æra, and some additions have been made to it in the later period.

The conclusion consists of two parts (ḳism), as follows: 1. Life of the author, fol. 196 *a*. 2. Description of Kashmīr, fol. 202 *b*.

The work of Ḥaidar Malik is mentioned by Saint Martin, Journal Asiatique, vol. i. p. 367, who notices two copies in the Paris Library. See also Wilson, Asiatic Researches, vol. xv. p. 2; D. J. F. Newall, Journal of the Asiatic Society of Bengal, vol. xxiii., pp. 409, 435-6, *ib.* vol. xxxiii. p. 280; Baron C. von Hügel, Kashmir, p. 3; Aumer, Munich Catalogue, p. 98; and Library of King's College, Cambridge, No. 81.

Add. 16,705.

Foll. 230; 8½ in. by 4¾; 16 lines, 3 in. long; written in a cursive Nestalik, with ruled margin, probably in the 17th century.

[Wm. Yule.]

The same work, wanting about four leaves at the beginning.

The text is fuller than that of the preceding copy, and the account of the author's life, which in the latter stops short at the appointment of Dilāvar Khān, is here complete.

Add. 11,631.

Foll. 125; 7½ in. by 4½; 14 lines, 2¾ in. long; written in fair Nestalik, with ruled margins; dated Zulḥijjah, A.H. 1127 (A.D. 1715).

History of Kashmīr, from the earliest times to A.H. 1122.

Author: Narāyan Kūl, poetically surnamed 'Ājiz, نراين كول المتخلص بعاجز

Beg. سپاس بيرون از مقياس قياس سراوار

The author, a Kashmirian by birth, had long made himself familiar with the annals of his native country, and had often been urged by Kashmirian nobles to write its history, when at last an opportunity offered in the fourth year of the reign of Shāh 'Ālam, A.H. 1122. 'Ārif Khān, who was then Nā'ib and Dīvān of the Ṣūbah, had collected the Sanscrit chronicles of Kashmīr and wished to become acquainted with their contents. The author then procured the translation made of them by Malik Ḥaidar (see p. 297 *b*), which was too diffuse for the general taste,

and, after comparing it with the Sanscrit originals and eliminating some exaggerated and incredible statements, gave its substance in a condensed form in the present abridgment.

This 'Ārif Khān, also a Kashmirian, who had previously acted as deputy (Nā'ib) under the Ṣūbahdār Ibrāhīm Khān, afterwards 'Alī Mardān Khān, had then been for a year at the head of the government of Kashmīr, during the absence of the new Ṣūbahdār Navāzish Khān, who had not yet reached his post. See fol. 119 *a*, Tazkirat ul-Umarā, fol. 72, and Newall, Journal of the Asiatic Society of Bengal, vol. xxiii., p. 441.

Contents: Muḳaddimah. Name and origin of Kashmīr, fol. 5 *a*. Rājahs, fol. 7 *a*. Muḥammadan kings, fol. 54 *a*. Conquest of Ḳāsim Khān, fol. 103 *a*. Arrival of Akbar, fol. 108 *b*. Sūbahdārs from the conquest to A.H. 1122, fol. 116 *a*. Khātimah. Topography and curiosities of Kashmīr, fol. 119 *b*. The author says in the concluding lines that the words احوال باعجاز تمام کشمیر convey at the same time the title of the work and the date of its composition. The chronogram is only approximative, for it expresses A.H. 1121 instead of 1122.

The work of Narāyan Kūl is known as Tārīkh i Kashmīr; it is mentioned by Wilson, Asiatic Researches, vol. xv. pp. 5, 6, Hügel, Kashmīr, p. 3, and Newall, *loc. cit.*, p. 409. A copy presented to Baron Carl von Hügel in Kashmīr is described, without author's name, in the Vienna Catalogue, vol. ii. p. 191.

Add. 24,030.

Foll. 256; 8 in. by 5¼; 11 lines, 3⅛ in. long; written in broad Nestalik, on European paper; dated Jumāda I., A.H. 1222 (A.D. 1807). [H. H. Wilson.]

The same work.

Or. 186.

Foll. 117; 8 in. by 4½; 17 lines, 3 in. long; written in Nestalik; dated Sambat 1871 (A.D. 1814). [Geo. W. Hamilton.]

The same work.

A modern table of contents is prefixed, foll. 1—4.

Add. 24,029.

Foll. 131; 9½ in. by 6; 11 lines. 3¾ in. long; written in Nestalik, on European paper; dated April, A.D. 1820.

[H. H. Wilson.]

نوادر الاخبار

A history of Kashmīr, from the earliest times to the conquest of Akbar.

Author: Abā (*sic*) Rafī' ud-Dīn Aḥmad B. 'Abd uṣ-Ṣabūr B. Khwājah Muḥammad Balkhī Kashmīrī, takh. Ghāfil, ابا رفیع الدین احمد بن عبد الصبور بن خواجه محمد بلخی کشمیری المتخلص بغافل

Beg. شکر و سپاس جناب مالک الملک و داور

The author says in the preface that Kalhan Pandit, who had written his Rāzah Tarang according to the false creed of the idolaters, and in a spirit opposed to the true faith of Muḥammad, had been hitherto followed by ancient and modern historians. He determined, however, to disregard the statements of unbelievers, and to compile from the works of his predecessors a true and compendious account of the Muslim kings of Kashmīr. He states at the end that he completed the work in Shāhjahānābād, in the month of Ṣafar, A.H. 1136. The same date is expressed by the words [read نامه] ختم نام in a versified chronogram.

Contents: Origin of Kashmīr, curiously connected with the legendary Sulaimān, and account of the early Rājahs, fol. 4 *a*. Muslim kings, beginning with Shāhmīr, fol. 21 *b*. Akbar's conquest, fol. 100 *a*. Beauties of Kashmīr, fol. 126 *b*.

The historical portion concludes with the return of Akbar to Agrah, and the death of Ya'kūb Khān Chak, who is said to have been poisoned by means of a Khil'ah sent by Akbar.

The Navādir ul-Akhbār is mentioned by Wilson, Asiatic Researches, vol. xv. p. 5, where the author is called Rafī' ud-Dīn Muḥammad, as also in Hügel's Kashmīr, p. 3.

Or. 26,282.

Foll. 315; 8¾ in. by 4¼; 15 lines, 3 in. long; written in fair Nestalik, with ruled margins, apparently in the 18th century.

[Wm. Erskine.]

واقعات کشمیر

A history of Kashmīr, from the earliest times to A.H. 1160.

Author: Muḥammad A'zam, son of Khair uz-Zamān Khān, محمد اعظم ولد خیر الزمان خان

Beg. زینت صفحات دفتر ابداع و ایجاد

The author was a Kashmirian by birth, and a disciple of a holy Shaikh of Kashmīr, Muḥammad Murād Naḳshabandī, who died A.H. 1134 (see fol. 268 *b*). He states in the preface that the original history of Kashmīr, which he calls راز ترنك, the work of some Hindū chroniclers, had been translated and brought down to their own times by several Muslim writers, as Mullā Ḥusain Ḳārī, after him, Ḥaidar Malik Chādvarah and some later authors; and that, about the same time, some Hindū (probably Narāyan Kūl, p. 298 *b*) had written a very short compendium of the same history. Finding that those works did not contain full notices of the holy men of Kashmīr, nor give an account of the events of recent times, it occurred to him to supply that deficiency by the present work, in which he added to the political history notices of the Ṣūfis and 'Ulamā of each period, and also of the poets and elegant writers who had flourished in more recent times.

He commenced it in A.H. 1148, a date expressed by the above title, but did not complete it till A.H. 1160. The latter date is fixed by the words زیب و زینت کشمیر افزود in a versified chronogram at the end.

The lives of Shaikhs, grouped under each reign, form the great bulk of the work.

The author says at the end, fol. 305 *b*, that his aim in collecting them had been to assert the spiritual eminence of the holy men of Kashmīr against the disparaging opinion expressed by a Sayyid of great repute, Mīr Muḥammad Yūsuf, of the Naḳshabandī and Kubravī orders, who had visited the country in A.H. 1146. He adds that he had been prevented by a severe illness from completing them by notices of the Shaikhs then living (A.H. 1160), and concludes by enumerating the following works used in his compilation: Tārīkh i Sayyid 'Alī. Tārīkh i Rashīdī, by Mirzā Ḥaidar. Muntakhab ut-Tavārīkh, by Aḥsan Beg. Tārīkh i Ḥaidar Malik Chādvarah. Rīshī Nāmah, by Mullā Naṣīb. Darajāt us-Sādāt, by Khwājah Isḥak Nāvachū. Asrār ul-Abrār, by Bābā Dā'ūd Mashkūbī. Tuḥfat ul-Fuḳarā and other tracts by the author's Murshid, Shaikh Murād. Ma'āṣir i 'Ālamgīrī.

For the last fifty or sixty years he had relied, he says, exclusively upon information orally obtained and upon his own observation.

The work is divided into a Muḳaddimah, three parts (Ḳism) and a Khātimah, as follows: Muḳaddimah. Description of Kashmīr, fol. 3 *a*. Ḳism I. Hindū Rājahs, fol. 8 *b*. Ḳism II. Muslim Kings, fol. 31 *b*. Ḳism III. Conquest of Akbar, fol. 126 *a*. Reign of Jahāngīr, fol. 154 *a*. Shāhjahān, fol. 170 *b*. Aurangzīb, fol. 188 *a*. Bahādur Shāh, fol. 233 *b*. Farrukh-Siyar, fol. 243 *b*. Muḥammad Shāh, fol. 260 *a*. Khātimah. Curiosities of Kashmīr, fol. 306 *b*.

The Vākiʿāt i Kashmīr is the authority chiefly followed by Newall in his "Sketch of the Mahomedan history of Cashmere," Journal of the Asiatic Society of Bengal, vol. xv., pp. 409, 441. See also Wilson, Asiatic Researches, vol. xv. pp. 2, 5, Journal Asiatique, vol. i. p. 366, vol. vii. p. 6, Dorn, Bulletin, vol. xiii. p. 352, and Rājataranginī, vol. iii. p. 636. It has been translated into Urdu by Munshī Ashraf ʿAlī, and lithographed in Dehli, 1846; see Journal of the Asiatic Society of Bengal, vol. xxiii. p. 253, and Biblioth. Sprenger., no. 240.

The present copy wants the first page and a few lines at the end. About ten leaves, containing notices of the poets of Shāhjahān's time, and the beginning of the reign of Aurangzīb, have been lost after fol. 187.

Or. 185.

Foll. 215; 11½ in. by 7½; 17 lines, 4½ in. long; written in Nestalik, with ʿUnvān and gold-ruled margins, apparently in the 18th century. [Geo. Wm. Hamilton.]

The same work.

A table of contents, in a later handwriting, occupies two pages at the beginning.

Add. 24,031.

Foll. 402; 9¾ in. by 6¼; 15 lines, 4 in. long; written in cursive Nestalik; dated Benares, June, A.D. 1820. [H. H. Wilson.]

The same work.

Copyist: كاشى نانهه پندت كشميرى ملقب به شنكلو

Or. 1271.

Foll. 102; 12 in. by 6½; 13 lines, 4 in. long; written in cursive Nestalik, dated Akbarābād, Shavvāl, A.H. 1198 (A.D. 1784).

بنساولي

A history of the Rājahs of Dhūndhār (afterwards Rājahs of Jaipūr), from their origin, about A.H. 380, to A.H. 1198.

Beg. بعد حمد وثناى خالق الارض والسموات ودرود نا محدود

It appears from the preface that the present history was translated from a Hindī original, obtained from Jaipūr, in A.H. 1198, by (Major) James Brown. The Persian version is due to the Major's Munshī, Jān ʿĀlam Shīrīn-Raḳam, who completed it in Agra, in the month of Shavvāl of the same year.

Major Brown was the head of the mission sent from Calcutta to the Dehli Court in 1784. See Francklin's Life of Shah Aulum, p. 115, and Keene, Fall of the Moghul Empire, p. 149.

The narrative begins with Īsar Singh, who held sway in Gwāliyār and Narwar about A.H. 380, and whose grandson Dūlah Rāe became the founder of the Kachwāhah dynasty in Dhūndhār. It grows more circumstantial as it reaches the time of Akbar, fol. 40 *a*, when Rājah Mānsingh, son of Bhagwant Singh, and his successors, began to play a conspicuous part in the Moghul Empire, and it comes to a close with the first years of the reign of Mahārājah Partāb Singh, who was reigning at the time of composition.

The last events of any importance recorded are the interview of the Mahārājah with Shāh ʿĀlam before Jaipūr, his successful campaign against his rebellious tributary Rāo Partāb Singh of Alwar, and his return to his capital, in Shavvāl, A.H. 1198.

This history agrees on the whole, in spite of many discrepancies of detail, with Tod's "Annals of Ambér or Dhoondar," vol. ii. pp. 345—374. Partāb Singh died, according to the same work, p. 375, in the year 1813.

The work is designated in the preface as بنساولى بزركان مهاراجه دهيراج سواى پرتاپسنكه بهادر

Prefixed is an abstract of the contents, on nine leaves of smaller size.

The first page of the text bears the Persian seal of Major James Brown, with the date 1191.

Add. 27,254.

Foll. 289; 12 in. by 8¼; 9 lines, 4½ in. long, in a page; written in a fair and large Nestalik, with a richly illuminated 'Unvân and gold-ruled margins; dated A.D. 1130.

[Sir John Malcolm.]

تذكرة الامراء

Historical notices on some princely families of the Rājpūt and Sikh territories, with portraits of the existing representative of each.

Author: Col. James Skinner (see p. 65 *a*).

Beg. بعد تمهيد تحميد مالك الملكى كه انتظم سلسله كاينات را

The work is divided into four parts, called Ṭabaḳah. The first Ṭabaḳah, comprising the Rājputs, is subdivided into four sections, called Daf'ahs, as follows:

Daf'ah 1. Rānās of Udaipūr, fol 9 *a*.

Daf'ah 2. Rājahs of Jaudhpūr and the kindred Rājahs of Bīkanīr and Kishangadh, fol. 29 *a*.

Daf'ah 3. Rājahs of Jaipūr, fol. 69 *a*, and the following kindred or feudatory chiefs: Rāos of Ūniyārah[a] اونيارة, fol. 80 *a*. Thākurs of Jhalāi[b] جهلاي, fol. 85 *a*. Thākurs of Dūn دون (situate between Kishangadh, Dūdū, Jhalāi and the river Bināṣ), fol. 89 *a*. Rāos of Māchari ماچرى and Alwar[c] الور, fol. 93 *a*. The clan called Khankārūt كهنكاروت, fol. 101 *a*. Thākurs of Dūdū[d] دودو, fol. 103 *a*. Thākurs of Pachīwar[e] پچيور, fol. 109 *a*. Thākurs of Digī[f] ڈگى, fol. 114 *a*. Thākurs of Torrī[g] توڑرى, fol. 119 *a*. Thākurs of Khatrī or Khetrī,[h] كهترى or كهيترى, fol. 122 *a*. Thākurs of Nawalgadh نولگڈه (between Basāhū, Sikhānah, Saikar and Sūrajgadh),[i] fol. 128 *a*. Thākurs of Basāhū[k] بساهو, fol. 133 *a*. Thākurs of Saikar[l] سيكر, fol. 137 *a*. Rāos of Pāṭan[m] پاٹن, fol. 142 *a*. Rājahs of Nīmrānah[n] نيمرانه, fol. 147 *a*.

Daf'ah 4. Rāos of Rewārī ريوارى, and Rājahs of Sonīpat[o] سونى‌پت, fol. 155 *a*.

The second Ṭabaḳah treats of the following Sikh families:—

Rājahs of Lahore, fol. 177 *a*. Rājahs of Jīnd[p] جيند, fol. 190 *a*. Rājahs of Patiyālah[q] پٹياله, fol. 198 *a*. Rājahs of Kaithal[r] كيتهل (situate between Bhūdwāl, Pā,ī, Phawah and Chhāntar), fol. 205 *a*. Rājahs of Nābhah[s] نابهه, fol. 209 *a*. Rājahs of Ālū آلو, or Kapūrthallah[t] كپورتهله, fol. 213 *a*. Rājahs of Thānesar[u] تهانيسر, fol. 221 *a*. The Kalsiyah or Kalisiyah Rājahs, so called from their place of origin, Kalsī كلسى, near Chhicharaulī[v] چهچرولى, whose state is situate between Kapūrthallah, Rāhūn, Māchhīdārah and Jījū, fol. 225 *a*. Lords (Wālīs) of Radaur[w] ردور, a state situate between the river Ghagar, the mountains, and the towns of Jakādharī and Lādwah, fol. 228 *a*. Rājahs of Lādwah[x] لاڈوه, fol. 232 *a*. Rājahs of Jagādharī and Būriah,[y] fol. 236 *a*.

The third Ṭabaḳah treats of the following Khāns, or Muhammadan Chiefs:

[a] See Thornton, East India Gazetteer, under Ooniara.
[b] Thornton's Jhullaee.
[c] Machery and Alwur, *ib.*
[d] Doodoo, 20 miles N.E. of Kishangadh on Allen's Map of the Western Provinces.
[e] Thornton's Puchewor.
[f] Diggee, *ib.*
[g] Toree, *ib.*
[h] Khetree, *ib.*
[i] See Nowulgurh in the district called Shekarwut, Tod's Map of Rajasthan.
[k] Thornton's Busaoo.
[l] Seikur in Tod's Map, *ib.*; Sikur, under Shekhawuttee in Thornton's Gazetteer.
[m] Thornton's Patun.
[n] Neemranee, *ib.*
[o] Rewaree and Soonput, *ib.*
[p] Jheend, *ib.*
[q] Putteeala, *ib.*
[r] Khytul, under Narbah, *ib.* It is marked about 30 miles S E. of Thanesar in Allen's Map of the Western Provinces.
[s] Narbah, Thornton.
[t] Kapoorthella, *ib.*
[u] Thunnesir, *ib.*
[v] Chicherouly, *ib.*
[w] Rudowra, about 20 miles west of Thanesar in Allen's Map.
[x] Thornton's Ladwa.
[y] Jugadree and Booreah, *ib.*

Navvābs of Farrukhnagar,[a] fol. 241 *a*. Jāgīrdārs of Dūjānah,[b] fol. 249 *a*. Navvābs of Rāniyah,[c] fol. 254 *a*. Navvābs of Bhāwalpūr, fol. 263 *a*.

The fourth Ṭabaḳah contains a topographic description of the district of Hariyānah, with an account of the towns of Hiṣār, Hansī and Kānūnd,[d] fol. 267 *a*.

The history of each family is briefly traced from its origin, or from the earliest records, to the time of composition.

At the beginning are found: 1. A table of the Rājahs and Amīrs whose portraits are contained in the volume, foll. 1 *b*—2 *b*. 2. A dedication in verse to General Malcolm, with Colonel Skinner's Persian seal, which reads "Nāṣir ud-daulah Karnīl (Colonel) James Skinner Bahādur Ghālib Jang, 1830," fol. 3 *b*.

It is stated at the end that the work was finished on the 10th of June, 1830.

The following are the persons whose portraits are introduced:

The author, Col. James Skinner, fol. 4. Rānā Jawān Singh of Ūdaipūr, fol. 8. Rānā Mān Singh of Jaudhpūr, fol. 28. Rājah Ratan Singh of Bīkānīr, fol. 57. Rājah Kalyān Singh of Kishangadh, fol. 64. Rājah Jagat Singh of Jaipūr, fol. 68. Nūp Singh of Ūniyārah, fol. 79. Karam Singh of Jhalāī, fol. 84. Chānd Singh of Dūn, fol. 88. Bakhtāvar Singh of Alwar, fol. 92. Manohar Singh, father of the Amīrs of Khankārūt, fol. 100. Jīvan Singh of Dūdū, fol. 102. Samīr Singh of Pachīwar, fol. 108. Bhūp Singh of Digī, fol. 113. Chaman Singh of Todrī, fol. 118. Bakhtāvar Singh of Khetrī, fol. 121. Ūdai Singh of Nawalgadh, fol. 127. Siyām Singh of Basāhū, fol. 133. Lachhman Singh of Saikar, fol. 136. Lachhman Singh of Pātan, fol. 141. Lachhman Singh of Nīmrānah, fol. 146. Pūran Singh of Rewārī, fol. 154. Aman Singh of Sonīpat, and Ṭūṭā-Rām, fol. 169. Sardār Ranjīt Singh of Lahore, fol. 176. Rājah Sankit Singh of Jīnd, fol. 189. Rājah Karam Singh of Patiyālah, fol. 197. Ūdai Singh of Kaithal, fol. 204. Rājah Jaswant Singh of Nābhah, fol. 208. Fatḥ Singh of Ālū, fol. 212. The son of Mahtāb Singh, Rājah of Thanesar, fol. 220. Hīrā Singh Kalīsiyah, fol. 224. The Rānī of the late Rūp Singh of Radaur, fol. 227. Sardār Ajīt Singh of Lādwah, fol. 231. Gulāb Singh of Jagādharī and Sher Singh of Būriyah, fol. 235. Navvāb Muẕaffar Khān of Farrukhnagar, fol. 240. Dūndī Khān of Dūjānah, fol. 248. Navvāb Ẓābiṯ Khān Bhaṯī of Rāniyah, fol. 253. Navvāb Dalīl Khān of Bhāwalpūr, fol. 262.

[a] Furrucknuggur, *ib.* [b] Doojanuh, *ib.* [c] Raneeuh, *ib.*
[d] Hureeanah, Hissar, Hansee and Kanoond, *ib.*

Add. 24,051.

Foll. 234; 12¾ in. by 8¼; 9 lines, 4½ in. long, in a page; written in large and fair Nestalik, A.D. 1830.

تذكرة الامرا

The same work, without the portraits.

This copy does not contain the dedicatory verses to Sir John Malcolm. The date of completion, as given at the end, is somewhat earlier than in the last, namely the 15th of April, 1830.

Add. 16,709.

Foll. 51; 10¼ in. by 6½; 11 lines, 3¾ in. long; written in fair Nestalik, with gold-ruled margins; dated Muḥarram, the 12th year of Aurangzīb (A.H. 1080, A.D. 1669).

[Wm. Yule.]

A history of the fortress of Gwāliyār, from its origin to A.H. 1078.

Author: Hīrāman B. Girdhardās, Munshī, هيرامن بن كردهر داس منشى

Beg. حمد صانعى كه قلعه متين و حصن حصين

The author was Munshī to Mu'tamad Khān, who held the command of Gwāliyār from A.H. 1071 to 1078. We gather from his narrative that he was engaged on Aurangzīb's side in the great battle fought against Shujā', near Shāhjahānpūr, A.H. 1069.

Mu'tamad Khān, a eunuch, formerly called Khwājah Nūr, was attached by Aurangzīb, in the first year of his reign, to the service of his captive father, with the above title. He was afterwards appointed in succession to the command of the fortresses of Dehli, Gwāliyār, Agrah, and returned to Court after a second term of office in Gwāliyār, A.H. 1091. See Tazkirat ul-Umarā, Add. 16,703, fol. 93, and Ma'āṣir i 'Ālamgīrī, pp. 174, 195.

No title is given to the work in the text, but in the subscription it is called گواليار نامه

The history begins with the foundation of Gwāliyār, 332 years after Bikramājīt and 315 before the Hijrah, by Sūraj Sen, a Kachwāhah Zamīndār, in obedience to the order of a devotee named Gwālipā, who miraculously healed him, and changed his name to Sūraj Pāl. His descendants are then enumerated. They are followed by Sultān Shams ud-Dīn (Iltatmish), the slave of Ḳuṭb ud-Dīn Aibak, fol. 9 *a*, the Tūnūr Rājputs, fol. 15 *a*, Bahlūl Lodī, fol. 17 *a*, Bābar and his successors, fol. 19 *a*.

The history becomes fuller with the reign of Aurangzīb, fol. 28 *a*, whose wars with his brothers are related at some length, down to the imprisonment of the Princes Muhammad Sulṭān and Sulaimān Shikūh in the fort of Gwāliyār.

The last chapter, fol. 44 *b*, treats of the governorship of Mu'tamad Khān, and the various buildings erected by him in Gwāliyār. It concludes with his appearance at the Emperor's Court on his transfer from Gwāliyār to Agrah, in Sha'bān, A.H. 1078.

The early part of the present work, down to the reign of Shāhjahān, is borrowed, without acknowledgment, from a Gwāliyār Nāmah written in A.H. 1050 by Shaikh Jalāl Ḥiṣārī; see Miscellaneous MSS., Add. 16,859, iv.

Copyist: محمد اشرف

A copy of the present Gwāliyār Nāmah, belonging to the Library of Eton College, is mentioned by Samuel Lee, Travels of Ibn Batuta, p. xiii.

Egerton 699.

Foll. 21; 9¾ in. by 6¼; 13 lines, 4⅛ in. long; written in Nestalik, about the beginning of the 19th century. [ADAM CLARKE.]

A short history of the fortress of Gwāliyār, from its foundation to A.H. 1194.

Beg. احوال ابتداي بناي قلعه گواليار

According to the opening lines this account was written down from the dictation of Motī Rām and Khushḥāl, two Hindū inhabitants of Gwāliyār, by order of Capt. Wm. Bruce.

Contents: Account of the foundation of Gwāliyār by Rājah Son Pāl (afterwards Sūraj Pāl), a Kachhwāhah Rājput, and of his successors, fol. 1 *b*. Sultan Shams ud-Dīn Ghorī takes it from the last Rājah, Sārang Dev, fol. 8 *b*. Mān Singh, son of Kalyān Singh, a Rajput of the Lunar line, and his son and successor, Bikramājīt, dispossessed by Bābar, fol. 15 *b*. Rānā Bhīm Sen, of Gohad, obtains Gwāliyār by the treachery of the commander Kishvar 'Alī Khān, in the second year of Aḥmad Shāh, but is soon afterwards ousted by Paṭel Rāo (Sindiah), fol. 20 *b*. Its capture by Major Popham, on the 2nd of Sha'bān, A.H. 1194 (the 4th of August, 1870; see Duff's History of the Mahrattas, vol. ii. p. 420), fol. 21 *a*.

Add. 16,710.

Foll. 31; 6½ in. by 4¼; 10 lines, 2¾ in. long; written in Nestalik, in the latter part of the 18th century. [WM. YULE.]

The same work.

Or. 190.

Foll. 106; 8 in. by 5¾; 11 lines, 3½ in. long; written in cursive Nestalik; dated Agrah, Rajab, A.H. 1234 (A.D. 1819).

[Geo. Wm. Hamilton.]

History of the Mahratta war in Hindostan from A.D. 1803 to 1805, and especially of the part played in it by Ranjīt Singh, the Jāt Rājah of Bhartpūr.

Author: Dhūnkal Singh Munshī, دهونكل سنكه منشي

Beg. جوهر نماني تيغ زبان بدستياری ثناي والا

The author, a dependent of Ranjīt Singh, states incidentally that he was employed by the latter in his negotiations with Lord Lake. He gives throughout a prominent place to his master, and displays a most bitter animosity against General Perron and Daulat Rāo Sindhiyah. His language is extremely prolix and overloaded with metaphors. In a versified epilogue he says that he was induced to write this work by a friend, Munshī Motī Rām, and that he completed it in A.H. 1121.

The history begins with an account of the rise of General Perron, of Lord Lake's march against him, and of the capture of Rāmgarh (A.D. 1803). It concludes with a detailed narrative of the siege of Bhartpūr, and of the treaty between Lord Lake and Ranjīt Singh (April 1805). The death of the latter in Govardhan (A.D. 1806) is briefly recorded at the end.

It may be noticed that the Rājah of Bhartpūr is styled مهاراجه بسواندر رنجيت سنكه بهادر and frequently designated by the name of بسواندر alone.

The work is called in the subscription وقايع تسلط صاحبان انكريز بهادر در ملك ميان دواب... من تاليف منشي دهوكل سنكه نوكر راجه رنجيت سنكه بهادر, and at the end of the next-following copy وقايع دهونكل سنكه منشي

A full account of the life of Ranjit Singh, who reigned in Bhartpūr from A.D. 1776 to 1806, will be found in the following History of Bhartpūr, Add. 19,501, foll. 26—39. Compare Mill's History of India, vol. vi. pp. 597—612, Creighton's Siege of Bhurtpore, p. x., and Thornton's Gazetteer, under Bhurtpore.

Or. 189.

Foll. 70; 11½ in. by 6½; 15 lines, 4 in. long; written in Nestalik; dated Rabī' II., A.H. 1250 (A.D. 1834).

[Geo. Wm. Hamilton.]

The same work, without the epilogue.

Add. 19,501.

Foll. 66; 12½ in. by 8¼; 15 lines, 4¾ in. long; written in large Nestalik, in the 19th century.

A history of the Jāt Rājahs of Bhartpūr, from their origin to A.D. 1826.

Author: Francis Gottlieb, فراسو كوتليب

Beg. بهر كاريكه همت بسته كردد .... حمد وافر وثنای متكاثر

The author, who describes himself as a German, born in Poland and educated in India, professes to have drawn this account of the Jāts from Hindū sources. He adds that he wrote it for Major Abraham Lockett.

After an introduction treating of the Hindū cosmogony, religious system, and the genealogy of their early kings, the history proper begins, fol. 14 *b*, with Bud Singh بد سنكه, who, after being imprisoned by his cousin, Muḥkam Singh, son of Chūrāman, Rājah of Thūn, escaped to the court of Jaisingh Siwā'ī of Jaipūr, obtained from him the territory of Mathurā Bandrā'in, built the fort of Dīg, and, assuming the title of Rājah, became the founder of the Bhartpūr family.

After a reign of twenty years he became blind, abdicated in favour of his eldest son Sūrajmal, and died twenty years later, Samvat 1813.

The reigns of his successors are as follows: Sūrajmal, fol. 20 *a*. Javāhir Singh, who succeeds Samvat 1820, fol. 22 *b*. Ratan Singh, fol. 24 *b*. Guhar Singh, who succeeds Samvat 1826, fol. 25 *b*. Ranjīt Singh, who succeeds Samvat 1833, and dies Samvat 1863, fol. 27 *b*. Randhar Singh, who dies Samvat 1880, fol. 39 *b*. Baldev Singh, fol. 43 *b*. Balwant Singh, fol. 50 *a*. Usurpation of Durjan Sāl and Mādhau Singh, fol. 60 *b*.

The history concludes with the siege of Bhartpūr by Lord Combermere, Samvat 1882, and the restoration of Balwant Singh (A.D. 1826; see Wilson, Mill's History of India, vol. ix. p. 183), fol. 63 *b*.

A short sketch of the Jāt Rājahs is given by Tod in his Annals of Rajasthan, vol. ii. pp. 369—371. See also an abstract of their history by Harsukh Rāe in Elliot's History, vol. viii. pp. 360—368.

Add. 24,410.

Foll. 138; 9¾ in. by 5½; 12 lines, 3⅛ in. long; written in large Nestalik, about the close of the 18th century.

[Sir John Malcolm.]

A detailed history of the celebrated Rohilla chief, Najīb ud-Daulah, who was raised by Aḥmad Shāh Durrānī to the office of Amīr ul-Umarā, A.H. 1170, took a leading part in the wars against the Mahrattas and the Jāts, and remained absolute master of Dehli until his death, A.H. 1185.

Beg. در نیابت علي محمد خان نجیب خان نام روهله

The work begins, without any preamble, with an account of the early career of Najīb Khān. It has neither title nor author's name. Spaces are frequently left for rubrics, which have not been entered.

The narrative is circumstantial, and written in a plain and unpretending style. It concludes with the death of Najīb ud-Daulah. A Persian note on the fly-leaf, fol. 2 *a*, ascribes the work to Sayyid Nūr ud-Dīn Ḥusain Khān Bahādur Fakhrī.

Appended are two historical extracts, one containing the chronology of the Tīmūrides from their origin to the birth of Aurangzīb, fol. 127 *a*, the other an account of the foundation of Shāhjahānābād, fol. 134 *b*.

Add. 6594.

Foll. 176; 9 in. by 6¼; 13 lines, 3¾ in. long; written in fair Nestalik, in the latter part of the 18th century. [James Grant.]

تاریخ فیض بخش

A history of the Afghan chiefs of Kather (or Rohilkand), from their origin to the settlement which followed the affair of Lāl Dāng, A.H. 1188.

Author: Shīv Parshād, شیو پرشاد

Beg. فیض آفرینی را هزاران ستایش ونیابش سزد وسازکار است

The author was, as appears from the preface, in the service of the Rohilla chief, Navvāb Faiẓ Ullah, who employed him as his agent in his negotiations with the Colonel in command of the British force at Bilgrām. There he became acquainted with Mr. Kirkpatrick, at whose request he wrote the present work. He completed it in the month of Muḥarram, A.H. 1190, and dedicated it to the Navvāb, to whom it was submitted for correction.

This work agrees in substance, and often verbatim, with the original from which Mr. Charles Hamilton derived his "Historical Relation of the origin, progress, and final dissolution of the Rohilla Afgans," London, 1787, but which appears, from the few verbal

extracts inserted in the English text, to be somewhat fuller. It must be remarked, however, that the author of Hamilton's original, if he was, as stated by the translator, an Afghan, could not be identified with the present writer, whose name, Shīv Parshād, is a conclusive proof of Hindoo nationality.

After enlarging in his preface on the seven virtues of Faiẓ Ullah Khān, and the beauties of his residence, Rāmpūr, the author begins a short account of former Afghan rulers, from Shīr Shāh to 'Adlī, fol. 11 *b*.

The history of the Rohillas commences with the settlement at Kather, in the reign of Shāh Jahān, of Shāh 'Alam Khān and Ḥasan Khān, the ancestors of the ruling race, fol. 15 *b*, and the career of the former's grandson, 'Ali Muḥammad, fol. 17 *b*, the first who achieved independence. It concludes with the defeat of the Rohillas by Shujā' ud-Daulah with his English allies, and the subsequent peace. The last event recorded is the release of the families of Hāfiz Rahmat and Dūndī Khān from their captivity in Ilāhābād, Sha'bān, A.H. 1189.

The preface is in a different hand from the rest of the work, and appears to have been added subsequently.

The contents of the work are fully stated in Elliot's History, vol. viii. pp. 175—179.

Add. 8988.

Foll. 113; 8¼ in. by 5¾; 12 lines, 3¾ in. long; written in Nestalik, about the close of the 18th century.

The same work.

In this copy the eulogy on Faiẓ Ullāh Khān and Rāmpūr is left out.

Towards the end the text becomes fuller than that of the preceding copy, especially in the account of the transactions which resulted in the release of the captive families, and contains some additional paragraphs, 109 *b*—116 *b*, relating to the end of Aḥmad Khān and the other sons of the Bakhshī Sardār Khān.

Add. 26,214.

Foll. 93; 8¼ in. by 4¾; 16 lines, 3⅜ in. long; written in Shikastah; dated in the Bengali year 1210 (A.D. 1802).

[Wm. Erskine.]

The same work.

This copy wants the preface, but agrees in other respects with Add. 6594.

A few letters of Sa'ādat 'Alī Khān and others are added at the end, fol. 92 *a*—93 *b*.

Or. 198.

Foll. 193; 11 in. by 7; 15 lines, 4¾ in. long; written in Nestalik; dated July, A.D. 1865. [Geo. W. Hamilton.]

گلستان رحمت

History of the Rohilla chief Ḥāfiẓ ul-Mulk Ḥafiẓ Raḥmat Khān (see p. 212 *b*).

Author: Muḥammad Mustajāb Khān, محمد مستجاب خان

Beg. جواهر زواهر حمد بيحد و لالي متلالي

The author, a son of Ḥāfiẓ Raḥmat, says in the preface that he had long entertained a design to write the life of his father, with an account of his ancestor, Shaikh Shihāb ud-Dīn, surnamed Kutī Bābā, the first of the family who had emigrated from their original seat Shūrāvak Vapasīn to Hindustan. Having noticed that recent historians had given a distorted account of Dā'ūd Khān, 'Alī Muḥammad Khān, Ḥāfiẓ Raḥmat Khān, and other Rohilla Amīrs, he determined to carry out that intention, set about collecting the most authentic information from his own relatives and other trustworthy persons, and, yielding to the entreaties of his brothers, Allahyār Khān and Muḥammad 'Umar Khān,

published the present work, written, as stated at the end, in A.H. 1207.

Contents: Muḳaddimah. History of Shaikh Shihāb ud-Dīn and his descendants, fol. 6 *b*. Faṣl I. History of Ḥāfiẓ Raḥmat from his birth to the death of 'Ali Muḥammad Khān (A.H. 1161), fol. 11 *b*. Faṣl II. His history from the latter period to his death (A.H. 1188), fol. 29 *b*. Khātimah. Account of his children and of some events subsequent to his death, fol. 172 *b*.

The last section concludes with the release of the family of Ḥāfiẓ Raḥmat from the fortress of Ilāhābād, in Sha'bān, A.H. 1189, and an account of the provision made for them.

The "Life of Hafiz ool-Moolk," published by Mr. Charles Elliott, London, 1831, is a considerably abridged version of the present work. It contains, however, a continuation, pp. 130—141, which is not found either in this or the following copy of the original.

An expanded recension of the Gulistān i Raḥmat was written under the name of Gul i Raḥmat by a nephew of the author, Sa'ādat Yār Khān of Barelī; it was lithographed in Agra, in 1836. An account of both works will be found in Sir H. Elliott's History, vol. viii. pp. 301—312.

Add. 22,715.

Foll. 206; 10½ in. by 6; 17 lines, 4⅜ in. long; written in Nestalik; dated Ramaẓān, A.H. 1233 (A.D. 1818).

The same work.

Egerton, 1001.

Foll. 234; 13¼ in. by 7¾; 17 lines, 4 in. long; written in cursive Nestalik; dated Rabī' I., A.H. 1227 (A.D. 1812).

عماد السعادت

A history of Burhān ul-Mulk and of his successors in the government of Oude, down to A.H. 1223.

Author: Ghulām 'Ali Naḳavī B. Sayyid Muḥammad Akmal Khān, غلام علي نقوي ابن سيد محمد اكمل خان

Beg. نغمه فروشي منقار عندليبان بياد رخسار كليست

We learn from the preface that the author, born in Rāe Barelī, was transferred in his eighth year to Dehli, where his father discharged the duties of physician to Shāh 'Ālam, and of governor to Akbar II., then heir apparent. Before he had completed his course of study, the capital fell a prey to the ruthless Ghulām Ḳādir, A.H. 1202, and he was fain to escape to Lucknow, while his father fled to the Deccan. In A.H. 1213 he joined his father, who had just returned from a pilgrimage to Mecca, and for seven years led with him a wandering life in Southern India. After his father's death, he went back to his native land, and soon after, in A.H. 1222, entered the service of Colonel John Baillie, then Resident at the Court of Lucknow, whom he calls عماد الدوله افضل الملك جان بيلي بهادر ارسلان جنك. It was by Col. Baillie's desire that he wrote the present work in A.H. 1223.

Muḥammad Faizbakhsh, who mentions the author in his Faraḥ Bakhsh, Or. 1015, as a personal acquaintance, calls him Sayyid Ghulām 'Alī Khān, of Rāe Barelī.

Burhān ul-Mulk Sa'ādat Khān, originally called Mīr Muḥammad Amīn, may be called the founder of the Oude Dynasty. He came to India in the reign of Bahādurshāh with his father Mīrzā Naṣīr of Naishāpūr, who settled in Patna. Under Muḥammad Shāh he rose to high commands, and obtained the Sūbahdārī of Oude. Made a prisoner at the battle of Karnāl, A.H. 1151, he shortly after died of his wounds. He was succeeded, as governor of Oude by his nephew and son-in-law Abul-Manṣūr Khān Ṣafdar Jang, who was subsequently appointed Vazīr ul-Mamālik, and from whom the later kings of Oude are lineally descended.

As Burhān ul-Mulk and his successors played an important part in all the wars that then distracted Hindostan, this work contains in fact a history of the Moghul empire during that eventful period.

Contents: History of Burhān ul-Mulk. Accounts of Niẓām ul-Mulk, Ḳamar ud-Dīn Khān, Zakariyyā Khān, Khān Daurān, and other Amīrs. Invasion of Nādir Shāh, fol. 6 *b*. History of Ṣafdar Jang (A.H. 1151—1167). Mahābat Jang in Bengal. Rising of the Rohīlahs. Sūraj-mal. Growing power of the Sikhs. Najīb Khān. Invasion of the Mahrattas under Bālājī, and war with Ahmad Shāh Durrānī, fol. 39 *b*. History of Shujā' ud-daulah and contemporary events, A.H. 1167-88, fol. 107 *b*. Āṣaf ud-daulah, A.H. 1188—1212, fol. 172 *a*. Sa'ādat 'Alī Khān, A.H. 1212—1223, fol. 214 *a*.

The history is brought down to the meeting of Sa'ādat 'Alī with the Governor-General Marquis Wellesley at Cānpūr, A.H. 1216. It concludes with a brief account of the Governors-General and Residents at the Court of Lucknow from that time to A.H. 1223.

It is stated in the subscription that this copy was written for Fakhr ud-Daulah Mirzā Shāh Mīr Khān.

The 'Imād us-Sa'ādat has been lithographed, with an appendix containing a detailed account of Bālā Rāo, in the press of Navalkishor, Lucknow, 1864. An account of the work, and of an expanded recension, subsequently written by the author under the title of Nigār Nāmah i Hind, will be found in Elliot's History, vol. viii. pp. 394—402. It is one of the works consulted by H. G. Keene for his "Fall of the Moghul Empire," p. 295. See also Morley's Catalogue, p. 93.

Or. 1015.

Foll. 265; 13½ in. by 9½; 17 lines, 6½ in. long; written in Nestalik; dated Zulhijjah, A.H. 1247 (May, A.D. 1832).

فرح بخش

A history of Faiẓābād, the original seat of the Navvābs of Oude, and of the Court of Lucknow, from A.H. 1179 to A.H. 1233, with an introduction containing a sketch of the Timuride Emperors from their origin to the downfall of the Sayyids.

Author: Muḥammad Faiẓbakhsh, of Kākurī, محمد فیض بخش ساکن کاکوری

Beg. بنام خدائی که با تیره خاك
برآمیخت این جوهر وجسم پاك

We learn from the preface that the author had come as a youth, in A.H. 1183, from his native place to Faizābād, then the favourite residence of Shujā' ud-Daulah. Four years later he entered, as Taḥvīldār of the Treasury, into the service of Javāhir 'Alī Khān, an Eunuch who had been appointed Nāẓir in A.H. 1181, and retained that post under the elder Begam, the widow of Shujā' ud-Daulah. His office brought him into daily contact with the Dehli Amīrs who at that time flocked to the Court of the Navvāb.

After the death of Javāhir 'Alī, which occurred in A.H. 1214, he discharged the same duties under the latter's adoptive child and successor, the Eunuch Muḥammad Dārāb 'Alī Khān, who, being fond of learning, caused the author to read to him the principal works of history.

Sayyid Ghulām 'Alī Khān, of Rāe Barelī, the author of the preceding work, who on a former occasion had stayed a year and some months in Dārāb 'Alī's house, paid a second visit to Faiẓābād, in attendance upon the Collector of Gūrakhpūr. Finding himself unable to answer that gentleman's inquiries respecting the death of Shujā' ud-Daulah and the erection of his mausoleum

in Gulāb Bārī, he applied to the author for information, and, the circumstance having been mentioned in the presence of Dārāb 'Alī, the latter regretted that the events which had followed the death of Shujā' ud-Daulah had not yet been recorded. Acting upon his master's hint, the author entered the very next day upon the compilation of the present work, which was completed in the same year, A.H. 1233, a date expressed in a versified chronogram by the words بیکسال آغاز وانجام

His patron died, as stated at the end, fol. 264 *a*, on the 7th of Shavvāl of the same year.

Contents: Preface, fol. 2 *b*. Sketch of the Tīmūrides, down to Jahāngīr, fol. 7 *a*. Reign of Shāhjahān, fol. 18 *b*. Aurangzīb's wars with his brothers, and his death, fol. 59 *b*. A'ẓam Shāh and Bahādur Shāh, fol. 105 *a*. Contest of Jahāndār Shāh with his brothers, and his accession, fol. 109 *a*. Rising of Farrukh-Siyar with the Sayyids, and the former's reign, fol. 120 *a*. Rule of the Sayyids after the death of Farrukh-Siyar, and their fall, fol. 143 *a*.

Part II. History of Faiẓābād; its first beginnings under Burhān ul-Mulk, and its extension under Shujā' ud-Daulah, from A.H. 1179, to the latter's death, on the 3rd of Zulḳa'dah, A.H. 1188, fol. 150 *b*. Accession of Āṣaf ud-Daulah, and events at Faiẓābād till Shavvāl, A.H. 1190, fol. 154 *a*. Life of the Eunuch Javāhir 'Alī and contemporary transactions, till Rabī' II., A.H. 1194, fol. 165 *b*. Events of A.H. 1166. Spoliation of the Begams. Arrest of Javāhir 'Alī, etc., fol. 177 *b*. Early life of Dārāb 'Alī Khān, fol. 217 *b*. Account of Gulāb Bārī and Shujā' ud-Daulah's monument, fol. 230 *b*. Death of Āṣaf ud-Daulah, 28 Rabī' II., A.H. 1212, fol. 239 *a*. Death of Javāhir 'Alī Khān, 15 Jumāda II., A.H. 1214, fol. 243 *a*. Death of the Begam at the age of 86 years, 26 Muḥarram, A.H. 1230, fol. 254 *a*.. Last years of Dārāb 'Alī Khān, and his death, 7 Shavvāl, A.H. 1233, fol. 257 *a*.

This work is mentioned under the title of Tārīkh i Faiẓ Bakhsh in Elliot's History, vol. viii. p. 175. See also Sprenger, Journal of the Asiatic Society of Bengal, vol. xxiii. p. 248, No. 122.

Or. 179.

Foll. 283; 8 in. by 6; 13 lines, 3¼ in. long; written in Nestalik; dated March, A.D. 1865. [Geo. Wm. Hamilton.]

The first part of the same work, viz. the preface and the history of the Moghul Empire, corresponding to foll. 2 *b*—150 *a* of the preceding copy.

Prefixed is a table of contents, foll. 1 and 2.

Or. 193.

Foll. 42; 9½ in. by 6; 13 lines, 3¾ in. long; written in Shikastah-āmīz; dated Shāhjahānābād, Ramaẓān, A.H. 1240 (A.D. 1825). [Geo. Wm. Hamilton.]

حسب الارشاد در بیان احوال فیض آباد

History of Faiẓābād, abridged from the preceding work, by Sayyid Mahdī 'Alī, poetically surnamed Imāmī, سید مهدی علی متخلص به امامی

Beg. حمد فیاضی که از کثرت فیوضش

This abridgment was written, as stated in the preface, by desire of a noble Amīr and Sayyid, Mirzā Ḥusām ud-Dīn Ḥaidar Khān Bahādur.

Add. 16,721.

Foll. 320; 8¾ in. by 6; 11 lines, 3⅜ in. long; written in a large Nestalik, about the close of the 18th century. [Wm. Yule.]

Abstract of Akhbār, or news-letters, recording daily occurrences at the court of the Navvāb of Oude, Vazīr ul-Mamālik Āṣaf ud-Daulah, from the 28th of Zulḳa'dah, A.H. 1209, to the 14th of Muḥarram, A.H. 1211 (June 1795—July 1796).

The volume is endorsed, انتخاب اخبارات نواب وزير الممالك آصف الدوله بهادر

It is imperfect at beginning and end, and has two lacunes extending from the 23rd of Zulḥijjah, A.H. 1209, to the 24th of Rabī' II., A.H. 1210, and from the 28th of Jumāda II., A.H. 1210, to the 13th of Sha'bān of the same year.

Or. 188.

Foll. 55; 10½ in. by 6; 13 lines, 4 in. long; written in Nestalik; dated Zulḥijjah, A.H. 1282 (A.D. 1866).

[Geo. Wm. Hamilton.]

A history of Jaunpūr.

Author: Khair ud-Dīn Muḥammad Ilāhābādī, خير الدين محمد اله آبادى

Beg. بعد حمد و صلواة فقير خير الدين محمد

The occasion on which the work was written is related at length in the preface. An Arabic inscription had been found on a stone pillar in the courtyard of a mosque, in the fortress of Jaunpūr. Mr. Abraham Willand, who came to Jaunpūr in 1796 (as Judge of the Zillah) having applied to the author for a translation of it, the latter answered that it was of no historical interest, and volunteered at the same time to supply all the information that Mr. Willand could desire respecting the origin and history of Jaunpūr. This he did in the present work, which is divided into the two following sections (Bāb): I. History of the Sharḳī Sultans, from the time of Fīrūz Shāh (A.H. 752) to the defeat of 'Alī Ḳulī Khān by Akbar, A.H. 974, fol. 4 *a*. II. Account of the erection of the various ancient buildings of Jaunpūr, fol. 27 *a*.

The fly-leaf bears the title of تاريخ جونپور.

The work is also designated as Jaunpūr Nāmah; see Journal of the Asiatic Society of Bengal, vol. xxiii. p. 254. A somewhat abridged version was published in Calcutta, 1814, under the title "Translation of the history of Jounpoor, from the Persian of Fukeer Khyr ood-deen."

Add. 25,795.

Foll. 34; 6¼ in. by 4; 9 lines, 2½ in. long; written in Nestalik, about A.D. 1805.

[Wm. Cureton.]

A short historical account of Jaunpūr.

Author: Ghulām Ḥasan Zaidī ul-Vāsiṭī, غلام حسن زيدى الواسطى

Beg. بر صاحبان دانش مخفى نماند كه راقم

The author was Munshī to Mr. Charles Chisholme, Registrar of Jaunpūr, by whose desire he wrote this work.

Contents: Faṣl I. History of the foundation of Jaunpūr and of the Sharki dynasty, fol. 2 *b*. Faṣl II. Account of the principal buildings of Jaunpūr, fol. 17 *b*. Tatimmah. Notices on six 'Ulamā of Jaunpūr, fol. 28 *a*. The last of these is the author's master, Maulavī Raushan 'Alī, then one of the professors of the College of Fort William.

Foll. 31—34 contain a list of the quarters and streets of Jaunpūr.

This is apparently the author's autograph. On the first page is written: "Charles Chisholme, Esq., Jaunpore, 6th June, 1805."

Add. 27,316.

Foll. 102; 9 in. by 6½; 15 lines, 4 in. long, in a page; written in cursive Nestalik, apparently about the close of the 18th century. [D. Forbes.]

History of the life and rule of 'Alī Virdī Khān Mahābat Jang, Nāẓim of Bengal, and of his successor Shujā' ud-Daulah.

Beg. اجداد ان معلى القاب از قوم اتراك بودند

The author, who does not disclose his name, states, fol. 28 *a*, that he completed the work A.H. 1177 in Ilāhābād, where he was detained by illness. He occasionally quotes as his authorities some of the chief actors in the events which he relates, as 'Abd ul-Hādī Khān Bakhshī, and Mīr Muḥammad Ja'far Khān.

A miscellaneous volume, Add. 6945, written by the Rev. J. H. Hindley, contains, fol. 18, the beginnings of the various sections of the present work, and the following notice of its author: "تاريخ اله وردى خان بلك جلد, by Eusoph Alee Khaun [Yūsuf 'Alī Khān], son of Gholaum Alee Khaun, an intimate friend of Mahabut Jung. He married a daughter of Alla ud Dowlat Surferauz Khaun."

The history of 'Alī Virdī Khān is slightly imperfect in this copy; it breaks off in A.H. 1168, about a year before his death. The account of the short-lived reign of Shujā' ud-Daulah begins on fol. 89 *a*. It concludes with the accession of Mīr Muḥammad Ja'far Khān to the Niẓamat, and the subsequent capture and death of Shujā' ud-Daulah.

The author incidentally refers, fol. 101 *b*, to his history of the Niẓāmat of Mīr Muḥammad Ḳāsim.

The work is called in the subscription تارىخ بنكالا مهابتجنكى. It is generally known as Tārīkh i Mahābat Jang. See Elliot's MSS., Journal of the Asiatic Society of Bengal, vol. xxiii., p. 248.

Add. 22,382.

Foll. 67; $8\frac{1}{4}$ in. by 7; 15 lines, $4\frac{1}{4}$ in. long; written in Nestalik; dated Ramaẓān, A.H. 1198 (A.D. 1788).

A portion of the same work, corresponding to foll. 1 *a*—86 *a* of the preceding copy. The last event recorded is the death of Rājah Jāngī Rām, Nāib of Behār, and the appointment of Rājah Rām Narāyan as his successor.

In the subscription the work is called تارىخ اله وردىخان مهابت جنك ناظم صوبه بنكاله

Add. 6593.

Foll. 118; $8\frac{3}{4}$ in. by $6\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in Nestalik, in the latter part of the 18th century. [JAMES GRANT.]

The same portion of the preceding work.

Or. 1118.

Foll. 93; $10\frac{1}{2}$ in. by 7; 14 lines, 4 in. long; written in Nestalik, late in the 18th century. [WARREN HASTINGS.]

A history of the Nāẓims of Bengal, from the rebellion of Sūbhā Singh, a Zamīndār of the district of Bardwān (A.H. 1107, C. Stewart's History of Bengal, p. 328) to the death of 'Alī Virdī Khān (A.H. 1169).

Beg. حمد نا معدود واجب الوجود بحريست بى ساحل

The author, who does not give his name, states that he wrote this work by order of Mr. Henry Vansittart, Governor of Fort William (A.D. 1760—1764), whom he designates by the title of Naṣīr ul-Mulk Shams ud-Daulah Tahavvur Jang.

His name is found in the following title, written in English on the fly-leaf, "Moonshee Selim Oolla's History."

This is the original of the "Narrative of the transactions in Bengal," translated by Francis Gladwin, Calcutta, 1888. The present copy is imperfect at the end; it breaks off at the flight of Murshid Ḳulī Khān, p. 183 of Gladwin's translation.

Add. 16,702.

Foll. 244; $9\frac{1}{2}$ in. by 6; 13 lines, $3\frac{1}{2}$ in.

long; written in cursive Shikastah-āmīz; dated Murshidābād, Jumāda I., A.H. 1188 (A.D. 1774). [Wm. Yule.]

مظفر نامه

A history of the Nāzims of Bengal, from the rise of 'Alī Virdī Khān Mahābat Jang to the arrest of Sayyid Muḥammad Riẓā Khān, A.H. 1186.

Author: Karam 'Alī, كرم على

Beg. حمد نا محدود وشكر نا معدود سزاوار صانعيست

The author states in the preface that he belonged to the family of the Nāzims. He personally attended upon Saif ud-Daulah during his illness, and was afterwards attached to the service of Sayyid Muḥammad Riẓā Khān Muẓaffar Jang (see foll. 230 *a*, 239 *b*). He says that he wrote the present work in A.H. 1186, in order to relieve his affliction, at the time when the arrest of that eminent ruler had spread dismay through Bengal.

Contents: History of Mahābat Jang, from his early life to his death, on the 9th of Rajab, A.H. 1169, fol. 4 *b*. Rule of his grandson, Sirāj ud-Daulah, fol. 104 *b*. Rule of Mīr Muḥammad Ja'far Khān, from his accession on the 14th of Shavvāl, A.H. 1170, to his deposition, fol. 130 *a*. Niẓāmat of Mīr Muḥammad Ḳāsim Khān, from the 10th of Rabī' I., A.H. 1174, fol. 153 *b*. Mīr Muḥammad Ja'far Khān, from his restoration on the 10th of Rabī' I., A.H. 1177, to his death on the 14th of Sha'bān, A.H. 1178, fol. 190 *a*. Reign of his son, Najm ud-Daulah, from his accession to the Niẓāmat, and the appointment of Muḥammad Riẓā Khān as Nā'ib or Deputy, to the former's death, on the last day of Zulḳa'dah, A.H. 1179, fol. 196 *b*. Niẓāmat of Najm ud-Daulah's brother, Saif ud-Daulah, from the 9th of Zulḥijjah, A.H. 1179, to his death, fol. 204 *a*. Niẓāmat of Mubārak ud-Daulah, from his installation in Zulḳa'dah, A.H. 1183, to the abolishment of the Niẓāmat in A.H. 1185, fol. 231 *b*.

Khātimah. Arrest of Sayyid Muḥammad Riẓā Khān, on the 23rd of Muḥarram, A.H. 1186, and account of subsequent events, concluding with the appointment of Manī Begam as manager of the Niẓāmat, and the disbandment of the Bengal army on the first of Jumāda II., A.H. 1186, fol. 239 *b*.

In the subscription the author is termed "the chief of the elegant writers of the period, Mirzā Karam 'Alī Khān." It is stated there that this copy had been written for Col. Alexander Dow by Lālah Amar Singh and Jaisingh Rāe.

Add. 24,083.

Foll. 219; 9½ in. by 6; 13 lines, 3⅞ in. long; written in Shikastah-Āmīz; dated 'Azīmābād (Patna), Rabī' II., A.H. 1227 (May, 1812). [Wm. H. Morley.]

واردات قاسمي

A history of Bengal and Behar, from the accession of Mīr Muḥammad Ḳāsim Khān to the Niẓāmat, A.H. 1174, to the Faṣlī year 1193, A.H. 1198, when the author was deposed from the Niyābat of Behar and called to Calcutta.

Author: Kalyān Singh, كليان سنكه

Beg. الحمد لله ملك الملكوت حي ولا يموت

This work, which was written from the author's dictation at Patna, A.H. 1227, forms the second part of the Khulāṣat ut-tavārīkh (see p. 283 *b*).

It contains a very full account of the events that took place during the above period in Bengal and the adjoining provinces, and in which the author's father, Shitāb Rāe, Nā'ib of Behar, and himself, as his successor, played no unimportant part.

Contents: Preface, the same as that of Khulāṣat ut-tavārīkh, fol. 2 *b*. Summary

account of the early Nāẓims of Bengal, viz. Mahābat Jang, Sirāj ud-Daulah, and Mīr Muḥammad Ja'far Khān, fol. 7 *b*. Early career of Mīr Muḥammad Ḳāsim Khān, and his accession to the Niẓāmat, fol. 15 *b*. Proclamation of Shāh 'Alam, and his arrival at Patna; Mīr Ḳāsim attends his court, fol. 27 *a*. Shāh 'Alam leaves Patna for Oude, fol. 31 *b*. Mīr Ḳāsim's feud with Shitāb Rāe; arrival of General Coote; arrival of Jagat Sīth, fol. 33 *a*. Mr. Ellis's attack upon Patna, fol. 51 *b*. The Council declares war against Mīr Ḳāsim, fol. 54 *a*. Defeat and death of Muḥammad Naḳī Khān, fol. 56 *b*. Battle of Nālah Udwah; flight of Mīr Ḳāsim, fol. 60 *a*. Mīr Ja'far restored; transactions with Shitāb Rāe, fol. 66 *b*. Mīr Ḳāsim sent by Shujā' ud-Daulah to reduce the Bundelahs, fol. 90 *a*. Shujā' ud-Daulah attacks Patna, fol. 92 *a*. Shitab Rāe called by Shujā' and sent to Calcutta to treat of the peace; Major Munro ordered to Patna, fol. 96 *a*. Battle of Baksar, fol. 101 *b*. Shujā' applies for support to Malhār Rāo and Ahmad Khān Bangash; peace concluded, fol. 111 *b*. Death of Mīr Ja'far; accession of Najm ud-Daulah, fol. 116 *a*. Lord Clive in Ilāhābād and Murshidābād, fol. 119 *b*. Muḥammad Riẓā Khān in Patna; death of Saif ud-Daulah, fol. 136 *a*. Hastings appointed Governor-General; Muhammad Riẓā Khān and Shitāb Rāe recalled to Calcutta, fol. 140 *b*. Illness and death of Shitāb Rāe, fol. 154 *b*. Hastings' return from Benares to Patna; the author appointed Nā'ib of Behar, fol. 159 *b*. Arrival of General Clavering; his contest with Hastings, fol. 164 *b*. Account of the Sūbahdārs of Oude, from Shujā' ud-Daulah to Sa'ādat 'Alī Khān, fol. 168 *b*. The author's difficulties with the Council; affairs of Chait Singh, fol. 173 *b*. Memoir of Shitāb Rāe's life from the time of his first arrival at Patna to his death, and of the author's to the time of writing, fol. 190 *b*. An account of the Governors-General from Lord Clive to Lord Minto, and of 124 officers, civil or military, with whom the author and his father were personally acquainted, fol. 202 *b*.

A note, probably in the hand of Mr. Abraham Willand, states that the MS. was received in successive quires, from the author's son Daulat Singh, from the 1st to the 24th of May, 1812.

Add. 9996—9998.

Three uniform volumes, respectively containing foll. 232, 168 and 156; 9 in. by 8; 15 lines, $4\frac{3}{8}$ in. long, in a page; written in small Nestalik; dated Muḥarram, A.H. 1197 (A.D. 1782).

برهان مآثر

A history of the Bahmanis and of the Nizāmshāhis, from A.H. 742 to A.H. 1004.

Author: 'Alī B. 'Azīz Ullāh Ṭabāṭabā, علی بن عزیز الله طباطبا

Beg. بنام انکه هستی نام ازو یافت

The author states in the preface that he wrote this work by command of the reigning Sultan, Burhān Nizām Shāh (A.H. 999—1003, according to Firishtah, Bombay edition, vol. ii. pp. 297—307), and that he commenced it A.H. 1000, a date expressed by the numerical value of the above title. In the present copy, however, the history is brought down to the latter part of A.H. 1004.

The twenty-one Sultans included in the above period form three dynasties (Ṭabaḳah), the seats of which were respectively Gulbargah, Bedar, and Aḥmadnagar. Their names and dates are, according to the present MS., as follows:—

Ṭabaḳah I. 'Alā ud-Dīn Ḥasan Shāh Bahmanī, who assumed sovereignty on the 28th of Sha'bān, A.H. 742, and died A.H. 758, Add. 9996, fol. 7 *a*. Muḥammad Shāh B. Ḥasan Shāh, who died A.H. 775, fol. 25 *b*. Mujāhid

Shāh B. Muḥammad Shāh, who died A.H. 779, fol. 27 *b*. Dā'ūd Shāh B. Maḥmūd Khān, who died A.H. 780, fol. 29 *a*. Muḥammad Shāh B. Maḥmūd Khān, who died A.H. 799, fol. 29 *b*. Ghiyāṣ ud-Dīn Bahman Shāh B. Muḥammad Shāh, deposed after a month's reign, fol. 31 *a*. Shams ud-Dīn Dā'ūd Shāh B. Muḥammad Shāh, deposed in Ṣafar, A.H. 800, fol. 32 *a*. Tāj ud-Dīn Fīrūz Shāh B. Aḥmad Khān, who died in Shavvāl, A.H. 825, fol. 33 *b*.

Ṭabaḳah II. Shihāb ud-Dīn Aḥmad Shāh B. Aḥmad Khān, who died in Rajab, A.H. 838, fol. 44 *b*. 'Alā ud-Dīn Aḥmad Shāh B. Aḥmad Shāh, who died in Jumāda I., A.H. 862, fol. 63 *a*. Humāyūn Shāh B. 'Alā ud-Dīn Aḥmad Shāh, who died in Zulka'dah, A.H. 865, fol. 74 *a*. Niẓām Shāh B. Humāyūn Shāh, who died in Zulka'dah, A.H. 867, fol. 81 *a*. Muḥammad Shāh B. Humāyūn Shāh, who died in Ṣafar, A.H. 887, fol. 91 *b*. Maḥmūd Shāh B. Muḥammad Shāh, who died in Zulhijjah, A.H. 904, fol. 114 *a*.

Ṭabaḳah III. Aḥmad Shāh Baḥrī, from his birth to his accession, A.H. 891, and from his accession to his death, A.H. 911, fol. 146 *a*. Burhān Niẓām Shāh, who died on the 24th of Muḥarram, A.H. 961, foll. 200 *b*—232 *b* and Add. 9997, foll. 1 *a*—82 *a*. Shāh Ḥusain Niẓām Shāh, who died on the 7th of Zulka'dah, A.H. 972, Add. 9997, fol. 82 *b*. Murtaẓā Niẓām Shāh, who died on the 18th of Rajab, A.H. 996, Add. 9997, foll. 128 *b*—168 *b*, and Add. 9998, foll. 1 *a*—95 *a*.

From this point the reigns are no longer kept distinct. The main headings are as follows:—

Accession of the Shāhzādah (i.e. Mīrān Ḥusain B. Murtaẓā), fol. 95 *a*. Treachery of Mīrzā Khān; death of the Shāhzādah (Jumāda I, A.H. 997); massacre of foreigners; assumption of power by Jamāl Khān, fol. 97 *b*. Ṣalābat Khān escapes from the fortress of Karlah, and rallies the Amīrs against Jamāl Khān, fol. 107 *a*. 'Ādil Shāh comes to the succour of Burhān Shāh; war with Jamāl Khān, fol. 111 *a*. (Jamāl Khān was routed and killed on the 13th of Rajab, A.H. 999: see Firishtah, Bombay edition, vol. ii., p. 297.) Expedition sent against the Portuguese at Chiyūl, on the 2nd of Sha'bān (A.H. 1001, Firishtah, p. 302); fol. 115 *b*. Punishment of some traitors (i.e. Amjad ul-Mulk and others, who had attempted to release Prince Ismā'īl from the fortress of Jūnd), fol. 119 *a*.

There is here a gap of nearly two years, the latter part of the reign of Burhān Shāh, who died on the 18th of Sha'bān, A.H. 1003, and the four months' reign of his son Ibrāhīm (Firishtah, pp. 307—309) being entirely passed over.

Causes of the advance of the Moghul into Deccan and of their retreat (A.H. 1004, Firishtah, pp. 312—318), fol. 123 *a*. Sack of the town of Aḥmadnagar by the Moghuls, fol. 132 *b*. Night attack of Abhang Khān on the 23rd of Rabī' II. (A.H. 1004), fol. 134 *b*. Breach made in the wall; heroic defence of Chānd Bībī, (Rajab A.H. 1004, Firishtah, p. 316), fol. 141 *b*. Peace made with Prince Murād (commander of Akbar's army, Firishtah, p. 318), fol. 150 *a*.

This last chapter concludes with the departure of the Moghul army on the 27th of Rajab (A.H. 1004) and the submission of Ikhlāṣ Khān and other Abyssinian Amīrs to Chānd Bībī.

The author states in the latter part of the work, fol. 123, that he had been a witness of the events therein recorded.

Copyist: محمد مبين

The Burhān i Ma'āṣir is mentioned, without author's name, in the Critical Essay, p. 49. There is a copy in the Library of King's College, Cambridge. No. 65.

Add. 23,883.

Foll. 330; 10 in. by 6; 14 lines, 3¾ in.

long; written in close Nestalik; dated February, 1832.

تذكرة الملوك

A history of the 'Ādilshāhis of Bījāpūr, from their origin to A.H. 1020, and of contemporary Dynasties in the Deccan, Hindostan, and Persia.

Author: Rafī' ud-Dīn Ibrāhīm B. Nūr ud-Dīn Taufīḳ Shīrāzī, رفيع الدين ابراهيم بن نور الدين توفيق شيرازي

Beg. از لمعات آيات هزار شمع ظهور

The work was written in A.H. 1017 and 1018 (see foll. 206 *b*, 232 *b*), and subsequently brought down to A.H. 1020. At the time of composition the author was, as we are informed in the preface, in his 70th year; he had been from his 20th year upwards in the service of 'Alī 'Ādil Shāh, and his nephew and successor Ibrahim. Rafī 'ud-Dīn had originally repaired to India as a merchant, and had visited Dehli A.H. 967, and Sāgar A.H. 968 (see foll. 215 *a*, 23 *a*). His first office at the Bījāpūr court appears to have been that of Steward (Khwānsālār) to 'Alī 'Ādilshāh, who occasionally employed him also as Secretary (see foll. 107 *b*, 87 *b*). He was imprisoned with Afẓal Khān, in the early part of Ibrahim's reign (fol. 125 *b*); but was sent in A.H. 1005 on an important mission to the court of Ahmadnagar. He held at the same period the offices of Governor of Bījāpūr, Steward of Prince Fatḥ Khan, and Master of the Mint (fol. 152 *a*).

In the Futuḥāt i 'Ādilshāhī, Add. 27,251, Rafī' ud-Dīn is mentioned by the name of Rafī'ā, and described as the author of a work entitled Farhang Nāmah (see fol. 169 *a*). His mission to Aḥmadnagar is also recorded, partly in his own words, in the same work, foll. 216 *b*—227 *b*. His name is written in full, Rafī' ud-Dīn Ibrāhīm Shīrāzī, in the latter passage, as well as on fol. 12 *a*, where he is further designated as the author of Tazkirat ul-Mulūk. Zuhūr, quoted in Add. 26,269, fol. 42 *b*, states that when he was appointed court-chronicler, A.H. 1051, he received from Bābā Khān a copy of the Tazkirat ul-Mulūk of Rafī' ud-Dīn Shīrāzī.

The work is written, with the exception of the preface, in a plain and easy style. It is divided into nine books (Faṣl) and an appendix.

Contents: Preface, fol. 5 *b*. I. History of the Bahmanis from their origin to the accession of Maḥmūd Shāh, A.H. 968, fol. 12 *b*. II. History of Yūsuf 'Ādilshāh, fol. 23 *a*. III. Reign of Ismā'īl 'Ādilshāh, fol. 32 *b*. IV. Reign of Ibrāhīm 'Ādilshāh. History of the Rāis of Bījānagar, fol 36 *b*. V. History of 'Alī 'Ādilshāh, from his accession to his expedition with Rāmrāj against Aḥmadnagar (A.H. 966), fol. 41 *b*. VI. History of the Kings of Gujrāt, down to Akbar's conquest, fol. 46 *a*, of the Nizamshāhis of Aḥmadnagar, fol. 58 *b*, of the Ḳuṭubshāhis, fol. 76 *b*, and continuation of the reign of 'Alī 'Ādilshāh to the taking of Binkāpūr (A.H. 982). VII. History of the rise of Afẓal Khan, and of the close of the reign of 'Alī 'Ādilshāh, fol. 87 *b*. VIII. Reign of Ibrāhīm 'Ādilshāh II.; history of Ibrāhīm B. Burhān Nizāmshāh, fol. 111 *b*. IX. History of the Tīmūrides from Bābar to Akbar, concluding with the accession of Salīm (Jahāngīr) and an account of Malik 'Anbar, fol. 156 *b*. History of the Ṣafavis of Persia, concluding with a full history of Shāh 'Abbās I. to A.H. 1018, fol. 238 *a*. Account of the excavations of Ellora and Lakhmiyah, fol. 280 *a*. Expedition of Prince Parvīz into Deccan, and his arrival at Asīr, A.H. 1020, fol. 284 *b*.

Khātimah: Legends of Haftavād and Mahbūd, after Firdausi, fol. 292 *b*. Account of the island of Pegu, from a MS. by Munjan Khān[a] B. Kishvar Khān, fol. 303 *a*.

[a] This Munjan Khān is mentioned elsewhere as grandfather of Mīr Ibrāhīm, a later historian of Bījāpūr. See Add. 26,270, p. 318 *b*.

Voyage of some Turkish sailors in search of the golden mountain, fol. 307 *b*. Notices on some Indian rivers, curious fishes, crocodiles, ambergris, mines of diamond and ruby, cloves, the rhinoceros, monstrous childbirths, etc., fol. 314 *b*.

Copyist: كهانسنكه

Prefixed is a notice of the work and the author's life in English, foll. 2 *a*—4 *b*, in which it is stated that no person then living in Bījāpūr had ever seen a copy of the book.

Add. 27,251.

Foll. 405; 9¼ in. by 5¼; 16 lines, 2¾ in. long; written in fair Nestalik, apparently in the 17th century. [J. Macdonald Kinneir.]

فتوحات عادلشاهي

A history of the 'Ādilshāhis of Bījāpūr, from their origin to A.H. 1054.

Author: Fuzūnī Astarābādī, فزوني استرابادي

The author states in the preface that, after performing a pilgrimage to Mecca, being prevented by the unsafe state of the roads from returning to his native country, he had set out for India, and landing, after a disastrous voyage, on the coast of Malabar, had repaired to Bījāpūr, where he was hospitably received by Muṣṭafā Khān,[a] and by him presented to the then reigning Sulṭan Muḥammad.

The work was written A.H. 1050, as incidentally stated towards the beginning (fol. 6 *b*). But it was subsequently continued to a later period; for the last section, with which the present copy concludes rather abruptly, relates to a visit paid by Sulṭān Muḥammad to the shrine of Sayyid Muḥammad Gīsū Darāz in A.H. 1054.

This MS. wants the first page. The beginning of the work, as found in the next copy, is as follows: رموز دانایان سرکار آکاهي و دقیقه شناسان

It is divided into six books (Bāb), treating of the following six reigns: 1. Yūsuf 'Ādilshāh, fol. 7 *a*. 2. Ismā'īl 'Ādilshāh, fol. fol. 35 *a*. 3. Ibrāhīm, fol. 59 *a*. 4. 'Alī, 77 *b*. 5. Ibrāhīm II., fol. 147 *b*. 6. Sulṭān Muḥammad, fol. 314 *b*. The last two, being much fuller than the preceding reigns, make together about two-thirds of the whole work.

Of the origin of Yūsuf, the founder of the dynasty, the author gives a fanciful account, which he professes to have derived from authentic records. He makes him out to have been a younger son of Sultan Sulaimān the Great, who, on the accession of his elder brother Salīm II., was secretly removed from the palace, where a violent death awaited him, and committed to the care of a wealthy merchant called Khwājah Maḥmūd. The latter conveyed him clandestinely to his native place, Sāvah, and some years later to Bedar, where he arrived A.H. 880. A different story, he adds, has been told by other historians, namely, Firishtah, Mullā Dā,ūd Bedarī, Maulānā Ḥusām ud-Din Kandahārī, Mirzā Nizām ud-Din Aḥmad, and Rafī' ud-Dīn Ibrāhīm Shīrāzī, author of the Tazkirat ul-Mulūk (p. 316). This he then proceeds to give according to the version of the last mentioned author.

At the end of the fifth Bāb are found notices of the poets who lived at the court of Ibrāhīm 'Ādilshāh II.

On the first page is the seal of 'Aẓīm ud-Daulah Vālājāh, and on the fly-leaf is written: "From the Nabab of the Carnatic to John Macdonald Kinneir."

Or. 1390.

Foll. 175; 11½ in. by 7¾; 15 lines, 5 in.

[a] Mirzā Muḥammad Amīn received the title of Muṣṭafā Khān at the accession of Sulṭān Muḥammad, and became one of the most powerful officials of the court of Bījāpūr; see Basātīn us-Salāṭīn, Add. 26,269.

long; written in large Naskhi, in the 19th century.

The same work.

The six Bābs begin respectively at foll. 6 *b*, 36 *b*, 64 *a*, 82 *a*, 115 *a* and 150 *b*. The text has been considerably shortened by the omission of numerous passages, and, in the latter portion, of entire chapters.

Add. 27,252.

Foll. 194; 9¼ in. by 5; 13 lines, 2⅞ in. long; written in fair Shikastah-āmīz, apparently in the 18th century.

[J. Macdonald Kinneir.]

A history of ʿAlī ʿĀdilshāh II., from his birth to the invasion of his kingdom by Rājah Jaisingh and Sīvajī, and their final repulse (A.H. 1076; see Muntakhab ul-Lubāb, part ii. pp. 191—197, and Grant Duff, Mahrattas, vol. i. p. 211).

Author: Sayyid Nūr Ullah B. Ḳāẓī Sayyid ʿAlī Muḥammad ul-Ḥusainī ul-Ḳādirī, سید نور الله بن قاضي سید علی محمد الحسینی القادری

Beg. ستایش خداي جان و تن آفرین و پادشاه

This work, which was written, as appears from the preface, by order of ʿAlī ʿĀdilshāh, displays the turgid and adulatory style of a court chronicle. It bears no distinctive title; but it was known, according to the Basātīn us-Salāṭīn, by the name of Tārīkh i ʿAlī ʿĀdilshāhiyyah.

Sayyid Nūr Ullah is mentioned in the same work, Add. 26,269, fol. 43, and in the history of Pīrzādah, Add. 26,270, fol. 30, as one of the men of literary eminence in whose society ʿAlī ʿĀdilshāh delighted. His chronicle is referred to by Grant Duff, Mahrattas, vol. i. p. 99. See also Mackenzie Collection, vol. ii. p. 122.

On the first page is the seal of ʿAẓīm ud-Daulah Vālājāh and this note, "From His Highness the Nabob of the Carnatic to John Macdonald Kinneir."

Add. 26,268.

Foll. 215; 9½ in. by 6; 13 lines, 4 in. long; written in Nestalik, dated A.D. 1821.

[Wm. Erskine.]

The same work.

Add. 26,270.

Foll. 48; 12½ in. by 8; about 12 lines, 5 in. long, in a page; written in a large straggling Shikastah, dated Shaʿbān, A.H. 1236 (A.D. 1821).

احوال سلاطین بیجاپور

An abridged history of the ʿĀdilshāhis, from their origin to the conquest of Bījāpūr by Aurangzīb, A.H. 1097.

Beg. الحمد لله رب العالمین . . . . امابعد تاریخی مختصر در سنه جلوس ووفات

The author states that he compiled this history in A.H. 1221, from two earlier works, viz, a succinct history of the Dynasty, written in the time of ʿAlī ʿĀdilshāh II. by Mīr Ibrāhīm B. Mīr Ḥusain Lūr Asadkhānī, and another work on the same subject by Shaikh Abul Ḥasan. The first of these authors is thus designated in the preface:—

عمدة السلطنت میر ابراهیم ابن میر حسین لور الشهیر بحاجي ملك فرزند جیجي مان شیردهنده سلطان محمد عادلشاه ونبيره عمدة الامرا دامی مجن حان ابن حان مملکت نشان عمدة الوزرا کمال کشورحان لاری ابن خان عظیم الشان ملك الخواص والوزرا باني قلعهٔ مرچ و بیلکانون اسدخان لاری

The second is styled—

فضیلت وکمالت دستگاه شیخ ابو الحسن جد حقیقی فضیلت وشریعت پناه ابراهیم صاحب نائب قاضی شهر بیجاپور قاضی محمد نعمت الله

The history of Abu-l-Ḥasan is mentioned by Grant Duff, Mahrattas, vol. i. p. 98, note, who calls the author Abool Hoossein Qazee, and says that he died a few years before the

capture of Bījāpūr. The work of Mīr Ibrāhīm is described in the same place as a mere collection of names and dates. Both these works are mentioned by Ghulām Murtaẓā, Add. 26,269 (p. 320 *a*), who had not been able to procure more than portions of either.

The last event recorded is the death in captivity of Iskandar 'Ādilshāh, in A.H. 1111.

This work is valuable from the numerous dates and versified chronograms which it contains, and which are borrowed, we are told in the preface, from the history of Mīr Ibrāhīm. But Grant Duff, who mentions it in his History of the Mahrattas, vol. i. p. 99, note, and calls the author Syud Moideen [Muḥyī ud-Dīn ?] Peerzadah, complains of some confusion in its chronology. The work is described, without author's name, in Morley's Catalogue, p. 77, no. xliv.

The compiler's name, which does not appear in the text, is found in the following note written on the fly-leaf: "For Mr. Erskine. Manuscript by Saeed Moideen Peerzada of Beejapore, compiled from the works of Meer Ibrahim and Abool Hussun." In a note written at the end of Add. 26,269, Erskine calls him "Sueed Ghulam Moideen Peerzada (the Guchu Mahulwalu)."

The above title is taken from the words by which the work is designated in the preface.

Add. 26,269.

Foll. 152; 9½ in. by 6¾; 14 lines, 3⅝ in. long; written in cursive Nestalik; dated Jumāda II., A.H. 1237 (A.D. 1822).

[Wm. Erskine.]

بساتين السلاطين

A history of the 'Ādilshāhis, from their origin to the conquest of Bījāpūr by Aurangzīb.

Author: Ghulām Murtaẓā, surnamed Ṣāḥib Ḥaẓrat, غلام مرتضى المعروف بصاحب حضرت Beg. سپاس گوناگون و ستایش از حد افزون

The author, whose name appears as above in the next two copies, Add. 24,082 and 25,421, was personally known to Mr. Grant Duff, who calls him a Pīrzādah, styled Ṣāḥib Ḥaẓrat, son-in-law of 'Abd Ullāh Ṣāḥib, and describes him as an old man, the most respectable and the best informed person in Bījāpūr. See the History of the Mahrattas, vol. i. p. 98, note.

He gives in his preface the following list of authorities: 1. Muḥammad Ḳāsim, known as Firishtah (see p. 225 *a*), who in his Nauras Nāmah, written in Bījāpūr A.H. 1015, traced the history of the dynasty from its origin to the reign of Ibrāhim 'Ādilshāh. 2. Mullā Zuhūr,[a] son of Mullā Zuhūrī Ḳā'inī, who recorded in his Muḥammad Nāmah the latter part of the reign of Sulṭān Muḥammad. 3. Sayyid Nūr Ullah, son of Ḳāẓī Sayyid 'Alī Muḥammad, who related in flowery language some events of the reign of 'Alī 'Ādilshāh II., and whose work is known as Tārīkh i 'Alī 'Ādilshāhiyyah (See p. 318 *a*). 4. Miyān Nuṣratī,[b] poet laureate, who sang in Dakhinī verse, in the 'Alī Nāmah, the deeds of 'Alī 'Ādilshāh II. 5. Shaikh Abul-Ḥasan, son of Ḳāẓī 'Abd ul-'Azīz B. Ḳāẓī Tāj Muḥammad, who condensed the Muḥammad Nāmah and continued it to the time of Sultan Sikandar (see p. 318 *b*).

It is further stated that the Muḥammad Nāmah and its continuation were lost in the distracted times which preceded and followed

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[a] Ẓuhūr, the favorite poet of Sulṭān Muḥammad, who conferred upon him, A.H. 1051, the office of court chronicler, drew his materials from the history of the kings of Deccan by Rafī' ud-Dīn Shīrāzī (p. 316 *a*); see Basātīn us-Salāṭīn, Add. 26,269, fol. 42 *b*.

[b] Nuṣratī is mentioned in the next following work, Add. 26,270, fol. 29 *b*, as the favorite associate of 'Alī 'Ādil Shāh, the best poet of his time, and the author of the Gulshan i 'Ishḳ and 'Alī Nāmah. See Duff's History of the Mahrattas, vol. i., p. 99, note, and Garcin de Tassy, Histoire de la Littérature Hindoui, vol. i., p. 399.

the Moghul conquest; but the author, having succeeded in recovering some portion of the rough draught of Shaikh Abul-Ḥasan, as well as some fragments by Mīr Ibrāhīm Asadkhānī (p. 318 *b*), made use of them for the present work. He adds that he undertook it, at the suggestion of some friends, with the intention of presenting it to the English Resident, Mr. Grant. In the next two copies, however, the name of Mr. Grant does not occur.

The work is divided into eight sections, called Būstān, comprising the following reigns: 1. Yūsuf 'Ādil Shāh, who founded Bījāpūr A.H. 919, fol. 4 *a*. 2. Ismā'īl 'Ādil Shāh, who succeeded A.H. 925, fol. 10 *b*. 3. Ibrāhīm 'Ādil Shāh, A.H. 931, fol. 16 *a*. 4. 'Alī 'Ādil Shāh, A.H. 965, fol. 20 *b*. 5. Ibrāhīm 'Ādil Shāh II., A.H. 988, fol. 31 *b*. 6. Sulṭān Muḥammad, A.H. 1037, fol. 40 *a*. 7. 'Alī 'Ādil Shāh II., A.H. 1048, fol. 73 *a*. 8. Sulṭān Sikandar, A.H. 1083, fol. 96 *b*.

An appendix تذييل, fol. 144 *a*, contains a brief summary of the reign of Aurangzīb, and the subsequent period down to the English conquest, which took place, it is said, A.H. 1233, i.e. four years before the date of composition. This enables us to fix the latter at A.H. 1237, the year in which the present copy was written.

The following note on the fly-leaf is in the hand of Mr. Erskine: "History of Beejapoor, compiled by Saheb Huzrut, finished in 1822. Mem., Ghulam Moideen (the Guchu Mahulwalu), whose history I received in January 1821, is a different work."

An account of the Basātīn us-Salāṭīn will be found in Morley's Descriptive Catalogue, p. 79, where the work is ascribed to Muḥammad Ibrāhīm uz-Zubairī, and is stated to have been completed in A.H. 1240.

Add. 24,082.

Foll. 152; 8 in. by 5½; 13 lines, 3¾ in. long; written in small Nestalik; dated A.H. 1247, A.D. 1831. [WILLIAM H. MORLEY.]

The same work.

Copyist: کهمانسنکه دهلوی

An English notice on the Basātīn, and the description of the same, cut from Morley's printed catalogue, with a manuscript addition by the author, are prefixed to the volume.

Add. 25,421.

Foll. 173; 10¼ in. by 5½; from 15 to 17 lines, 3¾ in. long; written in cursive Nestalik, in the 19th century.

The same work, with copious marginal corrections in pencil.

Add. 6542.

Foll. 321; 12 in. by 7; 20 lines, 4½ in. long; written in neat Nestalik; dated Machalī-Patan (Masulipatam), Ramazān, A.H. 1196 (A.D. 1782). [JAMES GRANT.]

I. Foll. 16 *b*—194 *b*.

تاریخ سلطان محمد قطب شاهی

(fol. 17 *a*.) A history of the Ḳuṭub-Shāhis of Golconda, from their origin to A.H. 1025.

Beg. تحمیدی که شاهباز بلند پرواز اندیشه

The author, whose name does not appear, states in the preface that he had received the commands of the then reigning sovereign, Sulṭān Muhammad Ḳuṭub Shāh, to make an abridgment of a history of that king's predecessors written by a servant of the Ḳuṭub-shāhī dynasty, not mentioned by name. The result was the present work, which was commenced, as stated in the Appendix (fol. 188 *b*), in the month of Sha'bān, A.H. 1026, and completed at the beginning of the following year, A.H, 1027.

The earlier history, of which the present is an abridgment, is in all probability the work which Ferishtah was not able to procure, and

which he ascribes to Shāh Khwurshāh, a native of Irac. Khwurshāh, better known as Elchi e Niẓām Shāh, states at the end of his general history (see p. 111 *a*) his intention of devoting a separate volume to a record of the Deccan dynasties.

The present work is divided into an introduction, four Books, called Maḳālah, and an Appendix, as follows:

Muḳaddimah: History of Amīr Ḳarā Yūsuf Turkamān, his ancestors and descendants, fol. 17 *b*. Maḳālah I. History of Sulṭān-Ḳulī Ḳuṭb ul-Mulk, the founder of the dynasty, who died A.H. 950, fol. 34 *b*. Maḳālah II. History of Jamshīd Ḳuṭub Shāh, who died A.H. 957, and of his son, Subḥān Ḳulī, fol. 77 *b*. Maḳālah III. History of Abu-l-Manṣūr Ibrāhīm Ḳuṭub Shāh, who died A.H. 988, fol. 90 *a*. Maḳālah IV. History of Abu-l-Muẓaffar Sulṭān Muḥammad Ḳulī Ḳuṭub Shāh, who died A.H. 1020, fol. 139 *a*. Khātimah. History of the reigning sovereign, Sulṭān-Muḥammad Ḳuṭub Shāh, from his accession, 17th Zulḳa'dah, A.H. 1020, to the end of A.H. 1025, concluding with copious specimens of His Majesty's poetical compositions, fol. 179 *a*.

At the end of Maḳālah IV., fol. 194 *b*, is a subscription, evidently transcribed from an older MS., stating that "this copy of the Tārīkh i Ḳutubshāhī" had been written for Sulṭān 'Abd-Ullah Ḳutubshāh (son and successor of Sulṭān-Muḥammad), A.H. 1069, by Ismā'īl B. Mullā 'Arab Shīrāzī.

The same work is described in Morley's Catalogue, pp. 82, 83, and in the Leyden Catalogue, vol. iii. p. 10. The account of the Ḳuṭub-Shāhis in Briggs' Firishtah, vol. iii. pp. 321—484, is a short abstract of it, brought down to the end of Muḥammad Ḳulī's reign, A.H. 1020.

II. Foll. 195 *b*—321 *a*.

حديقة السلاطين

A history of Sulṭān 'Abd-Ullah Ḳuṭub-shāh, from his birth, on the 28th Shavvāl, A.H. 1023, to the end of the 16th year of his reign, i. e. A.H. 1050.

Author: Niẓām ud-Dīn Aḥmad B. 'Abd-ullah ush-Shīrāzī uṣ-Ṣā'idī (fol. 196 *b*), نظام الدين احمد بن عبد الله الشيرازى الصاعدى

Beg. شكر و سپاس و ستايش بيقياس حضرت پادشاه على الاطلاق

From the accession of 'Abd-Ullah, which took place immediately after the death of his father, Sulṭān-Muḥammad, on the 14th of Jumādā I., A.H. 1035 (fol. 208 *b*), the events are recorded year by year in the pompous style of court-annals and with tedious prolixity.

'Abd-ullah Ḳuṭub-shāh died, after a reign of 48 years, in A.H. 1083. See Add. 26,258, fol. 258 *a*.

It appears from the preface that the history of 'Abd-Ullah's life previous to his accession had been written by the desire and under the supervision of the Vazīr Shaikh Muḥammad.

Copyist: ميرزا محب على ساكن موضع تراب پالم سركار مصطفى نكر

Although the latter of the two works contained in this MS. is designated, both in the endorsement and in the table, as the second volume, جلد دويم, it is a distinct composition, and contains no reference to the first.

A very full table of contents, drawn up for Mr. James Grant, and written by the same copyist, occupies foll. 1 *a*—15 *b*. It begins with the following heading:

توارع قطب شاهيه تصنيف نظام الدين احمد ابن عبد الله شيرازى مشتمل بر دو جلد

in which both works are ascribed to the same author.

The same works are also described as volume first and second in the Mackenzie Collection, vol. ii. p. 125.

Add. 26,254.

Foll. 305; 9 in. by 5; 17 and 19 lines, 2¾ in. long; written in small and neat Nestalik, apparently in the 17th century. [Wm. Erskine.]

The first of the two preceding works, wanting about five leaves at the beginning.

Add. 26,256.

Foll, 172; 12¾ by 7¼; 21 lines, 4¾ in. long; written in Nestalik, dated Rabī' II., A.H. 1219 (A.D. 1804). [Wm. Erskine.]

The same work.

Copyist: شاه محمد قدرت الله قادري

On the fly-leaf is written: "From Henry Russell, Esq., Resident at Hyderabad. Wm. Erskine, Esq., Oct. 1811."

Add. 26,255.

Foll. 304; 9½ in. by 5$\frac{1}{10}$; 18 lines, 2⅞ in. long, written in cursive Nestalik; dated Rabī' I., A.H. 1236 (A.D. 1831). [Wm. Erskine.]

The same work.

On the fly-leaf is written, "James Grant, to Mr. W. Erskine, Tareekh Kootubshahee," etc.

Add. 26,257.

Foll. 249; 8¾ in. by 5½; 14 lines, 3¼ in. long; written in Nestalik, apparently in the 18th century. [Wm. Erskine.]

حديقة السلاطين

A history of Sultan 'Abd Ullah Ḳuṭub-shāh. See p. 321 *a*, Add. 6542, II.

This copy wants about two pages at the beginning and nearly eighty at the end. It breaks off in the 15th year of the reign, in a passage corresponding to Add. 6542, fol 302 *b*.

Add. 23,885.

Foll. 102; 12 in. by 8¼; 17 lines, 5¼ in. long; written in fair Nestalik, about the close of the 18th century.

سوانح دكن

An account of the six Ṣūbahs of the Deccan, and of the Āṣafī Dynasty (the Niẓāms) from its origin to A.H. 1197.

Author: Mun'im Khān ul-Hamadānī ul-Aurangābādī, منعم خان الهمداني الاورنكابادي

Beg. حمد داوري كه بوقلمونى اقاليم سبعه

The author states in the preface that he wrote the present work in the reign of Niẓām 'Alī Khān, A.H. 1197. We learn from the appendix that he traced his pedigree to Khwājah Yūsuf, a holy personage who died in Hamadān, A.H. 535, one of whose descendants emigrated to Kashmīr in the 8th century. The author's great grandfather, Khwājah 'Abd ul-Ghafūr, who had been governor of Kābul under Amīr Khān, died A.H. 1111. His grandfather, 'Abd ul-Latīf, settled in Aurangābād, and his father, 'Abd ul-Mughnī, died in Ḥaidarābād, A.H. 1181.

After the latter's death the author took service under Niẓām 'Alī, who entrusted him in succession with some military commands, the last being that of Kal'ahdār of Bedar, and conferred upon him the titles of Mun'im ud-Daulah Ḳudrat Jang. He wrote the present work in his 47th year.

Contents: Account of the six following Ṣūbahs, their Sarkārs, Parganahs, and their revenues, with some historical notices: 1. Aurangābād, fol. 7 *b*. 2. Khāndes, fol. 18 *b*. 3. Berar, fol. 21 *b*. 4. Muḥammadābād (Bedar), fol. 29 *a*. 5. Bījāpūr, and a portion of the Carnatic, fol. 32 *b*. 6. Ḥaidarābād, and a portion of the Carnatic, fol. 42 *b*.

History of Niẓām ul-Mulk Āṣaf Jāh, from his birth to his death, 4th Jumada II., A.H.

1161, fol. 55 *a*. History of Niẕām ud-Daulah Mīr Aḥmad Khān Nāṣir Jang, who died on the 17th Muḥarram, A.H. 1164, fol. 65 *a*.

Lives of the latter's elder brother, Ghāzī ud-Dīn Fīrūz Jang, who died by poison, 7th Zulḥijjah, A.H. 1165, fol. 69 *a*, and of his younger brother, Amīr ul-Mamālik Sayyid Muḥammad Khān Ṣalābat Jang, who was imprisoned in Bedar, 4th Zulḥijjah, A.H. 1175, fol. 70 *b*.

History of Niẕām 'Alī Khān, from his birth to his return from Nirmal to Ḥaidarābād, 4th Rajab, A.H. 1197, fol. 72 *a*.

Lives of the following Amirs of Niẕām 'Alī's reign: Shujā' ul-Mulk Basālat Jang (Niẕām 'Alī's younger brother), who died A.H. 1196, fol. 79 *a*. Rukn ud-Daulah Mīr Mūsā, who died A.H. 1189, fol. 79 *b*. Ismā'īl Khān Panī, who died A.H. 1189, fol. 80 *b*. Mubāriz ul-mulk Ẕafar ud-Daulah Ẕābiṭ Jang, who died A.H. 1195, fol. 81 *b*. Ṣamṣām ud-Daulah 'Abd ur-Razzāḳ, who died A.H. 1171, and Ṣamṣām ul-Mulk 'Abd ul-Ḥayy Khān, who died A.H. 1196, fol. 83 *a*. Ḥaidar 'Alī Khān (of Maisūr), who died A.H. 1196, fol. 86 *b*. Muzaffar ud-Daulah Sayyid Dilāvar Khān, fol. 87 *a*, Shams ul-Umarā Abu 'l-Fatḥ Khān, fol. 88 *a*, A'ẕam ul-Umarā Ghulām Sayyid, fol. 89 *a*, Sharaf ul-Umarā Mīr Aḥmad Yār, fol. 90 *a*, Amīr ul-Hind Vālājāh, fol. 90 *b*, Ranmast Khān, called Munavvar Khān, fol. 92 *b*. The last six were living at the time of composition.

Account of Rājah Mādhū Rāo Sivā'ī and the Marattah state, fol. 93 *a*.

Khātimah: Notice of the author's ancestors and of his own life, fol. 97 *b*.

Or. 1391.

Foll. 53; 7¾ in. by 4¾; 8 lines, 3 in. long; written in Indian Shikastah-Āmīz, about the close of the 18th century.

A short history of the Niẕāms, without preface or author's name.

Beg. اصل نسب شریف حضرت نواب مستطاب معلی القاب

After a short sketch of the lives of 'Ābid Khān, afterwards Ḳilīch Khān, the head of the family, and of his son Mīr Shihāb ud-Dīn Aḥmad, afterwards Ghāzī ud-Dīn Khān Fīrūz Jang, the career of the latter's son, the great Niẕām ul-Mulk Āṣaf Jāh, is told at greater length, foll. 11—36. The account of his sons which follows, foll. 37—41, closes with the accession of the fourth, Mīr Niẕām 'Alī Khān Bahādur Niẕām ul-Mulk Niẕām ud-Daulah Āṣaf Jāh (A.H. 1175). As it is stated at the end that Niẕām 'Alī's reign had then lasted 23 years, it may be inferred that this notice was written in A.H. 1198.

Appended is a short account of the Ṣūbahs of the Deccan, with some historical notices, foll. 42—51.

Add. 26,258.

Foll. 291; 10 in. by 6¼; 15 lines, 3¾ in. long; written in cursive Nestalik, by different hands, about the beginning of the 19th century. [Wm. Erskine.]

حديقة العالم

History of the Ḳuṭubshāhis and of the Āṣafis, or Niẕāms of Ḥaidarābād.

Author: Abul-Ḳāsim B. Raẕī ud-Dīn ul-Mūsavī, surnamed Mīr 'Ālam, ابو القاسم بن رضی الدین الموسوي الملقب بمیر عالم

Beg. نظام ملك سخنوری وانتظام قلمرو معنی کستري

Mīr 'Ālam came of an illustrious Sayyid family of Shūstar. He was a minister and trusted adviser of Niẕām 'Alī, whom he boasts in the present work of having kept true to the English alliance. He was employed by his sovereign in protracted negociations with Lord Cornwallis in Calcutta, A.H. 1205, took a leading part in the con-

clusion of peace with Tīpū Sultan, A.H. 1206, and was in command of the Niẓām's forces at the siege of Seringapatan, A.H. 1213; but in the next following year he fell into disgrace.

Shortly after the accession of Sikandar Jāh, A.H. 1218, he was, through English influence, appointed chief administrator of the Niẓām's territories (Madār ul-Mahām).

It is stated in the Akhbārāt i Hind, Or. 1726, fol. 516 *b*, that he resigned office some time after, and went to settle in Karbalā, where his profuse charities earned for him the surname of the Indian Navvāb. The date of his death, A.H. 1223, is fixed in a versified chronogram by a contemporary writer, Jauhar. See Add. 24,417, foll. 70 and 74.

A sketch of Mīr 'Alam's career, from his birth, which took place in Ḥaidarābād, A.H. 1166, to A.H. 1215, is given by one of his relatives in the Tuḥfat ul-'Ālam, Add. 23,533, foll. 53—60. A notice of his life will also be found in H. G. Briggs' "Nizam," vol. i. pp. 139—141; compare ib. pp. 73—90.

Mīr 'Ālam states in his preface that, impelled by a wish to discharge a heavy debt of gratitude towards his royal benefactors, he had applied whatever leisure he was able to snatch from the duties and anxieties of office to the task of recording the history of the Āṣafī dynasty, and that he had found it desirable to premise an account of the Ḳuṭubshāhis, their predecessors in the Tilinga empire.

The work, which has been lithographed in Ḥaidarābād, A.H. 1265, is divided into two books (Maḳālah), the first of which treats of the Ḳuṭubshāhis, and the second of the Āṣafis. The latter, comprising, as stated in the preamble, five chapters (bāb), the last of which was devoted to the reign of Sikandar Jāh, must have been written some time after that sovereign's accession, i.e. after A.H. 1218. It has, however, been left unfinished. The detailed narrative concludes with the peace signed with Tīpū Sulṭān in Rajab, A.H. 1206, and the rebellion of 'Alī Jāh, the son of Niẓām 'Alī, in A.H. 1209. The final struggle and death of Tīpū Sulṭān in A.H. 1213 are shortly referred to in a few lines at the end. The fifth Bāb and a Khātimah, containing, according to the preface, the life of the author, are both wanting.

The present MS. comprises only the first Māḳālah (the first volume of the lithographed edition), divided into a Muḳaddimah and seven Bābs, as follows: Muḳaddimah. Descent of Sulṭān Ḳulī, fol. 7 *a*. Bāb I. History of Sulṭān Ḳulī, fol. 7 *b*. Bāb II. Reign of Jamshīd, fol. 60 *b*. Bāb III. Reign of Ibrāhīm, fol. 85 *a*. Bāb IV. Reign of Muḥammad Ḳulī, fol. 146 *b*. Bāb V. Reign of Sulṭān Muḥammad, fol. 190 *b*. Bāb VI. Reign of 'Abd Ullah, who died on the 3rd of Muḥarram, A.H. 1083, fol. 217 *b*. Bāb VII. Reign of Abul-Ḥasan, the latter's son-in-law, deposed by Aurangzīb in A.H. 1098, and confined in A.H. 1099 in the fortress of Daulatābād, where he died after a captivity of fourteen years, fol. 267 *a*.

On the fly-leaf is written: "From Henry Russell, Esq., Resident at Hyderabad, to Wm. Erskine, Esq., October 1811."

Add. 26,259.

Foll. 325; 12 in. by 7½; 13 lines, 4⅝ in. long. Written in Nestalik and Shikastah Āmīz, by various hands, about the beginning of the 19th century. [Wm. Erskine.]

The second book (Maḳālah) of the same work, containing the history of the Āṣafīs or Niẓāms of Ḥaidarābād.

Contents: Muḳaddimah: History of the Amīrs, who governed the Ṣūbah of Ḥaidarābād, under the Timurides, from A.H. 1098 to 1137, fol. 3 *a*. Bāb I. History of Niẓām ul-Mulk Āṣaf Jāh from his early life to his death, on the 4th of Jumāda II. A.H. 1161,

fol. 54 *a*. Bāb II. Reign of Niẓām ud-Daulah Nāṣir Jang, who died on the 17th of Muḥarram, A.H. 1164, fol. 146 *a*. (Account of the Mahratta power, fol. 163 *a*.) Bāb III. Reign of Amīr ul-Mamālik Ṣalābat Jang, who was imprisoned at Bedar on the 14th of Zulḥijjah, A.H. 1175, and died on the 3rd of Rabīʻ II., A.H. 1177, fol. 184 *a*. (Invasion of Hindostan by the Mahrattas and their defeat by the Durrānis, fol. 211 *a*.) Bāb IV. Reign of Niẓām 'Alī Khān, called Āṣaf Jāh II., fol. 227 *a*. (History of Ḥaidar Nā'ik, fol. 237 *a*.)

The last Bāb comes to an abrupt termination in the account of the delivery of Tīpū's sons as hostages to Lord Cornwallis, on the 3rd of Rajab, A.H. 1206 (lithographed edition, p. 390). The text agrees, with some trifling exceptions, verbally with the printed edition. But a short preamble is prefixed, in which another person appears as the author. A certain Muḥammad Abū Turāb B. Sayyid Aḥmad ur-Rizavī says there that "after completing the first Maḳālah, the preface of which is adorned with the name of Mīr 'Ālam, he now commences the second." And it is worthy of remark that in those passages in which Mīr 'Ālam refers to himself by such phrase as "this well-wisher," as in the printed text, vol. ii., pp. 389, 390, he is, in the present copy, fol. 324 *b*, 325 *b*, mentioned by name as a third person. The notices on Shīr Jang and Dargāh Ḳulī (pp. 275—286 of the printed edition) are wanting in the MS.

The same Abū Turāb is mentioned as author by Grant Duff, History of the Mahrattas, vol. i. p. 428, probably on the authority of the present MS., which had been lent to him by Mr. Erskine.

The fly-leaf contains the same note as in the preceding MS.

Add. 26,276.

Foll. 5; 9½ in. by 6¼; 14 lines, 4½ in. long; written in cursive Nestalik in the beginning of the 19th century. [Wm. Erskine.]

This fragment supplies the lacune at the end of the preceding MS., with which it is now bound. Its contents correspond to pp. 390—397 of the lithographed edition.

Add. 26,260.

Foll. 513; 11½ in. by 8; 13 lines, 5¼ in. long; written in cursive Nestalik, in the 19th century. [Wm. Erskine.]

تاریخ دل افروز

History of the Niẓāms, from their origin to the accession of Sikandar Jāh, A.H. 1218.

Author: Ghulām Ḥusain Khān, poetically surnamed Jauhar, غلام حسین خان متخلص بجوهر

Beg. اهنك صریر کلك عشرت تحریر بنگارش

After verbose panegyrics on the reigning Niẓām, Sikandar Jāh, and on his patroness, Māhliḳā Bā'ī, the author enters upon a diffuse account of his life, from which we extract the following particulars. He entered, A.H. 1187, the service of Rukn ud-Daulah Mīr Mūsā Khān, and in A.H. 1190 he became secretary to Aʻẓam ul-Umarā Ghulām Sayyid Khān, whom he accompanied in the campaign against Tīpū. Having afterwards retired to Muḥammadābād (Bedar), he spent some years in literary pursuits, and wrote a collection of poems and letters entitled عرض جوهر, as well as some treatises on astrology, geometry and medicine. Drawn again to Ḥaidarābād in A.H. 1225 by the fame of Rājah Chandū Lāl, he was admitted to the literary assemblies, which met in the Rājah's house, and was there introduced to Chandā Bībī, also called Māhliḳā Bā'ī. During a subsequent stay at Ḥaidarābād, in A.H. 1238, he was daily admitted to the

presence of that accomplished lady, and wrote, at her request, the present work, being then in his seventieth year.

Rukn ud-Daulah, formerly called Sayyid Lashkar Khān, held the office of Dīvān at the Court of Ḥaidarābād from A.H. 1177 to his death, which happened in A.H. 1189. See Add. 24,417, fol. 66 *a*, and Briggs' Nizam, vol. i. pp. 124—137. A'zam ul-Umarā, who succeeded him, remained in power till A.H. 1219, when he died. See Add. 26,260, fol. 130 *b*, and the "Nizam," p. 137. Chandū Lāl, who was appointed Dīvān after Mīr 'Ālam, A.D. 1818, remained in office till A.D. 1843 and died in 1845. His life is fully told in the "Nizam," pp. 149—154. Chandā Bībī, daughter of Basālat Khān and Rājkunwar Bā'ī, was born A.H. 1181. Her great beauty, no less than her musical and literary accomplishments, made her a favourite with Niẓām 'Alī Khān, who bestowed upon her the title of Māhliḳā Bā'ī. See the present MS., foll. 149 *b*, 152 *b*.

The Tārīkh i Dil-Afrūz is divided into a Muḳaddimah, fourteen Lam'ahs, and a Khātimah, as follows: Muḳaddimah. Origin of the Niẓām family, fol. 19 *a*. Lam'ah I. Āṣafjāh Niẓām ul-Mulk, fol. 21 *a*. II. Niẓām ud-Daulah Nāṣir Jang, fol. 34 *b*. III. Āṣaf ud-Daulah Ṣalābat Jang, fol. 42 *b*. IV. Niẓām 'Alī Khān, fol. 44 *b*. V. Younger brothers of Niẓām 'Alī, especially Basālat Jang and Mihr 'Alī Khān, fol. 74 *b*. VI. Amīrs and Rājahs, who flourished in the reign of Niẓām 'Alī, viz. Ṣamṣām ul-Mulk Shāhnavāz Khān, fol. 78 *a*. His son, Ṣamṣām ul-Mulk 'Abd ul-Ḥayy Khān, fol. 80 *b*. Rukn ud-Daulah Mīr Mūsā Khān, fol. 82 *b*. Dāvar ul-Mulk Mīr Ghulām Ḥusain Khān, fol. 89 *b*. Mushīr ul-Mulk Ghulām Sayyid Khān, fol. 91 *b*. Shams ud-Daulah Abul-Fatḥ Khān, fol. 95 *b*. Sharaf ud-Daulah Mīr Aḥmad Yār Khān, fol. 97 *b*. Arslān Jang, fol. 98 *b*. Muẓaffar ud-Daulah Sayyid Dilāvar Khān, ib. Ẓafar ud-Daulah Ibrahīm Beg, fol. 100 *a*. Ismā'īl Khān Patnī, fol. 102 *a*. Munavvar Khān, fol. 103 *a*. Amīr ul-Hind Dilāvar Khān, fol. 109 *a*. Ḥaidar 'Alī Khān and Tīpū Sulṭān, fol. 106 *b*. Mādhū Rao Sivā'ī, fol. 108 *b*. Raghojī Bhoslah, fol. 114 *b*. Rājah Rām Chandar Jādūn, fol. 115 *a*. Dīvāns and Peshkārs of the reign of Niẓām 'Alī, fol. 116 *b*. 'Ulamā and Ḳāẓis of the same period, fol. 121 *b*. VII. Mīr Akbar 'Alī Khān Sikandar Jāh, fol. 126 *a*. Little is here stated beyond his birth and accession. The author, having had no access to official records, professes himself unable to enter upon the history of that reign. VIII. Life of Chandā Bībī, fol. 135 *a*. IX. A full geographical and historical account of the six Ṣūbahs of the Deccan, followed by a shorter review of the Ṣūbahs of Hindustan, fol. 175 *a*. X. Length and breadth of the empire under Shāhjahān and Aurangzīb, fol. 425 *a*. XI. Account of the fortresses of the empire, the princes and office-holders of the same period, fol. 427 *b*. XII. Creation of the world; the spheres and the globe of the earth, fol. 443 *b*. XIII. Description of the seven climates, fol. 453 *a*. XIV. Rivers, sources and mountains, fol. 489 *a*.

A Khatimah, which was to contain Hindi poems by Chandā Bībī, is wanting.

The fly-leaf bears the name of Mr. J. Grant.

Add. 24,417.

Foll. 279; 16¾ in. by 9; 21 lines, 5¾ in. long, written in large Nestalik, early in the 19th century. [Sir John Malcolm.]

An imperfect copy of the same work, wanting about fourteen pages at the beginning and nearly as many at the end, exclusive of the Khātimah.

Add. 26,263.

Foll. 27; 7¾ in. by 4; 15 lines, 3 in. long;

written in Nestalik, early in the 19th century. [Wm. Erskine.]

A description of the city of Ḥaidarābād, its mosques, palaces, and gardens, with a sketch of its history, and an account of the neighbouring provinces of Muḥammadābād (Bedar) and Aurangābād.

Author: Lachhmī Narāyan Shafīḳ Aurangābādī, لچهمی نراین شفیق اورنگابادي

Beg. بعد حمد پروردگار ونعت خیر الابرار

Lachhmī Narāyan, son of Mansārām, who had filled for nearly forty years the office of Pīshkār of the Deccan, was born in Aurangābād, A.H. 1158, and entered the service of 'Ālījāh, son of Niẓām 'Alī Khān. He has left, besides several historical works, two Taẕkirahs entitled Gul i Ra'nā and Shām i Gharībān. See p. 238 *a*, and Natāij ul-Afkār, Or. 1762, fol. 259.

The author mentions at the beginning his three previous works, Tanmīḳ i Shigarf, Ḥaḳīḳathāi Hindustān (see p. 238) and Ma'āṣir i Āṣafī (see Mackenzie Collection vol. ii. p. 132), and states that he wrote the present tract A.H. 1214.

Add. 24,412.

Foll. 52; 9¼ in. by 6; 17 lines, 3½ in. long; written in Nestalik, about A.D. 1817. [Sir John Malcolm.]

تذکرهٔ نرمل

A history of the town of Nirmal (state of Ḥaidarābād), from its foundation to A.H. 1198.

Author: 'Abd ur-Razzāḳ B. 'Abd un-Nabī, عبد الرزاق بن عبد النبی

Beg. الحمد لله وحده وصلو علی النبی بعده

The author, who calls himself an inhabitant of the district of Nānder, states that he wrote this work at the request of Sir John Malcolm, who reached Nirmal, on his march against the Pindaris, on the 14th of Sept. 1817, and employed him in the capacity of Munshī i Dāk. The history, which is said to be based upon oral tradition, begins about A.H. 1144, when the neighbouring fortress of Bālkundah was taken by Āṣafjāh, and closes with the wresting of Nirmal from the rebel Sayyidī Yāḳūt, by Niẓām 'Alī, in Muḥarram, A.H. 1198.

The author refers here for more detail to a work entitled توزك آصفی (a history of Niẓām 'Alī by Tajallī Shāh; see Tārīkh i Dilafrūz, Add. 24,417, fol. 39).

Add. 26,271.

Foll. 76; 9½ in. by 6; 11 lines, 4 in. long; written in Shikastah-Āmīz, apparently in the 18th century. [Wm. Erskine.]

History of the Marattahs, from the origin of the Bhoslah family to the death of Sīvājī, and the accession of his son Sanbhājī (A.D. 1680).

Beg. هزاران شکر خداي بیچون را که بیك نقطه

This work, apparently written by a Hindu, is designated in the preamble by the words تفصیل احوال عروج و خروج راجهاي و سرداران دکهن. It is evidently based upon Marattah traditions, and assumes, in the early period, a legendary character.

Although the detailed narrative comes to a close with the accession of Sanbhājī, the work must have been written much later; for it concludes with a brief enumeration of that chief's successors, which is brought down to the accession of Raghojī in Nāgpūr (A.D. 1773; see Duff's History of the Mahrattas, vol. ii. p. 244), and of Rām Rājah in Satārah (A.D. 1750; ib. pp. 35, 39). As both are spoken of as still living, the work must have been written before A.D. 1777, the date of the latter's death (ib. p. 339).

Add. 26,272.

Foll. 80; 7 in. by 4; 11 lines, 2¼ in. long,

written in small Shikastah-Āmīz; dated Jumāda I., A.H. 1229 (A.D. 1814).

[Wm. Erskine.]

History of the Marattah wars in Hindustan from A.H. 1171 to 1199.

Author: 'Alī Ibrāhīm Khān, علی ابراهیم خان

Beg. الحمد لله علی نعمایه والصلوة ... این وقایع بدایع آثار

The author wrote, as he says at the beginning, during the administration of the Governor General, Charles Earl Cornwallis, and completed his task, as stated at the end, in Benares, A.H. 1201. He declares in the preamble that his main object is to expose the audacious attempt of Visvas Rāo on the throne of the Timurides, and to record its signal punishment.

'Alī Ibrāhīm Khān, a native of Patna, and author of several voluminous Tazkirahs, held the office of chief magistrate at Benares, where he died A.H. 1208; see Oude Catalogue, p. 180. The present work has been translated by Major Fuller, whose version will be found printed, with the exception of a few passages, in Sir H. Elliot's History of India, vol. viii. pp. 257—297.

Or. 27.

Foll. 56; 8¼ in. by 4¾; 12 lines, 3⅛ in. long; written in Nestalik, about the beginning of the 19th century. [G. C. Renouard.]

The same work.

Add. 26,264.

Foll. 59; 7¾ in. by 4; 15 lines, 3 in. long; written in cursive Shikastah-Āmīz, about the beginning of the 19th century.

[Wm. Erskine.]

A history of the Poona State, from the short reign of Narāyan Rāo (A.D. 1773) to the peace concluded between the Peshwā and Tīpū Sulṭān (A.D. 1787; see Duff's Mahrattas, vol. ii. p. 243, and vol. iii. p. 17).

Beg. سوانح مملکت دکهن که از دریای نربدا

The author, who does not disclose his name, was evidently well acquainted with Marattah affairs, and, apparently, an ocular witness of the events which he narrates in plain and homely phrase, especially of the operations against Tīpū, which are very minutely described.

He mentions incidentally, fol. 43 *b*, his being in Seringapatan after the war, and states at the end that he wrote this account for Captain John Kennaway (who was sent on a mission to Nizām 'Alī in A.D. 1788; see Duff's Mahrattas, vol. iii. p. 39).

On the fly-leaf is written "To Wm. Erskine, Esq., from Brigadier General Malcolm, Nov., 1811."

Add. 26,274.

Foll. 149; 8 in. by 4; 11 lines, 2⅝ in. long; written in cursive Nestalik, about A.D. 1799. [Wm. Erskine.]

بساط الغنایم

History of the Marattahs from their origin to the battle of Pānīpat, A.H. 1174.

Author: Lachhmī Narāyan, surnamed Shafīk, Aurangābādī, لچهمی نراین شفیق تخلص اورنك آبادی

Beg. الله الله این نوید آمد بکوش میرساند مژدهٔ تازه سروش

The author, who has been already mentioned, p. 238 *a* and 327 *a*, says in the preface that in the fifth month of A.H. 1214, after the conclusion of the war against Tīpū Sulṭān, and the dismantling of Seringapatan, Captain (afterwards Sir John) Malcolm arrived at Ḥaidarābād, and desired him to write in a plain and easy style a compendious history of the Marattahs. He cheerfully complied with that request and gave to his work the

above title, which, he says, conveys the date of composition (he must have written the second word الغنايم, for the numerical value of بساط الغنايم would be 1204).

He states again at the end that he finished the work on the 19th of Jumāda II., A.H. 1214, corresponding to the 18th of November, A.D. 1799.

In his introduction Lachhmī Narāyan reflects severely on the unfair and contemptuous spirit in which Musulman writers generally deal with peoples of another faith, and claims the credit of having drawn his information from trustworthy persons well acquainted with the Marattahs and their language. It is worth noticing that in his account of the fatal meeting of Afzal Khān with Sīvājī, he says that the former began the attack by treacherously stabbing the Marattah chief.

Contents: Introduction and account of the Marattah tribes, fol. 3 *b*. Origin of the name of the Bhoslahs and their descent from Anūshīrvan, fol. 8 *b*. History of the Marattahs from their first rise to the death of Sāhū Rājah, A.H. 1163, fol. 17 *a*. This last section is said to have been translated from an anonymous Marattah MS., found at Poona. Notices on some Marattah chiefs who became vassals of the Nizāms, viz.: Rājah Chandarsen Jādū, fol. 92 *a*, Rājah Saltānjī Nibalkar, fol. 93 *a*, Rājah Bīr Bahādur, fol. 94 *b*, Mahārāo Jānojī Jaswant Nibālkar, fol. 95 *a*. Account of the Banjārā tribe, fol. 96 *b*. The generals of Sīvājī, fol. 98 *b*. The Brahmans of Kokan under Bālājī, Bājī Rao and Bālājī Rāo, and their wars in Hindustan, fol. 100 *a*.

In the conclusion the author enumerates briefly the successors of Bālājī Rāo down to his own time, and refers for more details to his work entitled Ma'āṣir i Āṣafī.

The following is written on the first page, in the handwriting of Sir John Malcolm, "History of the Marhattoes, written by Letchmen Nariam in 1800, at the request of Col. Malcolm, to whom it is dedicated." On the fly-leaf is written, "From Colonel Malcolm to Wm. Erskine, Nov., 1811."

Add. 25,793.

Foll. 81; 9 in. by 4¾; 15 lines, 3 in. long; written by the same hand as the preceding; dated Zulḥijjah, A.H. 1215 (A.D. 1801).

[Wm. Cureton.]

The same work.

The preface of this copy contains no reference to "Captain Malcolm."

Or. 192.

Foll. 146; 9½ in. by 4¾; from 13 to 16 lines, 3¼ in. long; written in Shikastah; dated July, A.D. 1824.

[Geo. Wm. Hamilton.]

A history of the Marattahs from their origin to the reinstatement of Bājī Rāo by General Wellesley (May, A.D. 1803).

The following heading appears at the beginning:

ترجمه کیفیت نسب نامه راجه ستاره واله قوم مرهته بهوسله

It is likewise stated in the transcription that the work had been translated from Marattah originals. This assertion is fully borne out by the character of the narrative, as well as by the exclusive use of the Saka Æra.

The history begins, without any preamble, with an account of the career of Malūjī Bhoslah, the grandfather of Sīvājī, and the first of the family who rose to power. The narrative runs on without any division from beginning to end, dealing mostly with the lives of Sīvājī and his successors, Sambhājī and Rājah Rām. At the end of the first is a detailed tabular list of Sīvājī's possessions, ff. 68—77.

Although the connected narrative closes with the restoration of Bājī Rāo to the

Masnad (May, A.D. 1803), some events of later date are briefly recorded in the last two pages. The subscription states that the work was translated, by order of the Resident, by the Akhbār-Navīs Sītārām, and completed in July, 1824.

Add. 24,036.

Foll. 600; $9\frac{1}{2}$ in. by $6\frac{1}{4}$; 11 lines, $3\frac{3}{8}$ in. long; written in Shikastah-āmīz, about the beginning of the 19th century.

[H. H. WILSON.]

Extracts of news-letters recording the daily movements of Daulat Rāo Sindhiyah and other Marattah chiefs, from the 24th Rabī' II, A.H. 1208, to the 1st of Sha'bān, A.H. 1210 (Nov. 1793—Feb. 1796).

The Akhbār, which are arranged in chronological order, relate mostly to the year 1795, when the Marattahs were engaged in war with the Nizam. The news from Daulat Rāo's head-quarters are by far the most numerous. Others relate to the following persons: Mahājī Sindhiyah, Navvāb Āṣaf Jāh (Nizām 'Alī), Rāo Pandit Pardhān, Mahārājah Sivāī Partāb Singh, Navvāb 'Alī Bahādur of Bāndah, the Emperor Shāh 'Ālam, Lachhman Rāo Pandit, called Lakhwājī, the Rājah of Jaipūr, Bālā Rao Kāsī Bā Holkar, Balūbā Tātiyā, and Jiyājī Bakhshī.

From a Persian note on the first page, the collection appears to have been obtained through Major Palmer, who acted as Resident successively in Lucknow and in Poona.

On the fly-leaf is written: "A. Lockett, 1812."

Add. 24,037.

Foll. 138; $6\frac{3}{4}$ in. by 14; containing slips of various sizes, partly folded up.

[H. H. WILSON.]

A collection of Akhbār or news-letters relating chiefly to the movements of some Marattah generals in the years 1809 and 1810.

I. Foll. 1—82. News-letters from the camp of Ṣadīḳ 'Alī Khān, from the 24th of Shavvāl, A.H. 1224, to the 12th of Ṣafar, 1225, 3rd Dec., 1809, to 11th March, 1810.

Ṣadīḳ 'Alī Khān, the general of the Rājah of Berar, was at that time opposing the Afghan chief, Amīr Khān, and the Pindaris on the banks of the Nerbudda, near Gārrawārah (Gurra Warah, Saugor). The letters, which were translated from the Hindū [i. e. Maratti] originals by Pāndūrang Rām and Mādhan, are stated in the endorsement to have been transmitted by Col. [Barry] Close [Resident at Poona], and Mr. [Richard] Jenkins [Resident at Nāgpūr].

II. Foll. 83—132. News-letters recording under two separate headings the daily proceedings of the Navvāb Āṣafjāh [the Nizām Sikandar-Jāh], and of Munīr ul-Mulk [the Nizām's Dīvān], from the 20th of Nov., 1809, to the 30th of March, 1810, with a later addition dated 17th Febr., 1811.

III. Foll. 133—136. News of Mahārājah Jaswant Rāo Holkar, from the 15th of Zulka'dah, A.H. 1224, to the 8th of Safar, A.H. 1225, i. e., from the 24th of Dec., 1809, to the 15th of March, 1810; stated in the endorsement to have been sent by the Resident at Hyderabad [Capt. Tho. Sydenham.]

IV. Foll. 137, 138. News from the army of Amīr Khān, the Afghan chief, general of Holkar, dated the 14th of Zulka'dah, A.H. 1224, the 23rd of Dec., 1809.

Or. 1409.

Foll. 244; $15\frac{1}{2}$ in. by 8; 15 lines, $4\frac{1}{2}$ in. long; written in large Nestalik, with four 'Unvāns and gold-ruled margins, apparently in the first half of the 18th century.

[WM. H. MORLEY.]

سعيد نامه

A history of the life and rule of Sa'ādat Ullah Khān, governor of the Carnatic.

Author: Jaswant Rāi B. Bhagwant Rāi B. Sundardās, poetically surnamed Munshī, جسونت راي بن بهكونت راي بن سندرداس راي منشي تخلص

Beg. ابن نامه كه از نام سعيد است سعيد
از چشم بد دهر بعيد است بعيد

The author, who gives some account of himself and his ancestors in the introduction, fol. 8 *a*, was a Munshi by profession, and his father, a native of Lahore, had served Purdil Khān in the same capacity. He repaired to the Carnatic in A.H. 1118, and obtained the patronage of Sa'ādat Ullah Khān by composing a Ḳaṣīdah in his praise.

The work is divided into three sections, or Daftars, the second of which begins fol. 83 *b*, and the third fol. 176 *b*. It is written in the pompous style of a court chronicle. Commencing with the birth of Muḥammad 'Alī B. Aḥmad, afterwards Sa'ādat Ullah Khān, in A.H. 1061, it is brought down to the 16th of Ramaẓān, A.H. 1135.

Sa'ādat Ullah Khān, the ancestor of the Navvābs of the Carnatic, died in A.H. 1145; see Ma'āṣir ul Umarā, fol. 319.

This is probably the work described as Sayid Namah in the Mackenzie collection, vol. ii. p. 131.

Add. 10,582.

Foll. 127; 10 in. by 6; 15 lines, 4⅛ in. long; written in fair Nestalik, about the beginning of the 19th century.

تذكرة البلاد والحكام

History of some of the principalities of the Bālāghāt country, from their origin to A.H. 1215.

Author: Mīr Ḥusain 'Alī, son of Sayyid 'Abd ul-Ḳādir Kirmānī, مير حسين على ولد سيد عبد القادر كرمانى

Beg. تسخير قلاع اقاليم فصاحت فصحا

The author states at the end that he completed this work A.H. 1215. He frequently refers the reader to his history of the reign of Ḥaidar 'Alī Khān, entitled Nishān i Ḥaidarī (the original of Col. W. Miles' "History of Hydur-Naik"). He once also mentions another work of his, called Badī' ul-Ma'ānī, containing a full biography of an Indian saint, Bābā Fakhr ud-Dīn Ḥusainī (see fol. 9 *a*).

From the Nishān i Haidarī, a work written at the close of A.H. 1213, we learn that the author served successively Haidar 'Alī and his son Tīpū Sulṭān, and remained in the service of the latter from A.H. 1196 to 1201. See "History of Hydur Naik," London, 1842, pp. xxviii., xxix.

The present work contains in twelve sections (Aurang), a number which the author expresses the hope of afterwards increasing, the history of as many principalities, as follows:

I. Foundation of Pinūkundah and Bijainagar, commonly called Ānī-Kundī, and history of the Rājahs of that place, fol. 2 *a*.

Contents: legendary account of the first settlement at Pinūkundah, about A.H. 530, by a devotee named Kiryāshuktī Wadiyar, and his brother Chak Shuktī Wadiyar. History of their descendants, the Rājahs of Bijainagar. Rām Rāj, defeated and killed by the confederate Muslim Kings, and Bijainagar sacked A.H. 982. His successors, tributary to the Ḳutubshāhis, viz., Yaltam Rāj, his son Sirī Mal, and the latter's son Wīnkat Narsambarāj, dispossessed by Sikandar 'Ādilshāh, A.H. 1039. Their descendants, left, to the time of writing, in possession of three places near the ruins of Bijai Nagar.

II. Account of the Ṣūbah of Sarā (Thornton's Sera, Mysore), and its rulers, fol. 23 *a*.

The first was Kastūrī Kishnā, an officer of Narsambarā'il, Rājah of Bijainagar. The account is brought down to Sarā's annexation to the Company's territories after the fall of Tīpū, A.H. 1213.

III. Account of the Ṣūbah of Adhonī (Thornton's Adoni, district of Bellary) and its rulers, fol. 44 *a*. This Ṣūbah, said to have been the seat of Bhīmsen, father of the celebrated Damayantī, became the appanage of Rājkunwār, an aunt of Kishan Rāj of Bijainagar. Its history closes with its surrender to the English, A.H. 1215.

IV. History of the Afghans of Sāvanūr (Savanoor, district of Dharwar), fol. 51 *a*.

This family descended from Jān Nisār Khān, an Afghan officer, who distinguished himself in the service of Ismā'il and Ibrāhīm 'Ādilshāh. His great grandson, Bahlūl Khān, who succeeded A.H. 1022 to the fief of his father Jabbār Khān, passed over to Aurangzīb. The last of the race, 'Abd ul-Khair Khān, was dispossessed by the Marattahs, in their campaign against Seringapatan, A.H. 1207.

V. Account of the Khāns of Karpah (Cuddapah, Presidency of Madras), fol. 61 *a*.

Nīknām-Khān, grandson of Nabī Khān, called Ranmast Miyān, a Miyanah Afghan, and Amīr of the 'Ādilshāhīs, accompanied Mīr Jumlah in his campaign in the Bālāghāt, and settled at Karpah. The last of the family, 'Abd ul-Ḥalīm Khān, was conquered and captured by Ḥaidar 'Alī, A.H. 1191 (Compare the "History of Hydur Naik, p. 351).

VI. Account of the rulers of Kandanūl, commonly called Kannūl (Kurnool, Presidency of Madras), from Khiẓr Khān Panī, who obtained it as Jagīr from Prince Aurangzīb, A.H. 1062, to Alif Khān, who succeeded to his father, Munavvar Khān, A.H. 1205, fol. 74 *b*.

VII. Account of the Pālīkārs of the district of Harpan Halī (Hurpunhully, district of Bellary), from Badādarayyā, who lived in the time of Kishnarāj of Bijainagar, about A.H. 963, to Shūm Shankar, who repossessed himself of the place in A.H. 1213, and kept it as a vassal of Nizām ud-Daulah, fol. 88 *a*.

VIII. Account of the building of Rāidrug (Raidroog, district of Bellary), from Bhūpat Rao, about A.H. 973, to Rāj Bopāl, restored A.H. 1013, fol. 96 *b*. The district became English territory in A.H. 1015.

IX. Account of the building of Chik Bālāpūr (Ballapoor, N.W. of Bangalore, Mysore), and of its Rājahs, from Bhīrī Kūrā, about A.H. 1044, to Rām Sāmī, who was ejected at the time of the peace with Tipū (see the reduction of the fort by Haidar 'Alī in Col. Miles' History, pp. 115—121), fol. 105 *a*.

X. Account of the building of Kinchan Guddah (W. of Adoni, N. of Bellary; not mentioned by Thornton), and of its rulers, from the time of Kishanrāj of Bijainagar to its annexation, after Tīpu's death, to the Nizām's territory, fol. 111 *a*.

XI. History of Morār Rāo Ghorparai and of the hill fort Guttī (Gooty, district of Bellary), fol. 115 *a*.

This Marattah general made Guttī his residence A.H. 1165. It was taken by Ḥaidar 'Alī, A.H. 1187. Compare Col. Miles' History, p. 324.

XII. Account of the rulers of the district of Saihatī (not mentioned in Thornton's Gazetteer), fol. 122 *b*.

Angus Khān, the 'Ādilshāhī Amīr, sent, A.H. 999, to Bankāpūr, made Lakmīsar (Lukmeshwar, S.E. of Dharwar) in the above district his residence. The Pālīkārs, who succeeded to him, became tributary to Ḥaidar 'Alī after his conquest of Dhārwār and Badāmī (A.H. 1183). After Tipu's death the district was surrendered to the Marattas.

Add. 19,492.

Foll. 196; 8¾ in. by 7; 11 lines, 5¼ in. long; written in plain Nestalik, A.D. 1807.

History of the Rājahs of Kurg, from A.H. 1047 to 1222, translated, by order of the Mahārājah Vīr Rājendar Vadiyar, from the original Canarese records, by Ḥusain Khān Lūhānī, one of the Mahārājah's Munshis.

Beg. بعد از حمد ستایش ایزد متعال ذو الجلال

It appears from the preface that the work was commenced in the year of the Kali Yug 4898, i.e. A.H. 1211. It begins with a short account of the Mahārājah's ancestors, the first of whom, Madrāj Vadiyar, ascended the throne in the Kali year 4734, A.H. 1047. The history of the Mahārājah's father, Lank Rājendar Vadiyar begins at fol. 18 *b*.

Vīr Rājendar, whose reign and transactions with the East India Company are circumstantially told from fol. 26 *b* to the end of the volume, was born A.H. 1178 (fol. 4 *a*) and obtained possession of the principality A.H. 1203. His history closes with the death of his first wife Mahādew Rānī in Rabī' I., A.H. 1222 (A.D. 1807) and his dispositions for the settlement of the succession.[a]

The Rājah's seal, with English and Persian legends and the date 4898, is stamped on the first page, and the name Veer Rajender Wadeer is clumsily written in the Roman character at the end.

Prefixed is an engraved portrait of the Rajah, published, in January 1806, by Edward Orme.

On the fly-leaf at the end is the following note: "This volume, containing an account of the Rājahs of Coorg, was given to me by the late Rājah, one of the weakest sovereigns, but perhaps the most respectable Prince in Asia, when I visited him in November, 1807. . . . J. Mackintosh, Taralah, 9th Jan. 1810."

This is probably the work designated as Ahwali Kodagu or Coorg, by Raja Vira Chandra's Munshis, in the Mackenzie Collection, vol. ii. p. 127.

[a] He was deposed A.D. 1834. See Wilson, Mill's History of India, vol. ix., pp. 349—359.

BIOGRAPHY.

Or. 151.

Foll. 187; 10¼ in. by 6½; 11 lines, 3⅞ in. long; written in large Nestalik, apparently in the 17th century. [GEO. W. HAMILTON.]

اخبار برمکیان

Anecdotical account of the Barmakides, from the rise of their ancestor Barmak, to their overthrow; translated from the Arabic by Ziyā ud-Dīn Baranī, ضیاء الدین برنی

Beg. حمد و ثنا مر خدائي را که بفضل خویش کرم و خلق

Ziyā ud-Dīn, the author of the Tārīkh i Fīrūzshāhī, was a Murīd of the great saint Nizām ud-Dīn Auliyā, and an intimate friend of the poets of the age, Amīr Khusrau and Mīr Ḥasan. Owing to his extensive reading, his retentive memory, and the charm of his conversation, he became a favourite companion of Sultan Muḥammad Tughluk. At the accession of Fīrūz Shāh, being upwards of seventy years of age, he devoted himself to literary labours. He probably did not long survive the completion of his Tārīkh in A.H. 757, and was buried in Dehli, close to the tomb of Nizām ud-Dīn Auliyā. See Akhbār ul-Akhyār, Or. 221, fol. 89, Riyāẓ ul-Auliyā, Or. 1745, fol. 137, Siyar ul-Auliyā, Or. 1746, fol. 76. Compare Elliot, Hist. of India, vol. iii. p. 93, and vol. vi. p. 484.

The work begins with an extract from the Ma'āṣir i Maḥmūdī, in which the author, Imām Ḳaffālī, relates a conversation which he had on the subject of the Barmakides with Sultan Maḥmūd Ghāzī, and the delight which that monarch took in the instances of their munificence. Considering the beneficial influence of such narratives, Ziyā ud-Dīn determined to translate the history of the Barmakides from an Arabic original, of which there

had been hitherto but an imperfect version. He concludes by dedicating his translation to Fīrūz Shāh.

The work consists of detached narratives or anecdotes, mostly told on the authority of contemporary witnesses, and arranged in loose chronological order. There is some uncertainty as to the author of the Arabic work; at the beginning of the narrative, fol. 10, he is named Abu'l-Ḳāsim Ṭā'ifī, چنین کوید ابو القاسم طایفی که مولف اصلست, while further on, fol. 94 *b*, and again in the concluding lines, his name appears as Abu Muḥammad 'Abd Ullah B. Muḥammad Lābarī,[a] ابو محمد عبد الله بن لابری مولف اول این کتاب مولف عربی and ابو محمد عبد الله بن محمد لاری بوده است

He appears to have lived in the third century of the Hijrah. For he is stated, fol. 23 *a*, to have received a statement from a certain Sufyān B. Aḥmad, whose father had been in the service of al-Māmūn's Vazīr, Faẓl B. Sahl, who died A.H. 202.

See Ouseley's Collection, No. 296.

Add. 16,714.

Foll. 409; 12 in. by 7½; 27 lines, 4½ in. long; written in neat Naskhi, with two rich 'Unvāns and gold-ruled margins; dated Rajab, A.H. 1012 (A.D. 1603); bound in gilt and stamped leather. [WILLIAM YULE.]

منظر الانسان في ترجمهٔ وفيات الاعيان

A Persian translation of the biographical dictionary of Ibn Khallikān (see the Arabic Catalogue, pp. 172, 685), by Yūsuf B. Aḥmad B. Muḥammad B. 'Uṣmān, یوسف بن احمد بن محمد بن عثمان

Beg. آرایش دیباجه مناقب و مآثر سلاطین رفیع مقدار

The translator states in a short preamble that this version was made A.H. 889 by order of Nāṣir ud-Dunyā vad-Dīn Abu-l-Fatḥ Maḥmūd Shāh B. Muḥammad Shāh B. Aḥmad Shāh B. Muḥammad Shāh B. Muẓaffar Shāh. (i.e. Maḥmūd Shāh I. of Gujrāt, commonly called Maḥmūd Bīgarah, who reigned from A.H. 863 to 917; see Briggs' Firishtah, vol. iv. p. 46, and Bird, History of Gujarāt, pp. 202—219.) But that date does not agree with the translator's statement in the concluding lines, fol. 409 *b*, that the work was commenced on the 17th of Rabī' I., A.H. 893, and completed on the 24th of Ramazān, A.H. 895. In the last passage the following names are found added to the translator's pedigree: ابن علی بن احمد الشجاع السنجزی (As-Sanjarī or As-Sijzī).

The translation frequently abridges the original. The Arabic verses, so copiously introduced by the author, are either given in the original language without translation, or altogether omitted.

Prefixed, in the same handwriting, is a tabulated index of the lives contained in the whole work, foll. 1 *b*—12 *a*, according to which they are eight hundred and thirty in number.

On fol. 13 *a* is impressed the seal of Sulṭān Muḥammad Ḳuṭubshāh, with the date A.H. 1115. At the end is found the name of a former possessor, John Baillie.

There exists another Persian version of Ibn Khallikān's work, by Kabīr B. Uvais B. Muḥammad ab Laṭīfī. See Ouseley's Collection, No. 376, and King's College Library, No. 110. It was written for Sultan Salīm (A.H. 918—926), and Haji Khalifah, vol. vi. p. 455, thinks its author identical with Aẕhar ud-Dīn Ardabīlī, who died in Cairo, A.H. 930.

Add. 23,538.

Foll. 414; 12½ in. by 7¾; 25 lines, 4½ in.

[a] Perhaps for al-Āburī, from Ābur, a town in Sijistān. See Ansāb as-Sam'ānī, Add. 23,355, fol. 12.

long; written in neat Naskhi, with gold-ruled margins, probably in the 16th century. [Robert Taylor.]

The same work, wanting a few lines at the end.

The short Persian preamble found in the preceding copy is replaced by a long and wordy Arabic preface, slightly defective in the beginning, in praise of Sultan Maḥmūd, foll. 3 *a*—4 *a*, while the translation of Ibn Khallikān's preface, which in Add. 16,714 follows the translator's preamble, is omitted.

Translations of the Arabic verses are added in the margin. At the end of the letter ز it is stated that that portion of the work, forming the first volume, had been completed A.H. 894.

Or. 234.

Foll. 191; 7½ in. by 4¾; 17 lines, 3 in. long; written in small Naskhi; dated A.H. 1036 (A.D. 1627). [Geo. W. Hamilton.]

دستور الوزرا

Lives of celebrated Vazīrs, from the beginning of Islamism to the author's time.

Author: Ghiyāṣ ud-Dīn B. Humām ud-Dīn, surnamed Khwānd Amīr (see p. 96 *b*), غياث الدين بن همام الدين الملقب بخواند امير

The first leaf being lost, the beginning of the preface is missing.

The work is dedicated to some Vazīr, who is not mentioned by name.

After noticing two Vazīrs of pre-Islamitic times, viz. Āṣaf B. Barakhyā, fol. 7 *b*, and Abūzurujmihr, fol. 9 *a*, the author proceeds to give in chronological order the lives of the most celebrated Vazīrs of the following dynasties: Banū Umayyah, fol. 10 *b*. Banū 'Abbās, fol. 13 *a*. Sāmānis, fol. 55 *b*. Dayālimah, fol. 59 *b*. Ghaznavis, fol. 69 *a*. Saljūḳis, fol. 74 *b*. Ismā'ilis of Maghrib and of Īrān, fol. 110 *b*. Khwārazm-Shāhis, fol. 113 *b*. Salghuris, fol. 116 *b*. Amīr Shaikh Abu Isḥāḳ, fol. 118 *a*. Āl i Muẓaffar, fol. 120 *a*. Chingīzkhān and his successors, fol. 125 *a*. Tīmūr and his successors, fol. 159 *a*.

The last notice relates to Khwājah Majd ud-Dīn Muḥammad, son of Ghiyāṣ ud-Dīn, and Vazīr of Sulṭān Ḥusain, who died at Herat, A.H. 910, fol. 183 *a*.

The author says in the preface that the title Dastūr al-Vuzarā, which he had given to the work when commencing it, was found, by a fortunate coincidence, to express the exact date of its completion, i.e. A.H. 915.

See Haj. Khal., vol. iii. p. 228, Asiatisches Museum, p. 422, Mélanges Asiatiques, vol. iv. p. 54, Elliot's History, vol. iv. pp. 148—153, and Hammer, Jahrbücher, vol. 74, Anzeigeblatt, pp. 1—4. In some copies the work begins with this verse, ای نام تو بر دفتر اسرار وجود See Or. 1743, fol. 279, and Vienna Catalogue, vol. ii. p. 371.

Or. 203.

Foll. 460; 10¾ in. by 7; 25 lines, 4½ in. long; written in cursive Nestalik by different hands, apparently in the 17th century. [Geo. Wm. Hamilton.]

هفت اقليم

Author: Amīn Aḥmad Rāzī, امين احمد رازى

Beg. خرد هركجا كنجى آرد پديد
بنام خدا سازد آنرا كليد

A large collection of biographical notices, geographically arranged.

The author calls Rai his native place, fol. 317 *b*, and tells us, fol. 335 *b*, that his father Khwājah Mīrzā Aḥmad, a man noted for his wealth and liberality, was much liked by Shāh Ṭahmāsp, who appointed him Kalāntar of that city. Khwājah Muhammad Sharīf, the author's paternal uncle, who was successively Vazīr of Khorasan, Yazd, and Iṣpahān,

died A.H. 984, and his son, Khwājah Ghiyāṣ Beg, the author's first cousin (afterwards I'timād ud-Daulah, the father of Nūr Jahān, and Vazīr of Jahāngīr), had obtained a position of great influence under Akbar. Amīn himself visited India, and speaks of that emperor as one who was living at his court.

See Haj. Khal., vol. vi., p. 501; Stewart's Catalogue, p. 20; Quatremère, Notices et Extraits, vol. xiv. p. 474; Sam. Lee, Travels of Ibn Batuta, p. xiv; Ouseley's Travels, vol. ii. p. 402, Ouseley's Collection, No. 378; Bulletin de la Classe Philologique, S. Petersburg, vol. iii. p. 221; Blochmann, Ain i Akbari, vol. i. p. 508. 'Abd ul-Ḥayy Khān mentions the Haft Iḳlīm among the sources of the Maāsir ul-Umarā.

The author says in the preface that, after spending a great part of his life in gathering information regarding the lives of eminent men, he had been induced by a friend to collect it in the present work, in the compilation of which he had been engaged during six years. The date of its completion is expressed by the chronogram تصنيف امين احمد رازي, which gives A.H. 1002.

The main object of the work is to offer a vast number of biographical notices, chiefly relating to poets, 'Ulamas, and holy men. The arrangement is geographical, and follows the customary division into seven climates. Under each country or town are found, after some geographical and historical account of the locality, lives of the worthies to whom it has given birth, from the earliest period to the time of composition. The biographies contain in most cases more or less extensive poetical quotations.

Contents:—First climate: Yaman, fol. 3 *b*. Bilād uz-Zanj, Nubia, fol. 10 *b*. China, fol. 11 *a*. Second climate: Mecca, fol. 12 *a*. Madīnah, fol. 14 *b*. Yamāmah, fol. 16 *a*. Hurmuz, fol. 18 *b*. Deccan; historical account of its Muhammadan dynasties, from their origin to A.H. 999, fol. 19 *b*. Aḥmadnagar, fol. 26 *b*. Daulatābād, fol. 27 *a*. Golconda fol. 27 *b*. Aḥmadābād, fol. 28 *a*. Sūrat, fol. 29 *a*. Bengal, Orissa and Kūch, fol. 30 *a*. Third climate: Irak, Baghdād, fol. 32 *b*. Kūfah, fol. 39 *a*. Najaf, etc., fol. 41 *a*. Baṣrah, fol. 43 *a*. Yazd, fol. 50 *b*. Fārs, fol. 56 *b*. Sīstān, fol. 87 *b*. Ḳandahār, Ghaznīn etc., fol. 94 *a*. Lahore, fol. 102 *a*. Dehli, fol. 106 *a*. Historical account of Hindustan from the earliest times to Akbar, fol. 113 *b*; celebrated men, fol. 137 *a*. Syria, fol. 144 *a*. Egypt, fol. 148 *b*. Fourth climate: Khorāsān, fol. 158 *b*. Balkh, fol. 168 *b*. Herat, fol. 191 *b*. Jām, fol. 203 *b*. Mashhad, fol. 205 *b*. Naishapūr, fol. 217 *a*. Sabzavār, fol. 237 *b*. Isfarāin, etc., fol. 241 *b*. Iṣfahān, fol. 256 *b*. Kāshān etc., fol. 286 *a*. Ḳum, fol. 297 *a*. Sāvah, fol. 303 *a*. Hamadān, fol. 306 *b*. Rai and Teheran, fol. 318 *a*. Damāvand, fol. 339 *a*. Astarābād, fol. 341 *a*. Ṭabaristān, fol. 349 *a*. Māzandarān, fol. 350 *a*. Gīlān, fol. 352 *a*. Ḳazvīn etc., fol. 357 *a*. Āzarbāijān and Tabrīz, fol. 372 *b*. Ardabīl, fol. 384 *a*. Marāghah, fol. 388 *a*. Fifth climate: Shirvān, fol. 389 *a*. Ganjah etc., fol. 397 *b*. Khwārazm, fol. 401 *a*. Māvarā-unnahr and Samarḳand, fol. 407 *b*. Bukhārā, fol. 426 *a*. Farghānah etc., fol. 437 *b*. Sixth climate: Turkistān, Fārāb, Yārkand etc., fol. 447 *b*. Russia, fol. 454 *a*. Constantinople, fol. 455 *a*. Rome, fol. 458 *a*. Seventh climate: Bulghār, Saḳlāb, Yājūj Mājūj, fol. 458 *b*.

Add. 24,092.

Foll. 497; $11\frac{1}{2}$ in. by $6\frac{3}{4}$; 21 lines, $4\frac{1}{2}$ in. long; written in Nestalik by various hands; dated Kālpī, Zulḥijjah, A.H. 1059 (A.D. 1649). [Wm. H. Morley.]

The same work, with a tabulated index, occupying four pages.

On the first page is a note stating that the MS. was presented by a Mahārājah not named to Rāi Tikchand.

Add. 16,734.

Foll. 631; 10 in. by 5¾; 21 lines, 3½ in. long; written in Nestalik, apparently in the 17th century. [William Yule.]

The same work, with a full table of contents, fol. 2 *a*—5 *a*, and a list of geographical names, fol. 6.

An English index of some notable matters, with references to the pages, occupies three folios at the beginning of the MS. It is in the handwriting of Major Wm. Yule, who has also made several marginal annotations throughout the volume.

At the end is found the seal of Rāi Mādhūrām with the date 1181 (A.H.)

Or. 204.

Foll 312; 9½ in. by 5¼; 20 lines, 3⅜ in. long; written in Nestalik, with 'Unvān and ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

An imperfect copy of the Haft Iklīm, containing the first two thirds of the work (Or. 203, foll. 5—325). It wants moreover two leaves after fol. 2, one after fol. 4, two after fol. 5, and four after fol. 7.

Add. 23,541.

Foll. 564; 11¾ in. by 7; 25 lines, 4⅛ in. long; written in a small and neat Naskhi, with Unvān and gold-ruled margins, apparently in the 17th century. [Robert Taylor.]

مجالس المومنين

Lives of the eminent men who held the Shī'ah faith, from the beginning of Islamism to the rise of the Ṣafavi dynasty.

Author: Sayyid Nūr Ullah B. Sayyid Sharīf ul-Mar'ashī ul-Ḥusainī ush-Shūshtarī, سيد نور الله بن سيد شريف المرعشى الحسينى الشوشتري

Beg. نفحات دلكشاي حمد و رشحات جانفزاي ثنا

The author, who is commonly called Ḳāẓī Nūr Ullah, came of a branch of the illustrious family of the Mar'ashi Sayyids, settled in Shūshtar, the pedigree of which he traces up to Ḥusain in the notice of his grandfather Ziyā ud-Dīn Sayyid Nūr Ullah, fol. 246 *b*. He left his native place for India, and settled in Lahore, where he began the present work in A.H. 993. Having been presented to Akbar by Ḥakīm Abul-Fatḥ, he was appointed Ḳāẓī of Lahore in lieu of Shaikh Mu'īn, who died A.H. 995. His contemporary, the fierce Sunni 'Abd ul-Kādir Badā'ūnī, says that he was, "although a Shī'ah," a just, pious, and learned man. But the unmitigated Shī'ism of his Majālis roused the ire of the Sunnis, at whose instigation he was flogged to death by order of Jahāngīr. He left besides the Majālis the Shī'ah works entitled احقاق الحق, كشف العوار, عشره كامله, مصائب النواصب, and others. See Tazkirah i Shūshtariyyah, Add. 23,534, Muntakhab ut-Tavārīkh, vol. iii. p. 137, Mir'āt ul-'Ālam, Add. 7657, fol. 454 *b*, and Riyāẓ ush-Shu'arā, Add. 16,729, fol. 467. Compare Goldziher, Sitzungsberichte der Akademie, vol. lxxviii., Vienna, 1874, and Loth, Zeitschrift der D. M. G., vol. xxix. p. 676.

The author states, both in his introduction and in his conclusion, that the main object of this vast compilation was to prove that the Shī'ah faith was not a new doctrine, as asserted by its adversaries, but that it had counted eminent professors at all periods of Islamism.

The work is divided into an introduction (Fātiḥah), fol. 21 *a*, and twelve books, called Majlis, as follows:

I. Notices on some places connected with the history of the Imāms or the Shī'ahs, fol. 28 *b*. II. On some Shī'ah tribes or families, fol. 71 *b*. III. Notices on the Aṣḥāb, or contemporaries of Muḥammad, who were

Shīʿahs, fol. 86 *b*. IV. The Tābiʿūn, or immediate disciples of the Aṣḥāb, fol. 139 *b*. V. The ʿUlamā of the next following generations, viz. theologians, commentators of the Coran, traditionists, Sharīfs, legists, lectors of the Coran, grammarians and lexicographers, fol. 162 *a*. VI. The Ṣūfis, fol. 278 *b*. VII. The philosophers, fol. 358 *b*. VIII. The kings, in one Mukaddimah, and sixteen Junds, comprising as many Shīʿah dynasties, fol. 384 *b*. IX. Celebrated generals, fol. 451 *b*. X. Vazīrs and secretaries, fol. 464 *a*. XI. Arab poets, fol. 487 *b*. XII. Persian poets, fol. 522 *a*.

At the end is a marginal note, apparently transcribed from the author's autograph, stating that the work had been commenced in Lahore, in Rajab, A.H. 993, and completed on the 23rd of Zulkaʿdah, A.H. 1010.

A full tabulated index of contents, in a later hand, occupies seventeen leaves at the beginning, foll. 2 *b*—18 *a*.

The Majālis ul-Mūminīn has been printed in Teheran, A.H. 1268.

Add. 6606.

Foll. 469; 13 in. by 7; 35 lines, 3⅞ in. long; written in a small and neat Nestalik, apparently in the 17th century. [J. F. Hull.]

The same work, with some marginal additions.

Add. 16,715.

Foll. 433; 12¾ in. by 8; 27 lines, 4¾ in. long; written in small Naskhi, with ruled margins, apparently in the 17th century. The latter portion, foll. 251—433, is in a larger and later hand. [William Yule.]

The same work.

Add. 16,716.

Foll. 625; 12½ in. by 6½; 25 lines, 3⅞ in. long; written in Naskhi, with ruled margins, apparently in the 17th century.

[William Yule.]

The same work, with corrections and additions in the margins, and a full table of contents in a later hand, foll. 2—19.

Copyist: محمد حكيم

Or. 233.

Foll. 65; 7¼ in. by 4½; 13 lines, 2¾ in. long; written in Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

ارشاد الوزرا

Short notices on celebrated Vazīrs.

Author: Ṣadr ud-Dīn Muḥammad B. Zabardast Khān, صدر الدين محمد بن زبردستخان

Beg. الحمد لله رب العالمين . . . چنين گويد احقر العباد

The work consists of twelve sections (Maḳālah), as follows; I. Early sages, viz. Pythagoras, Jāmāsp, Socrates, Plato, Aristotle, etc., represented as Vazīrs of Gushtāsp, Bahman, Humāi, Dārā, and other kings of Persia, fol. 3 *a*. Vazīrs of the following dynasties: II. Banu Umayyah, fol. 7 *b*. III. Banu ʿAbbās, fol. 9 *b*. IV. Āl i Sāmān, fol. 31 *b*. V. Ghaznavis, fol. 33 *a*. VI. Āl i Buvaih, fol. 35 *b*. VII. Saljūḳis, fol. 37 *a*. VIII. Khwārazmshāhis, fol. 49 *b*. IX. Chingīzkhān and successors, fol. 52 *a*. X. Āl i Muzaffar and Ghūris, fol. 57 *b*. XI. Tīmūr, fol. 59 *a*. XII. Timurides of India, fol. 64 *a*.

The MS. is imperfect at the end; the last section breaks off in the notice of Ẕul-faḳār Khān B. Asad Khān, Vazīr to Jahāndār Shāh. The work was written, according to Sir H. Elliot, vol. iv. p. 148, in the reign of Muḥammad Shāh. Zabardast Khān, son of Ibrāhīm Khān, was appointed Ṣūbahdār of Oude in the 42nd year of Aurangzīb; he was subsequently transferred to Lahore, and finally to Ajmīr, and died under Bahādur Shāh. See Taẕkirat ul-Umarā, Add. 16,703, fol. 49, and Maāṣir ul-Umarā, Add. 6567, fol. 73.

Add. 16,703.

Foll. 166; 12 in. by 6; 27 lines, 4 in. long; written in a small and neat Nestalik; dated Jumada I., the 22nd year of Shāh 'Ālam (A.H. 1195, A.D. 1781). [William Yule.]

تذكرة الامرا

Notices on the Amīrs who served under the Timurides from the beginning of the reign of Akbar to the death of 'Ālamgīr.

Author: Kevalrām, son of Raghunāth Dās, كيول رام ولد ركهناته داس

Beg. بعد حمد قادری كه بره يك امر كن هزده هزار عالم

The author, who is called in the subscription Rāi Keval Rām, describes himself as belonging to the Bāniyah tribe, Akkarwālah, and dwelling in the town of Kāsnah, Ṣūbah of Dehli. He states that he compiled these notices from the official records of the reigns to which they relate, namely the Akbar Nāmah, Iḳbāl-Nāmah, Tūzuk i Jahāngīrī, Pādishāh-Nāmah by 'Abdul Ḥamīd, Shāhjahān Nāmah by Muḥammad Ṣāliḥ Kanbūh, 'Ālamgīr Nāmah by Muḥ. Kāzim, and Maāsir i 'Ālamgīrī by Musta'idd Khān, with some additions derived from the Kalimāt i Ṭayyibah, Raḳā'im i Karā'im, A'ẓam Shāh Nāmah, and Bahādur Shāh Nāmah. He adds that he completed the work A.H. 1184. The notices are very concise; they indicate briefly the rank, services, and successive promotions of each Amīr, and the date of his death. The author states that he includes in his selection the Khāns from the command of nine thousand to that of two hundred men, the untitled Amīrs from the command of six thousand to one thousand, lastly Hindū Zamīndārs and Deccan Amīrs from seven thousand to five hundred.

Contents: Bāb I. Muslim Amīrs, in two sections (Faṣl). Faṣl 1. Amīrs who bore the title of Khān or similar titles, fol. 2 *a*.

The lives are alphabetically arranged under the first letter of the name with which the title of Khān is connected, as Ashraf Khān, Afẓal Khān, etc., the several men who bore the same title being recorded in chronological order under the common heading.

Appendix (Ẕail) to Faṣl 1, containing notices of Amīrs designated by other titles than that of Khān, such as Amīr ul-Umarā, Amīn ud-Daulah, I'timād ud-Daulah, etc., also in alphabetical order, fol. 109 *a*.

Faṣl 2. Amīrs without official title, such as Ibrāhīm Mirzā, Shaikh Ibrāhīm, Shaikh Abu-l-Faẓl, Ḥakīm Abu-l-Fatḥ, etc., in alphabetical order, fol. 113 *a*.

Bāb II. Hindū Amīrs, in two Faṣls. Faṣl 1. Amīrs who bore the titles of Rānā, Mahārājah, Rājah, Rāo, Rāvat, Rāi Rāyān, or Rāi, alphabetically arranged under their proper names, fol. 129 *b*. Faṣl 2. Rājputs and other Hindū Amīrs who did not bear the title of Rājah or any similar title, fol. 147 *a*.

The latter part of the volume, foll. 159 *b*—166, contains some detached historical notices on edicts of Jahāngīr, fol. 159 *b*, the mausoleum of Mumtāz-Mahall, fol. 161 *a*, the governors of Akbarābād, Ajmīr, Orissa, Oude, Bahār and Bengal, from Akbar to 'Ālamgīr, fol. 162 *a*, the system of assessment introduced by Todarmal, fol. 164 *a*, etc.

Copyist: مهانند كايته

In a short notice of the work, vol. viii. p. 192, Sir H. Elliot gives A.H. 1194 as the date of composition.

Add. 6565 and 6566.

Two uniform volumes, consisting respectively of foll. 354 and 311; 11¾ in. by 8¼; 20 lines, 4¾ in. long; written in neat Shikastah-āmīz; dated A.H. 1196 (A.D. 1782). [James Grant.]

مآثر الامرا

Lives of the great Amīrs of the Indian

empire, from the beginning of Akbar's reign to the time of composition.

Author: Ṣamṣām ud-Daulah Shāhnavāz Khān Khwāfī Aurangābādī, صمصام الدوله شاهنواز خان خوافی اورنکابادی

Beg. ستایش بیکران و نیایش بی اندازه مالك الملکی را

The author, whose original name was Mīr 'Abd ur-Razzāḳ, gives a full account of his ancestors and of his life in the biographies of his great grandfather Amānat Khān and of his grandfather Muḥammad Kāzim Khān. The family of Sayyids, to which he belonged, had migrated from Khwāf, a town of Khorasan, to India in the time of Akbar, and had given several distinguished Amīrs to the empire of the Timurides. His grandfather was Dīvān of Multān, where the author was born on the 28th of Ramaẓān, A.H. 1111, fifteen days after the death of his father. He repaired in early life to Aurangābād, where several of his relatives resided, and was appointed by Niẓām ul-Mulk Āṣaf Jāh, A.H. 1145, Dīvān of the Ṣūbah of Berar. Having subsequently joined Nāṣir Jang, he was involved in that young prince's attempted usurpation of the government of the Deccan, and stood by his side in the battle which ensued A.H. 1154 between father and son. A timely flight saved him from the wrath of the former, and he met with no harder punishment than the loss of his office and Jāgīr. It was, he says, during the six years of retirement that followed, i.e. A.H. 1155—1160, that he wrote the present work, which, however, his return to the duties of office did not allow him to complete. His subsequent career is fully told by Mīr Ghulām 'Alī Āzād, who was some time attached to him as secretary, in a biography which forms part of the introduction to the Ma'āṣir ul-Umarā, and a translation of which will be found in the Quarterly Oriental Review, vol. iv. pp. 267—285. His life was intimately connected with the events of that distracted period in the history of the Deccan. Raised to the highest office of State, the Divanship, by Niẓām ud-Daulah Nāṣir Jang, he held it under that prince, his successor Amīr ul-Mamālik Ṣalābat Jang, and down to A.H. 1170, when he was replaced by Basālat Jang. His fall was compassed by the French party, which he had strenuously opposed, and he was murdered in Aurangābād by the soldiers of Bussy, or, as some assert, shot dead by that General himself, on the 3rd of Ramaẓān, A.H. 1171. See p. 129 *b*, Savāniḥ i Dakkin, Add. 23,885, fol. 83, Ḥadīḳat ul-'Ālam, vol. ii. pp. 154, 238, Tārīkh i Dilafrūz, Add. 26,260, fol. 78. Compare Duff's Marattas, vol. ii. pp. 21, 59, 107—114, Briggs' Nizam, vol. i. pp. 124—133. Full accounts of the work and the author's life will be found in Morley's Catalogue, p. 101, and Elliot's History, vol. viii. pp. 187—191.

The author's son, Mīr 'Abd ul-Ḥayy, to whom the present enlarged edition is due, was born in Aurangābād A.H. 1142, raised to the rank of Khān in A.H. 1162, and appointed to the Divanship of Berar. He bore successively the titles of Shams ud-Daulah Dilāvar Jang, Ṣamṣām ud-Daulah (when appointed to his late father's office, A.H. 1172), and lastly Ṣamṣām ul-Mulk. He was with Niẓām 'Ali's army before the fortress of Kaulās (Thornton's Kowlass), when he fell ill and died on the 15th of Jumāda I., A.H. 1196. See Savānih i Dakkin, l.c., and the editor's short account of his own life, Add. 6566, fol. 310 *b*.

We learn from the preface that, after the author's death, a portion of the original MS., lost in the sack of his house, was recovered and edited by his friend Mīr Ghulām 'Alī Āzād, who added to it a preface, the author's life, and four biographies extracted from his own work, Sarv i Āzād, those namely of the two Sayyids, Ḳuṭb ul-Mulk and Ḥusain 'Alī Khān, the original of which had been lost, and those of Āṣaf Jāh and Nāṣir Jang,

which had not been written by the author. (A copy of that first edition, comprising 261 lives, is described in Morley's Catalogue, p. 101.)

Subsequently the author's son, having recovered other portions of the original MS., began in A.H. 1182 to prepare the present considerably enlarged edition, comprising, as stated in the preface, 730 lives, which was completed A.H. 1194. He preserved the materials collected by Mīr Ghulām 'Alī, and increased the work by additional notices compiled from thirty historical works, which he enumerates in the preface.

The lives, a list of which is given at the end of the preface, are arranged in alphabetical order according to the initial letter of each name, and, under each letter, in chronological order according to the date of death.

Contents: Preface of 'Abd ul-Ḥayy, Add. 6565, fol. 7 *b*. Preface of the author, fol. 8 *b*. Preface of Mīr Ghulām 'Alī Āzād, fol. 9 *b*. Life of the author by the same, fol. 10 *a*. List of the Lives, fol. 16 *a*. The first half of the work, ending with the letter Sīn, fol. 20 *b* —352 *b*. The latter half of the work, Add. 6566, foll. 6 *a*—311 *b*.

The following notices, not mentioned in the list of lives, are found written on inserted leaves or slips in Add. 6565. Life of Amīr ul-Mamālīk Ṣalābat Jang, the third son of Nizām ul-Mulk, who died A.H. 1177, fol. 92 *a*, and, on a slip, fol. 170. (A third draft of the same life is found in its proper place in the text, fol. 170, but in another handwriting). Life of Ḥaidar 'Alī Khān, brought down to A.H. 1193, which is called "the current year," fol. 153 *a*. Notices of the following three administrators of finances, I'timād Khān and Rājah Todarmal, under Akbar, and Murshid Ḳulī Khān, under Shāhjahān, foll. 353, 354.

In a general tabulated index, comprising 736 lives, prefixed to Add. 6565, foll. 2—6, those which have been added by 'Abdul-Ḥayy Khān are marked with a ق (for الحاق) in red ink. A special index of contents is prefixed to Add. 6566.

Persian notes on the fly-leaves of both volumes state that they had been transcribed for Mr. Grant from MSS. in the library of Ṣamṣām ul-Mulk in Ḥaidarābād.

Add. 6567 and 6568.

Two uniform volumes, foll. 294 and 297; 12 in. by $7\frac{1}{4}$; 23 lines, 5 in. long; written in Shikastah-āmīz; dated Muḥarram, A.H. 1196 (A.D. 1782). [James Grant.]

The same work.

In the list of lives given at the end of the preface, Add. 6567, foll. 10—14, the additions of 'Abd ul-Ḥayy are marked with the letter ق. The headings of thirteen of these, for which blank spaces have been left in that list, have been entered upon a slip inserted after fol. 199. The first volume ends with the letter ز. A table of contents of the entire work is prefixed to Add. 6567, and a special index to Add. 6568.

Copyist: سید محمد الحسینی

Add. 26,248.

Foll. 509; $12\frac{1}{2}$ in. by $7\frac{1}{4}$; 23 lines, 5 in. long; written in Shikastah-āmīz by the same hand as the two preceding volumes; dated Ṣafar, A.H. 1196 (A.D. 1782).

[Wm. Erskine.]

The same work, complete in one volume.

Copyist: میر محمد رضا الحسینی الشهدی

A tabulated index of lives occupying foll. 1 *a*—6 *a* is in the same hand and tallies line for line with that of Add. 6567.

Add. 21,470.

Foll. 517; 17 in. by 11; 25 lines, 8 in.

long; written in large Nestalik, apparently about the close of the 18th century.

[James Bird.]

The same work, complete in one volume.

At the end is a note stating that the editor Ṣamṣām ul-Mulk died at the fort of Kaulas on the 15th of Jumāda I., A.H. 1196, and was buried in his own garden at Ḥaidarābād.

Add. 26,246 and 26,247.

Two uniform volumes, foll. 242 and 247; 15 in. by 9¼; 27 lines, 6¾ in. long; written in Nestalik, about the close of the 18th century. [Wm. Erskine.]

The same work.

LIVES OF SAINTS AND SUFIS.

Or. 249.

Foll. 54; 8½ in. by 5¾; 17 lines, 4¼ in. long; written in Naskhi, with frequent omission of the diacritical points; dated Zulka'dah, A.H. 698, and Muḥarram, A.H. 699 (A.D. 1299). [Geo. Wm. Hamilton.]

I. Foll. 2 *b*—17 *a*. An account of the utterances and mode of life of the great Ṣūfi, Shaikh Abul-Ḥasan 'Alī B. Aḥmad ul-Kharaḳānī, ابو الحسن علي بن احمد الخرقانی

Beg. باب اول در سوال و جواب پرسیدند که درویشي چیست

This Shaikh, so called from Kharaḳān, a borough situated in the mountainous district of Basṭām, died, according to Sam'ānī, Add. 23,355, fol. 94, A.H. 425, at the age of seventy-three years. See also Javāhir ul-Asrār, Add. 7607, fol. 84, and Nafaḥāt, p. 336.

This tract is called in the subscription Nūr ul-'Ulūm; but from the following heading المنتخب من کتاب نور العلوم من کلام الشيخ ابي الحسن الخرقاني it would appear to be only an abridgment of a larger work so entitled. It is divided into ten chapters (Bāb), a table of which is given at the beginning; but a great portion of the third and sixth is wanting. The spelling is archaic and presents this curious feature, probably a dialectic peculiarity, that the termination of the second person plural is always written *īt* instead of *īd*, for instance بریت, for برید

II. Foll 17 *b*—54 *a*. An account of the spiritual teachings and supernatural powers of the celebrated Shaikh, Abu Sa'īd B. Abil-Khair, ابو سعيد بن ابی الخير

Beg. الحمد لله الذي ارشدنا بنور هدايته

This great Ṣūfi, whose proper name was Faẓl Ullah, lived in Khorasan, and died in his 84th year, A.H. 440. See Javāhir ul-Asrār, Add. 7607, fol. 114, Nafaḥāt, p. 339. An account of a letter written by Ibn Sīnā to him, and of his interview with that philosopher will be found in the present work, fol. 48 *b*. See also Haj. Khal., vol. iv. p. 62. The work appears to have been written about a century after Abu Sa'īd's time. Some of his sayings are reported on the authority of the author's grandfather, Shaikh ul-Islām Abu Sa'īd As'ad B. Faẓl Ullah, who had them from the famulus (Khādim) of the subject of the memoir. See foll. 28, 32, 41, 44.

A work treating of Abu Sa'īd's life and entitled اسرار التوحيد فی مقامات الشيخ ابی سعيد is described by Prof. Mehren, Copenhagen Catalogue, p. 8.

Copyist: محمود بن علي بن سلمه

Two short fragments, written by the same hand, are found at the beginning and end of the volume. The first is the last page of a tract on ascetic life; the second consists of two pages in Arabic, treating of a revelation received by Muḥammad on the subject of Hell, and of some verses of the Kur'ān, which brought over converts to Islamism.

Or. 219.

Foll. 154; 9 in. by 5½; 25 lines, 3⅝ in.

long; written in small Nestalik; dated Ṣafar, A.H. 1019 (A.D. 1610).

[Geo. Wm. Hamilton.]

كشف المحجوب

A work treating of the lives, teachings, and observances of the Ṣūfis.

Author: 'Alī B. 'Uṣmān Abi 'Alī ul-Jullābī ul-Hujvīrī, علي بن عثمان ابي علي الجلابي الهجويري

Beg. الحمد لله الذى كشف لاوليائه بواطن ملكوته

The author, whose Kunyah was Abul-Ḥasan, calls himself, fol. 58, a disciple of Abul-Fazl Muḥammad B. ul-Ḥusain ul-Khuttalī, a Ṣūfi who lived near Damascus, and of Abul-'Abbās Aḥmad B. Muḥammad ul-Shaḳḳānī, a Shaikh of Naishāpūr (see Nafaḥāt, pp. 355 and 357). He appears to have wandered through most parts of the Muḥammadan world, and to have made himself acquainted with the most eminent Ṣūfis of his time, i.e. the fifth century of the Hijrah. Jāmī, who gives copious extracts from the Kashf ul-Maḥjūb in his Nafaḥāt, says, p. 358, that it was one of the standard works of the Ṣūfis. Bakhtāvar Khān states in the Riyāẓ ul-Auliyā, Or. 1745, fol. 139, that Jullāb and Hujvīr, from which the author's Nisbahs are derived, were the names of two suburbs of Ghaznīn, in which he alternately fixed his abode, and that he spent the last years of his life in Lahore, where he died A.H. 456 or 464, and where his tomb was still (A.H. 1090) visited by devout persons. Neither of the above dates, however, is consistent with the fact that the author classes Abul-Ḳāsim ul-Ḳushairī, who died A.H. 465 (see Nafaḥāt, p. 354) with the Ṣūfis who had passed away before the time at which he was writing.

It appears from the introduction that the work was written in answer to some questions put to the author by Abu Sa'īd ul-Hujvīrī.

Contents: The author's preface and an introduction treating of the true character and significance of Sufism, fol. 2 *b*. Notices on Ṣufis, chronologically arranged in the following classes: Companions of Muḥammad, fol. 24 *b*. 'Alī and the four Imāms who succeeded to him, fol. 26 *a*. The Tābi'īn, or successors of the Companions, fol. 30 *a*. The successors of the Tābi'īn, fol. 32 *a*. The later Ṣūfis, who were dead at the time of composition, fol. 57 *a*. The author's living contemporaries, fol. 60 *a*. The brief notices contained in the last section are arranged under the following countries: Syria, Irac, Fārs, Kirmān, Khurāsān, Māvarā-unnahr, Ghaznīn.

Account of the following sects or schools of Ṣūfis: Muḥāsibis, fol. 61 *a*. Ḳaṣṣāris, fol. 64 *a*. Ṭaifūris, ib. Junaidis, fol. 65 *b*. Nūris, fol. 66 *a*. Ḥakīmis, fol. 74 *b*. Kharrāzis, fol. 88 *b*. Khafīfis, fol. 90 *b*. Sayyāris, fol. 92 *a*. Ḥulūlis, fol. 94 *b*.

Doctrines and observances of the Ṣūfis, in eleven sections termed Kashf ul-Ḥijāb, as follows: Knowledge of God, fol. 97 *a*. Unity of God (Tauḥīd), fol. 101 *a*. Faith, fol. 104 *a*. Purification, fol. 106 *a*. Prayer, fol. 108 *a*. Legal alms, fol. 113 *b*. Fast, fol. 116 *a*. Pilgrimage, fol. 118 *b*. Intercourse with men and rules of life, fol. 121 *b*. Conventional terms used by Ṣūfis and their true meaning, fol. 133 *b*. Spiritual music and singing, fol. 142 *b*.

The author complains in the preface that two of his previous works, a Divan of poetry and a treatise entitled Minhāj ud-Dīn, had been appropriated by unscrupulous persons who had substituted their names for his own.

The contents of the work have been stated by Hammer, Jahrbücher, vol. lxxxiv., Anzeigeblatt, p. 35. See also Haj. Khal., vol. v. p. 215, Uri, p. 271, Stewart's Catalogue, p. 39, Mackenzie Collection, vol. ii. p. 141, Vienna Catalogue, vol. iii. p. 440, and Bibliotheca Sprenger., No. 748.

Add. 19,806.

Foll. 306; 9½ in. by 8; 15 lines, 6 in. long; written in large Persian Naskhi, probably in the 14th century.

تذكرة الاولياء

Notices on seventy saints and Ṣūfis.

Author: Muḥammad B. Ibrāhīm ul-'Aṭṭār, محمد بن ابراهيم العطار

Beg. الحمد لله الجواد بافضل انواع النعماء المنان

This celebrated poet and mystic, more commonly known as Farīd ud-Dīn 'Aṭṭār, was born in Shādiyākh, near Naishāpūr, and spent most of his life in the latter city. He suffered martyrdom at the hands of the Moghuls A.H. 627, at the age of 114 lunar years. See Nafaḥāt, p. 697, Daulatshāh, Add. 18,410, fol. 93, Haft Iklīm, fol. 300; Hammer, Schöne Redekünste, p. 140; Ouseley, Notices, p. 236; Oude Catalogue, p. 346.

In a preface, which begins with an Arabic doxology, the author sets forth the objects which he had in view in the present work, and concludes with a table of the seventy notices (Bab), which it comprises, foll. 5 *b*—7 *a*.

These notices, which deal more with sayings and anecdotes than with biographical particulars, are arranged without any apparent system; they begin with the Imām Ja'far Ṣādiḳ and end with his father, the Imām Muḥammad Bāḳir. The saints to which they relate belong mostly to the first three centuries of the Hijrah. It may be noticed that the author refers his readers for more ample explanations of the sayings contained in the present book to three earlier works of his own entitled Sharḥ ul-Ḳulūb, Kashf ul-Asrar, and Ma'rifat un-Nafs var-rabb, all of which appear to be lost.

Foll. 1, 2, 273—306, are in later hands.

The contents of the Taẕkirah have been stated in the Leyden Catalogue, vol. iii. p. 17. Compare Ḥaj. Khal., vol. ii. p. 258, Stewart's Catalogue, p. 30, Copenhagen Catalogue, p. 8, Mélanges Asiatiques, vol. v. p. 251, and Bibliotheca Sprenger., No. 354-6.

Add. 16,731.

Foll. 302; 9 in. by 5½; 17 lines, 3¼ in. long; written in Nestalik, with ruled margins, apparently in the 17th century.

[WILLIAM YULE.]

The same work.

Copyist: احمد ولد سيد الهداد الحسيني

On the first page is the stamp of General Claud Martin.

Add. 25,025.

Foll. 236; 11½ in. by 7¼; 23 lines, 4⅜ in. long; written in Naskhi, probably in the 17th century.

مناقب العارفين

Lives of the great Ṣūfi, Jalāl ud-Dīn Rūmī, his father, master, friends, son and successors.

Author: Shams ud-Dīn Aḥmad Aflākī, شمس الدين احمد افلاكي

Beg. الحمد لله الذي نوّر قلوب اوليائه بانوار المعاني

The author calls himself a disciple of Shaikh Jalāl ud-Dīn ul-'Ārif, a grandson and one of the successors of Jalāl ud-Dīn, and states in the preface that he wrote the present work in obedience to his master's behest, and that he commenced it A.H. 718.

It is divided into ten chapters (Faṣl) treating severally of the following holy personages: I. Bahā ud-Dīn Valad (Muḥammad B. Ḥusain) of Balkh (the father of Jalāl ud-Dīn), who emigrated to Asia Minor, and died in Ḳūniyah, A.H. 628, fol. 3 *a*. II. Burhān ud-Dīn ul-Ḥusainī ut-Tirmiẕī, disciple of the preceding and spiritual master of Jalāl ud-Dīn, fol. 15 *b*. III. Maulānā Jalāl ud-

Dīn Rūmī, (the celebrated author of the Masnavī), who died A.H. 672, fol. 20 *b*. IV. Shams ud-Dīn Tabrīzī (Muḥammad B. 'Alī), the friend of Jalāl ud-Dīn, fol. 147 *a*. V. Ṣalāḥ ud-Dīn Farīdūn, called Zarkūb ul-Ḳūniyavī, the friend and one of the Khalīfahs of Jalāl ud-Dīn, fol. 167 *b*. VI. Ḥusām ud-Dīn B. Akhī Turk, a Khalīfah of Jalāl ud-Dīn, fol. 175 *a*. VII. Bahā ud-Dīn Valad, commonly called Sulṭān Valad, son and successor of Jalāl ud-Dīn, fol. 185 *a*. VIII. Jalāl ud-Dīn ul-'Ārif, commonly called Chalabī 'Ārif, son and successor of the preceding, who died A.H. 719 (see fol. 231), fol. 194 *b*. IX. Shams ud-Dīn Amīr 'Ābid, known as Chalabī 'Ābid, brother and successor of the preceding, who died A.H. 739 (see fol. 235), fol. 231 *b*. X. Descendants of Bahā ud-Dīn Valad Balkhī, down to the time of composition, fol. 235 *a*. The author states at the end of chapter ix., fol. 235, that Ḥusām ud-Dīn Vāḥid, who succeeded to his brother, Amīr 'Ābid, A.H. 739, died A.H. 742, and that, his eldest son and lawful successor Bahā ud-Dīn being then on distant travels, a younger son, Chalabī Amīr 'Ālim, was placed on the spiritual throne.

At the end of the work is found the following note: تاریخ المصنف افضل الفضلا مولانا شمس الدین احمد الافلاکی العارفی رحمة الله تعالی علیه سنه اربع و خمسین و سبعمائة from which it is not clear whether the year 754 is given as date of the completion of the work or of the author's death. In either case it would disprove the statement of Ḥāji Khal., vol. vi. p. 154, that the work was not finished until A.H. 770.

The first seven of the holy men above mentioned are noticed in the Nafaḥāt in the same order, pp. 528—542. The contents of the Manāḳib ul-'Ārifīn have been stated by Hammer, Jahrbücher, vol. 74, Anzeige-blatt, p. 5. See also Stewart's Catalogue, p. 28, Vienna Catalogue, vol. ii. p. 371, and Mélanges Asiatiques, vol. v. p. 250.

Or. 225.

Foll. 336; 9 in. by 6¾; 19 lines, 3¾ in. long; written in Nestalik; dated A.H. 997 (A.D. 1589.) [Geo. Wm. Hamilton.]

The same work.

The 10th chapter and the conclusion are defective, two leaves having been lost after fol. 335.

Add. 11,745.

Foll. 813; 14½ in. by 9; 12 lines, 4⅝ in. long; written in large and fair Nestalik on gold-sprinkled paper, with a rich 'Unvān, gold-ruled margins, and headings alternately blue and gold, apparently in the 16th century; bound in stamped and gilt leather. [Edward Galley.]

صفوة الصفا

An account of the life and miracles of the celebrated saint, Shaikh Ṣafī ud-Dīn Isḥāḳ B. Shaikh Amīn ud-Dīn Jabra'īl ul-Mūsavī, the ancestor of the Ṣafavis.

Beg. شریفترین ذکری که مسبحان حظایر ملکوت بآن تسبیح و تقدیس نمایند

The preface, which begins with a panegyric on Ṣafī ud-Dīn and on his descendant, the reigning sovereign Shāh Tahmāsp B. Shāh Ismā'īl (A.H. 930—984), is imperfect, owing to the loss of one leaf or more after fol. 6. In the next following passage, fol. 7 *a*, the editor, who calls himself Abul-Fatḥ ul-Ḥusainī, states that he had received the royal commands to revise and correct the "before-mentioned" work, Ṣafvat uṣ-Ṣafā. He then proceeds to set forth the divisions and contents of the book, which comprises an Introduction (Muḳaddimah), twelve Sections (Bāb) and an Appendix (Khātimah), as follows:

Muḳaddimah. Dreams and prophecies, which announced the advent of Ṣafī ud-Dīn, in two Faṣls, fol. 10 a. Bāb I. Birth and early life of Ṣafī ud-Dīn in eleven Faṣls, fol. 15 *b*. Bāb II. His miraculous deeds for the deliverance of men, in three Faṣls, fol. 169 *a*. Bāb III. The supernatural effects of his looks in favour or anger, in three Faṣls, fol. 202 *b*. Bāb IV. His sayings and speeches, in six Faṣls, fol. 266 *a*. Bāb V. His supernatural powers manifested in various beings or inanimate objects, in three Faṣls, fol. 357 *a*. Bāb VI. His trances and ecstasies, fol. 388 *b*. Bāb VII. His miracles and prophecies, in five Faṣls, fol. 394 *b*. Bāb VIII. His mode of life (Sīrat), in twenty-seven Faṣls, fol. 573 *b*. Bāb IX. His last malady and death, in two Faṣls, fol. 628 *a*. Bāb X. Miracles wrought after his death, in three Faṣls, fol. 645 *b*. Bāb XI. Greatness and renown of Ṣafī ud-Dīn and his Vicars (Khalīfah), in three Faṣls, fol. 722 *b*. Bāb XII. Miraculous deeds of his Murīds or disciples, in two Faṣls, fol. 754 *b*. Khātimah. Account of some of his descendants, fol. 807 *b*.

This is, as stated in the above preface, a revised edition of an earlier work, composed probably about A.H. 750. Internal evidence shows that it was written a few years only after the death of Ṣafī ud-Dīn, which occurred in A.H. 735. The author speaks of Ṣadr ud-Dīn Mūsā, son and successor of Ṣafī ud-Dīn (who died, according to the Ḥabīb us-Siyar, A.H. 758), as still living (fol. 389). He mentions his own brother, Pīrah Ya'ḳūb, as one of Ṣafī ud-Dīn's disciples, and alludes incidentally to his having been himself in Marāghah A.H. 726 (foll. 207, 514). Finally, he states that, in the very year in which he wrote, Malik Ashraf (who reigned A.H. 745—758) had dismissed his Vazīr 'Abd ul-'Alī.

The author's name appears incidentally in the text, fol. 553 *a*, as Tavakkulī, توكلي. The author of the 'Ālam Ārāi 'Abbāsī, Add. 16,684, fol. 4, who mentions the Ṣafvat uṣ-Ṣafā as a work written in the time of Shaikh Ṣadr ud-Dīn Mūsā, calls him Darvīsh Tavakkul B. Ismā'īl, commonly known as Ibn Bazzāz. Compare Haj. Khal., vol. iv. p. 105, where the last name is wrongly printed Bazzār.

The Ḥabīb us-Siyar, Add. 6562, fol. 8, Jahān Ārā, Or. 141, fol. 197, and Majālis ul-Mūminīn, Add. 23,541, fol. 297, all ascribe the Ṣafvat uṣ-Ṣafā to Ibn ul-Bazzāz. See Stewart's Catalogue, p. 27, and St. Petersburg Catalogue, p. 289.

The additions of the editor appear to be confined to the preface and to the Khātimah, in which an account of the descendants of Ṣafī ud-Dīn is brought down to Shāh Ṭahmāsp.

A Persian note on the first page states that this copy had been written by the known calligraph, Shāh Muḥammad Kātib, whose name is indeed found in the subscription.

Or. 24,087.

Foll. 158; 9½ in. by 5¾; 20 lines, 3 ⅝in. long; written in Naskhi, apparently in the 18th century. [William H. Morley.]

ملتمس الاحبا خالص من الريا

Biographical notices on the holy men and 'Ulamā who lie buried in Shīrāz and the vicinity; translated from the Arabic of Shaikh Junaid Shīrāzī, by 'Īsā B. Junaid 'Adavī, عيسي بن جنيد عدوي

Beg. شكر و سپاس خدايرا كه آسمان روشن

The translator states in the preface that he wrote this version in compliance with the request of a friend of his and disciple of his father, in order to render the original work, written by his father in Arabic, and entitled شد الازار من حط الاوزار, more generally accessible. The author's name, which does not occur in the preface, is found in the body of the work, fol. 82 *a*, in the notice of his father, Shaikh Najm ud-Dīn Maḥmūd B. Muḥam-

mad, a pious and learned Ṣūfi, who died A.H. 740. This confirms, as far as the proper name is concerned, the statement of Ḥājī Khalīfah, vol. iv. p. 16, who ascribes the Shadd ul-Izār, commonly known as Hazār Mazār, to Mu'īn ud-Dīn Abul-Ḳāsim Junaid ul-'Umarī ush-Shīrāzī.

The translator mentions his own name, as above given, with that of his father in the same notice. It is also found in the following heading, written at the beginning of the present copy, هذا الكتاب المسمى بملتمس الاحبا خالصا من الريا فى ترجمة هزار مزار من مصنفات الشيخ الامام العالم العارف السعيد الشهيد رضيع الملة والدين عيسى رحمه الله

It appears from several passages that the author was a Khatīb or preacher. His life must have considerably exceeded one hundred lunar years; for, while he mentions, on the one hand, as his masters, or as persons whom he had met in his youth, several men who died about A.H. 700 (see foll. 50 *a*, 52 *b*, 128 *b*, 147 *b*), he lived long enough to record, fol. 157, the death of Shāh Shujā', which happened A.H. 786 (not A.H. 776, as written by mistake in the MS.; see Ḥabīb Mus-Siyar, vol. ii. p. 37), of aulānā Rūḥ ud-Dīn, fol. 52 *b*, who died A.H. 787, and of Ṣadr ud-Dīn Junaid, fol. 123 *b*, who died A.H. 791. In these three passages it is distinctly shown that the notice is due to the author, and not to the translator, who is very careful to point out his own additions.

The following authors are mentioned in the preface as having written earlier works on the Shaikhs of Shīrāz: Abul-Ḥasan Dailamī, a contemporary of Rūzbahān Baḳlī, who died A.H. 606. Abū Shujā' Muḥammad, who was a disciple of Maḳārīzī (see fol. 46 *b*), and died A.H. 590. Ṣā'in ud-Dīn Ḥusain B. Muḥammad B. Salmān, who died A.H. 664 (fol. 73 *b*). Aḥmad Ẕahabī. 'Azīz ud-Dīn Afẕal, a contemporary of the author (fol. 36 *b*; compare Haj. Khal., vol. iii. p. 226).

The work consists of an introduction treating at some length of the duty of visiting the tombs of holy men, and of seven sections called Naubah, each of which comprises a circuit of tombs calculated to occupy one day of the week. These begin respectively as follows: I., fol. 24 *a*. II., fol. 45 *a*. III., fol. 56 *a*. IV., fol. 67 *b*. V., fol. 88 *b*. VI., fol. 108 *b*. VII., fol. 128 *b*.

Or. 252.

Foll. 298; 8¼ in. by 5; 17 lines, 3 in. long; written in small Nestalik, apparently in the 18th century. [GEORGE WM. HAMILTON.]

جوامع الكلم

Discourses and spiritual teachings of Abul Fatḥ Ṣadr ud-Dīn Sayyid Muḥammad Ḥusainī, ابو الفتح صدر الدين سيد محمد حسينى, taken down from his lips by his disciple Muḥammad [B.] Muḥammad Akbar Ḥusainī, محمد محمد اكبر حسينى

Beg. الحمد لله الذى خصص عامة نوع الانسان

Sayyid Muḥammad B. Sayyid Yūsuf Ḥusainī, better known under his surname, Gīsū Darāz گيسو دراز, or "the long-locked," is one of the most popular saints of India. Born in Dehli, A.H. 721, he became the favourite disciple of the great Chishti Shaikh, Naṣīr ud-Dīn Maḥmūd Chirāgh i Dihlī (see p. 41 *b*). After his master's death, A.H. 757, he left Dehli for Gujrāt, where he stayed long with another holy Shaikh, Khwājah Rukn ud-Dīn Kān i Shakar. In A.H. 815 he fixed his abode in Kulbargah, where he was treated with every mark of regard by Fīrūz Shāh Bahmanī, and his successor Aḥmad Shāh. He died, shortly after the latter's accession, on the 16th of Zulḳa'dah, A.H. 825, at the age of 105 lunar years, leaving numerous descendants in the enjoyment of great wealth and honours. See Firishtah, Add. 6572, fol. 677, Bombay edition, vol. i.

p. 607, vol. ii. p. 748, and Briggs' translation, vol. ii. pp. 388, 398; Akhbār ul-Akhyār, Or. 221, fol. 110, and Riyāẓ ul-Auliyā, Or. 1745, fol. 162.

The editor states that he committed these discourses to writing daily, from the 18th of Rajab, A.H. 802, to the first of Rabī' II., A.H. 803, and submitted day by day what he had written to his master's revision. They include some pieces of poetry in the form of Ghazals, in which the author uses Muḥammad as his Takhalluṣ. 'Abd ul-Ḥaḳḳ, who mentions this work under the above title, and gives some extracts from it in the Akhbār ul-Akhyār, l. c., ascribes it to one of the Shaikh's Murīds called Muḥammad.

A life of Gīsū Darāz, entitled Tārīkh i Ḥusainī, and a collection of his letters, are mentioned in Stewart's Catalogue, pp. 30 and 37.

Or. 226.

Foll. 268, 9¼ in. by 5½; 13 lines, 3½ in. long; written in Nestalik, dated Ilāhābād, Rabī' II., A.H. 1175 (A.D. 1761).

[George Wm. Hamilton.]

منبع الانساب

A genealogical account of the Sayyids of Bhak'har, in Sind, with an exposition of the principal orders, the doctrines, and practices of Sufis.

Author: Sayyid Mu'īn ul-Ḥaḳḳ B. Shihāb ul-Ḥaḳḳ B. Muḥammad Abu Ja'far B. Shāh Taḳī ud-Dīn B. Sha'bān ul-Millat.

Beg. هو الاول هو الاخر هو الظاهر هو الباطن

The author, a native of Jhūnsī (Thornton's Jhoosee), belonged to a branch of the Sayyids of Bhak'har. He states that, desirous of ascertaining his pedigree, he proceeded, by the advice of his master Shāh Taḳī ud-Dīn, by way of Multān to Bhak'har. There he was received as a brother by his relatives, and supplied with a copy of an old Nasab-nāmah, which had been brought to Bhak'har by Sayyid Muḥammad Makkī, the ancestor of the Bhak'har Sayyids, and upon which the present work is based.

It is divided into eleven Faṣls, as follows: I. Genealogy of Muḥammad, fol. 5 *a*. II. Genealogy of the Prophets, fol. 12 *b*. III. History of Muḥammad and the twelve Imāms, fol. 40 *a*. IV. Account of the Sayyids, or descendants of the Imāms, in Arabia and other countries, fol. 74 *a*. V. Account of the four Pīrs, of the fourteen families (Khānvādah) of Ṣūfis, and of some minor orders (Silsilah), fol. 127 *a*. VI. Practices, observances and prayers of the above orders, fol. 176 *b*. VII. Doctrines of the philosophers and the Ṣūfis on the soul, fol. 197 *b*. VIII. Divergent opinions on some Ḥadīs relating to Ṣūfism, fol. 229 *a*. IX. The Muslim creed and the various degrees of Ṣūfism, fol. 233 *b*. X. Eulogies on the early Khalifs and twelve Imāms, fol. 245 *b*. XI. The origin and destiny of man and the various degrees or classes of Faḳīrs, fol. 257 *b*.

It is stated in the above account that the Sayyids of Bhak'har traced their origin to Sayyid Muḥammad Makkī, a descendant of Imām 'Alī Taḳī, who was born A.H. 540, ruled for many years in Yaman, marched into India with an army, and founded Bhak'har, where he died A.H. 644. His great-grandson, Sha'bān ul-Millat introduced Islamism into Jhūnsī, where he died A.H. 760, and was the ancestor of the line of Sayyids, to which our author belonged.

The author states in the genealogical account which he gives of his family, fol. 87 *b* that he was the eldest of the six sons of Shihāb ul-Ḥaḳḳ, who was born A.H. 760, and died A.H. 800. The latest date mentioned in that account is A.H. 830, fol. 88 *a*.

The work has been retouched and considerably enlarged by a writer of more recent date, Sayyid 'Alī Ghaẓanfar, commonly called Jār Ullah. From his pedigree, given at the

end of chapter XI., fol. 267 *a*, it appears that he was a lineal descendant in the sixth degree of the original author, Mu'īn ul-Ḥaḳḳ, and lived therefore probably about the close of the tenth century of the Hijrah. He professes to have added genealogical accounts of Sayyids of various countries, extracted from some standard historical works; further, a sketch of the Ṣūfi orders, borrowed from the Aḥvāl ul-Aṣfiyā and the Laṭāif i Ashrafī, and finally the last six chapters of the work.

Copyist: محمد حامد بجنوری

Add. 16,717.

Foll. 293; 8½ in. by 5; 21 lines, 2⅞ in. long; written in small Nestalik, with gold-ruled margins; dated A.H. 961 (A.D. 1554).

[William Yule.]

نفحات الانس من حضرات القدس

Notices of the celebrated Ṣūfis and Saints (Valī), who lived from the second to the eighth century of the Hijrah.

Author: Nūr ud-Dīn 'Abd ur-Raḥmān Jāmī (see p. 17 *a*) نور الدين عبد الرحمان جامي

Beg. الحمد لله الذي جعل مرائى قلوب اوليايه

This work is founded, as stated in the preface, upon the Ṭabaḳāt uṣ-Ṣūfiyyah of Muhammad B. Ḥusain us-Sulamī un-Naishāpūrī, who died A.H. 412. The Ṭabaḳāt (see Arabic Catalogue, p. 438) comprised five classes or generations of Ṣūfis, with twenty notices in each. It was subsequently enlarged by Shaikh ul-Islām Abu Ismā'īl 'Abdullah B. Muḥammad ul-Anṣārī ul-Haravī, who died A.H. 481 (see Haj. Khal. vol. vi. p. 129, and Arabic Catalogue, p. 710).

As this last recension was written in antiquated language, Jāmī took it up again (A.H. 881) at the request of the celebrated Mīr 'Alī Shīr, modernized its style, and made considerable additions to its contents, bringing it down to the generation immediately preceding his own. The author states in the concluding lines that the work was completed A.H. 883. It contains an introduction, treating at some length of the various degrees of religious knowledge, supernatural gifts and holiness, and a number of detached notices, amounting altogether to six hundred and fourteen.

The main series, which consists of 567 notices arranged in chronological order, begins, fol. 14 *b*, with Abū Hāshim uṣ-Ṣūfī, a contemporary of Sufyān uṣ-Ṣaurī, who died A.H. 161, and closes, fol. 275 *b*, with Mīr Sayyid Ḳāsim Tabrīzī, who died A.H. 837. It is followed by notices on thirteen Ṣūfī poets, from Sanā'ī to Ḥāfiẓ, fol. 275 *b*, and lastly by notices on four and thirty female saints, fol. 284 *a*.

Foll. 1—7 are of later date than the body of the MS.

The contents of the Nafaḥāt ul Uns have been stated in detail by S. de Sacy in Notices et Extraits, vol. xii., pp. 287—436, and by Hammer, Jahrbücher, vol. 84, Anzeigeblatt, p. 40. See also Fleischer, Dresden Catalogue, p. 408. The work has been printed in Calcutta, 1859, with a biographical sketch of the author, by W. Nassau Lees.

Add. 16,718.

Foll. 296; 9½ in. by 6½; 21 lines, 4⅜ in. long; written in neat Nestalik, with 'Unvān; dated Rabī' II., A.H. 916 (A.D. 1510).

[William Yule.]

The same work.

It is stated in a note written at the end of this copy by the transcriber, 'Abd ul-Muṭṭalib B. Ni'mat Ullah ul-Ḥusanī, that it had been collated with the author's autograph. The margins team with corrections, notes, and additions, written by the same hand as the text.

Prefixed, foll. 4 *b*—11 *b*, is a tabulated index of the notices with a short preamble

by its compiler, Amīr Shāh un-Nuʻmānī ul-Ḥusainī. It contains two alphabeticai series, one of names (ism or laḳab) and another of Kunyahs. The same writer, Amīr Shāh, observes on a detached slip, fol. 12, that, owing to some oversight of the author, two distinct notices had been devoted to the same man, under two different forms of name, viz., Aḥmad B. ʻĀṣim ul-Anṭākī, fol. 40 *a*, and Abū ʻAbdillāh ul-Anṭākī, fol. 51 *b*.

The last three leaves of the volume, foll. 293 *b*—295 *b*, contain a short Arabic tract in the same handwriting. It is the رسالة زلة القارى، "Treatise on the errors committed by readers of the Coran," by Najm ud-dīn Abū Ḥafṣ ʻUmar B. Muḥammad un-Nasafī, who died A. H. 537 (Arabic Catalogue, p. 127).

Or. 1362.

Foll. 401; 10½ in. by 6; 15 lines, 3¼ in. long; written in fine Nestaliḳ; dated Agra, the 49th year of Akbar (A.H. 1012, A.D. 1603). Bound in painted covers.

[Sir Charles Al. Murray.]

The same work.

It is stated in the subscription that this MS. was written for the library of Akbar by ʻAbd ul-Karīm Kātib, surnamed ʻAnbarīn-ḳalam Akbarshāhī, a calligrapher mentioned in the Āʼīn i Akbarī; see Blochmann, p. 102.

It contains seventeen miniatures in Indian style, of the highest degree of finish, mostly whole-page. Some of them are signed by Hindu painters, such as Bālchand, fol. 226, and Khemkarn, fol. 315.

Add. 23,539.

Foll. 198; 15 in. by 10; 25 lines, 5⅝ in. long; written in Naskhi, with gold-ruled margins, probably in the 16th century.

[Robert Taylor.]

نفحات الانس

The same work, with marginal annotations, mostly Persian translations of the Arabic passages contained in the text.

Add. 7668.

Foll. 417; 8 in. by 5½; 17 lines, 3½ in. long; written in small Nestalik, with ʻUnvān and gold-ruled margins, probably in the 16th century. [Col. J. Rich.]

The same work, with a tabulated index of names, in the same handwriting as the text, occupying foll. 1 *b*—7 *a*.

Add. 25,848.

Foll. 433; 9½ in. by 6; 17 lines, 4¼ in. long; written in Naskhi, except foll. 237—260, which are in Nestalik, probably early in the 17th century. [Wm. Cureton.]

The same work, with a table of contents, foll. 3 *b*—11 *b*.

A note on fol. 3 *a* states that the MS. was purchased by Abu-l-Maʻālī in Burhānpūr, A.H. 1040.

Or. 218.

Foll. 175; 9¼ in. by 5; 20 and 21 lines, 3¼ in. long; written in Naskhi and Nestalik; apparently in the 18th century.

[George Wm. Hamilton.]

I. Foll. 13 *b*—151 *b*. Commentary on the words of doubtful reading and the difficult passages of Jāmī's Nafaḥāt ul-Uns.

Author: ʻAbd ul-Ghafūr ul-Lārī, عبد الغفور اللاری

Beg. سپاس وستایش خدای را که آئنه دل دوستان خود را

Maulānā Raẓī ud-Dīn ʻAbd ul-Ghafūr, of Lār, the most eminent of Jāmī's disciples, died in Herat on the Monday, the fifth of

Sha'bān, A.H. 912, and was buried by the side of his master. Muṣliḥ ud-Dīn Lārī remarks in Mir'āt ul-Advār, Add. 7650, fol. 228, that the day and month in which he died, یکشنبه وپنجم شعبان form a chronogram for the year of his death. See also Lubb ut-Tavārīkh, Add. 23,512, fol. 174, and Safīnat ul-Auliyā, Or. 224, fol. 78.

The work was written, as stated in the preface, for Jāmī's son, Ẓiyā ud-Dīn Yūsuf, who took great pleasure in reading the Nafaḥāt, but was frequently stopped by difficulties. These 'Abd ul-Ghafūr, who had heard the Nafaḥāt explained by the author, undertook to solve in the present work.

On the first page is the following inscription: کشف نفحات الانس از عبد الغفور

Prefixed is a table of the contents of the Nafaḥāt, with references to the folios of this copy of the commentary, written A.H. 1186 by Muhammad Ja'far, foll. 5—12.

II. Foll. 151 *b*—175 *b*. A notice on Jāmī's life, by the same.

Beg. تیمنا بذکر الملك الاعلی وحمدا لله تبارك وتعالی

The author states that he wrote this biography immediately after completing the preceding work, and that he was prepared for the task by a long and intimate intercourse with his master. The notice deals especially with Jāmī's spiritual life, and his utterances on religious subjects. Towards the end, fol. 172 *b*, is found a complete list of his writings. Jāmī was born, according to Lārī, on the 23rd of Sha'bān, A.H. 817, and died on the 18th of Muḥarram, A.H. 898.

The stamps of the kings of Oude are impressed at beginning and end.

Add. 26,298.

Foll. 72; 6¾ in. by 4¼; from 10 to 16 lines, about 3 in. long; written in various characters, Nestalik and Shikastah, with gold-ruled margins; dated Shāhjahānābād, Rajab, A.H. 1133 (A.D. 1721). [Wm. Erskine.]

The same life of Jāmī.

This copy contains some additional matter at the end, foll. 67 *b*—70 *a*, viz., some elegies composed on Jāmī's death, and an account of his children.

Appended is a short notice on the author, Raẓī ud-dīn 'Abd ul-Ghafūr Lārī, foll. 70 *a*—71 *b*. It consists of little more than some verses in his praise, extracted from "Bahrām and Bihrūz," a poem by Maulānā Bannā'ī.

Bannā'ī, a Sūfī poet of Herat, was driven from it by the enmity of Mīr 'Alī Shīr. He died A.H. 918. See Tuḥfah i Sāmī, Add. 7670, fol. 91, and Sprenger, Oude Catalogue, p. 372.

Or. 208.

Foll. 221; 10¼ in. by 6; 15 lines, 3¾ in. long; written in Nestalik; dated Rabī' II., A.H. 1215 (A.D. 1800). [George Wm. Hamilton.]

مجالس العشاق

Lives of the great mystics and of some celebrated lovers.

Author: Sulṭān Ḥusain B. Sulṭān Manṣūr [B.] Bāiḳarā B. 'Umar Shaikh B. Tīmūr Kūrgān, سلطان حسین بن سلطان منصور بایقرا بن عمر شیخ بن تیمور کورکان

Beg. ای جمیلی که اشعه لمعات حسنت هر جا

Abul-Ghāzī Sulṭān Ḥusain, the last of the Timurides of Persia, born A.H. 842, ascended the throne of Herat, A.H. 873, and died on the 11th of Zulḥijjah, A.H. 911, (see Ḥabīb us-Siyar, vol. ii. pp. 202, 329). He is well known as the intimate friend of Mīr 'Alī Shīr, and a liberal and enlightened patron of letters. Sām Mīrzā, who gives him a place

in his Tazkirah, Add, 7670, fol. 11, says that the present work supplies ample evidence of his literary gifts.

The work, which, as stated in the concluding lines, was commenced in A.H. 908 and completed in the course of the following year, is written in ornate prose and verse. It consists of an introduction, treating of mystic love as typified in the myth of Yūsuf and Zalīkhā, and of seventy-six lives, headed Majlis or assemblies, which are rather panegyrics than biographies, and the first fifty-five of which form a chronological series. The following table will show the men to whom they relate, together with the dates of death, as far as found in the MS.

1. Imām Ja'far Ṣādiḳ, (A.H. 151), fol. 26 *b*. 2. Shaikh Zul-nūn Miṣrī, (A.H. 161), fol. 27 *b*. 3. Sulṭān Ibrāhīm Adham, (A.H. 162), fol. 30 *a*. 4. Sulṭān Bāyazīd Basṭāmī, (A.H. 261), fol. 34 *b*. 5. Shaikh Manṣūr Ḥallāj, (A.H. 309), fol. 39 *b*. 6. Abul Ḥasan Kharaḳānī, (A.H. 425), fol. 44 *a*. 7. Abu Sa'īd Abul-khair, (A.H. 440), fol. 44 *b*. 8. Khwājah 'Abdullah Anṣārī, (A.H. 481), fol. 46 *a*. 9. Aḥmad Ghazālī, (A.H. 517), fol. 51 *a*. 10. Ḥakīm Sanā'ī, (A.H. 525), fol. 53 *b*. 11. 'Ain ul-ḳuẓāt Hamadānī, (A.H. 533), fol. 55 *b*. 12. Zandah-pīl Aḥmad i Jām, (A.H. 536), fol. 57 *b*. 13. Auḥad ud-Dīn Kirmānī, (A.H. 536), fol. 59 *b*. 14. Auḥadī, (A.H. 554), fol. 60 *b*. 15. Shihāb ud-Dīn Maḳtūl, (A.H. 576), fol. 61 *b*. 16. Sa'd ud-Dīn Ḥamavī, (A.H. 605), fol. 62 *a*. 17. Rūzbahān, (A.H. 606), fol. 63 *b*. 18. Majd ud-Dīn Baghdādī, (A.H. 607), fol. 65 *a*. 19. Najm ud-Dīn Kubrā, (A.H. 618), fol. 66 *b*. 20. Shaikh i Ṣaghān, fol. 69 *b*. 21. Khwājah Ḥasan, (the beginning of this Majlis is wanting). 22. Farīd ud-Dīn 'Aṭṭār, (A.H. 627), fol. 77 *b*. 23. Ibn Fāriẓ, (A.H. 630), fol. 79 *a*. 24. Muḥyī ud-Dīn A'rābī, (A.H. 638), fol. 80 *b*. 25. Shams i Tabrīz, (A.H. 645), fol. 82 *b*. 26. Najm ud-Dīn Rāzī, (A.H. 654), fol. 85 *b*. 27. Saif ud-Dīn Bākharzī, (A.H. 658), fol. 87 *a*. 28. 'Azīz Nasafī, fol. 88 *b*. 29. Jalāl ud-Dīn Rūmī, (A.H. 672), fol. 89 *b*. 30. Fakhr ud-Dīn 'Irāḳī, (A.H. 688), fol. 91 *b*. 31. Sa'dī Shīrāzī, (A.H. 691), fol. 93 *b*. 32. Mīr Ḥusainī, (A.H. 718), fol. 96 *a*. 33. Maḥmūd Shabistarī, (A.H. 720), fol. 97 *b*. 34. Amīr Khusrau Dihlavī, (A.H. 725), fol. 99 *a*. 35. Ḥusain Akhlāṭī, (A.H. 777), fol. 100 *b*. 36. Sayyid 'Alī Hamadānī, (A.H. 786), fol. 102 *b*. 37. Bahā ud-Dīn Naḳshaband, (A.H. 791), fol. 103 *b*. 38. Pahlavān Maḥmūd Pūryār, (A.H. 722), fol. 104. *b*. 39. Luṭfullāh Naishāpūrī, (A.H. 786), fol. 107 *a*. 40. Ḥāfiẓ Shīrāzī, (A.H. 792), fol. 108 *a*. 41. Sa'd ud-Dīn Taftāzānī, (A.H. 792), fol. 110 *a*. 42. Sayyid Sharīf, (A.H. 797), fol. 111 *b*. 43. Muḥammad Shīrīn, (A.H. 807), fol. 113 *a*. 44. Kamāl Khujandī, (A.H. 808), fol. 113 *b*. 45. Amīr Makhtūm, (A.H. 833), fol. 114 *b*. 46. Khwājah Abu-l-vafā, (A.H. 835), fol. 118 *a*. 47. Amīr Ḳāsim Anvār, (A.H. 837), fol. 119 *b*. 48. 'Imād ud-Dīn Nasīmī, (A.H. 837), fol. 123 *a*. 49. Ḥusain Khwārazmī, (A.H. 839), fol. 125 *b*. 50. Sharaf ud-Dīn 'Alī Yazdī, (A.H. 858), fol. 127 *a*. 51. Sayyid Ḥakīmī, (A.H. 881), fol. 128 *a*. 52. Dādah 'Umar, (A.H. 890), fol. 128 *b*. 53. Muḥammad Tabādkānī, (A.H. 891), fol. 129 *b*. 54. Khwājah 'Ubaid Ullah, (A.H. 895), fol. 131 *b*. 55. 'Abd ur-Raḥmān Jāmī, (A.H. 898), fol. 133 *b*. 56. Sulaimān, the prophet, fol. 137 *a*. 57. Iskandar Zul-ḳarnain, fol. 142 *b*. 58. Farhād, fol. 149 *a*. 59. Ḳais 'Āmirī (i.e. Majnūn), fol. 156 *b*. 60. Khusrau Shāh B. Ḳaiṣar, fol. 163 *b*. 61. Sulṭān Maḥmūd Ghaznavī, (A.H. 422), fol. 169 *a*. 62. Sulṭān Jalāl ud-Dīn Malak Shāh, (A.H. 485), fol. 173 *a*. 63. Sulṭān Muḥammad B. Malak Shāh, (A.H. 511), fol. 177 *a*. 64. Sayyid Ismā'īl, (A.H. 519), fol. 180 *a*. 65. Sulṭān Mas'ūd Saljūḳī, fol. 184 *a*. 66. Sulṭān Sanjar, (A.H. 551), fol. 186 *b*. 67. Ibrāhīm Sulṭān Shīrāzī, (A.H. 800), fol. 192 *a*. 68. Sulṭān Bābur (B.) Bāisanghar, fol. 194 *a*. 69. Sulṭān Pīr Budāgh, (A.H. 800), fol. 195 *b*.

70. Sulṭān Ya'ḳūb, (A.H. 896), fol. 196 *b*. 71. Abū Najīb Khazārī, fol. 199 *a*. 72. Aṣma'ī, fol. 200 *b*. 73. Shaikh Āẕarī, fol. 204 *a*. 74. Amīr Niẓām ud-Dīn 'Alī Shīr, (A.H. 906), fol. 205 *a*. 75. Sayyid Badr, fol. 208 *a*. 76. Abu-l-Ghāzī Sulṭān Ḥusain Bahādur (the author), fol. 213 *a*.

The above differs in some particulars from the contents of the Vienna copy, as stated by Flügel, vol. iii. p. 427. See also Jahrbücher, vol. 84, Anzeigeblatt, p. 38. The work has been lately lithographed in the press of Navalkishor.

Add. 7777.

Foll. 67; 8 in. by 4½; 15 lines, 3½ in. long; written in Indian Nestalik, apparently early in the 18th century. [CLAUD J. RICH.]

The first half of the same work, comprising the introduction and the first 26 Majlis (Or. 208, foll. 1—88).

Copyist: اوتمچند

It bears the stamp of Muḥammad Faẓl Ullah, a servant of Muḥammad Shah.

Or. 212.

Foll. 218; 10 in. by 7; 19 lines, 4½ in. long; written in Nestalik; dated Samarḳand, Rajab, A.H. 1074 (A.D. 1664).

[GEORGE WM. HAMILTON.]

رشحات عين الحيات

Notices on the holy Shaikhs of the Nakshabandi order, and especially on Khwājah Naṣīr ud-Dīn 'Ubaid Ullah.

Author: 'Alī B. ul-Ḥusain ul-Vā'iẓ ul-Kāshifī, known as Ṣafī, علی بن الحسين الواعظ الكاشفى المشتهر بالصفى

Beg. الحمد لمن رش رشحات الحقايق والحكم

Fakhr ud-Dīn 'Alī, poetically surnamed Ṣafī, whose father, Ḥusain ul-Kāshifī, has been mentioned, p. 9 *b*, succeeded on the latter's death, A.H. 910, to his office of preacher in Herat. He died A.H. 939, and left, besides the present work, a poem entitled Maḥmūd u Ayāz. See Tuḥfah i Sāmī, Add. 7670, fol. 66, Ḥabīb us-Siyar, vol. iii. part 3, p. 341, and Ilāhī, Oude Catalogue, pp. 80, 83.

Khwājah 'Ubaid Ullah, the great Nakshabandi, whose life and teachings form the main topic of the Rashaḥāt, is better known by his surname of Khwājah Aḥrār. He was born A.H. 806, and spent the greatest part of his life in Samarḳand, where he died A.H. 893. See foll. 129 *b* and 216 *a*. Jāmī, who held him in great reverence, has devoted a long notice to him in his Nafaḥāt, pp. 465—470. See also Riyāẓ ul-Auliyā, Or. 1745, fol. 64.

The author says in the preface, that, when he was admitted to the Khwājah's presence, first in Zulḳa'dah, A.H. 889, and again in Rabi' II., A.H. 893, and heard him discoursing on the virtues and excellencies of the Nakshabandis, he carefully wrote down his words after each interview. When these meetings came to an end, he formed the project of collecting his notes; but the execution of that plan was delayed until A.H. 909, when he wrote the present work, including in it notices on the successive generations of Nakshabandis, from information derived partly from the above conversations, and partly from some trustworthy histories of that order.

The title Rashaḥāt is a chronogram expressing the date of composition, A.H. 909.

The work is divided into a Maḳālah, three Maḳṣads, and a Khātimah, as follows:

Maḳālah. Notices on Nakshabandi Shaikhs, in chronological order, fol. 5 *b*. Maḳṣad I. Notice on Khwājah 'Ubaid-Ullah, his forefathers and parentage, his early life, his character and his wanderings, fol. 121 *a*. Maḳṣad II. His sayings and utterances, as received by the author from his own mouth,

fol. 144 *a*. Maksad III. Manifestations of his supernatural powers, with notices on the disciples by whom they were related, fol. 169 *a*. Khātimah. His death, fol. 216 *a*.

Copyist: محمد شادی بن حاجي يحيي

A table of contents, in a later hand, occupies three pages at the beginning.

A full statement of the contents has been given by Pertsch, Gotha Catalogue, p. 121. See also Stewart's Catalogue, p. 28, S. Petersburg Catalogue, p. 299, Mélanges Asiatiques, vol. v. p. 250, and Haj. Khal., vol. iii. p. 461. A Turkish translation has been printed in Constantinople, A.H. 1236.

Or. 215.

Foll. 212; 8¾ in. by 4½; 15 lines, 2¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins; dated Muharram, A.H. 1019 (A.D. 1610).

[George Wm. Hamilton.]

سير العارفين

Lives of Indian saints.

Author: Hāmid B. Fazl Ullah, called Darvīsh Jamālī, حامد بن فضل الله المعروف بدرويش جمالي

Beg. حمدی که ابواب سعادت بر ارباب عبادت مفتوح گرداند

Shaikh Jamālī Kanbū, whose original name was Jalāl Khān, adopted first the takhallus of Jalālī, which he afterwards changed to Jamālī. He was a disciple of Shaikh Samā ud-Dīn, of Dehli, and became renowned as a poet. Having risen to fame under Sultan Sikandar B. Bahlūl, he subsequently gained the regard of Bābar, to whom, as well as to Humāyūn, several of his Kasīdahs are addressed. He spent a part of his life in distant travels, during which he became acquainted with Jāmī and Davānī, and died in Dehli A.H. 942. He left a Divan and a Masnavi entitled Mihr u Māh. See Akhbār ul-Akhyār, Or. 221, fol. 179, Mir'āt ul-'Ālam, Add. 7657, fol. 115, Riyāz ul-Auliyā, Or. 1745, fol. 106, Ilāhī, Oude Catalogue, p. 74, and Elliot's History, vol. vi. p. 488. His son, Shaikh Gadā'ī, was raised to the office of Sadr by Akbar. See Blochmann, Ain i Akbari, p. 272.

The author states in the preface that, after visiting the two holy cities, and after long wanderings through Maghrib, Yaman, Rūm, Syria, Irak, and all parts of Persia, he had returned to his dwelling place, Dehli, and to the presence of his revered spiritual guide, Samā ud-Dīn. Urged by some pious friends to write an account of all the holy men whom he had met, or whose shrines he had visited, he recoiled from so vast an undertaking, and confined the scope of his work to those saints who had lived in India. He adds that he completed it in the reign of Humāyūn (A.H. 937—947).

The notices, thirteen in number, are arranged in chronological order, and relate to the following men, who belong to the Chishti order: Khwājah Mu'īn ud-Dīn Sijzī (who died in Ajmīr, A.H. 633), fol. 5 *b*. Bahā ud-Dīn Zakariyyā, fol. 19 *b*. Kutb ud-Dīn Bakhtiyār Ūshī, fol. 51 *a*. Farīd ud-Dīn Mas'ūd (Ganj i Shakar), fol. 70 *a*. Sadr ud-Dīn 'Ārif, fol. 105 *b*. Nizām ud-Dīn Muhammad Badā'ūnī (Auliyā), fol. 121 *a*. Rukn ud-Dīn Abul-Fath, son of Sadr ud-Dīn 'Ārif, fol. 158 *b*. Hamīd ud-Dīn Nāgūrī, fol. 167 *a*. Najīb ud-Dīn Mutavakkil, fol. 176 *b*. Jalāl ud-Dīn Abul-Kāsim Tabrīzī, fol. 183 *b*. Nasīr ud-Dīn Mahmūd Audhī, fol. 193 *b*. Sayyid Jalāl ud-Dīn Bukhārī, Makhdūm i Jahāniyān (who died A.H. 785), fol. 199 *b*. Samā ud-Dīn, fol. 203 *b*.

The author's spiritual guide, to whom the last notice relates, was a disciple of Shaikh Kabīr, a grandson of Sayyid Jalāl ud-Dīn Bukhārī, who died A.H. 785. He left Multān, his native place, for Rantanbhūr and Biyānah, and lastly fixed his abode, some

time before the death of Sultan Bahlūl, A.H. 894, in Dehli, where he died at an advanced age, on the 17th of Jumādā I., A.H. 901. The date is recorded in a versified chronogram, fol. 211 *b*, by the author, who attended him to his last hour. See Akhbār ul-Akhyār, fol. 167, and Riyāẓ ul-Auliyā, fol. 126.

Copyist: شاه محمد بن سید دریا

The Siyar ul-'Arifīn is frequently quoted in the Akhbār ul-Akhyār. It is also one of the works consulted by Firishtah: see Mohl, Journal des Savants, 1840, p. 224.

Add. 16,732.

Foll. 269; 7¾ in. by 4½; 13 lines, 2¾ in. long; written in Nestalik, with ruled margins; dated in the year of the accession of Muḥammad Shāh (A.H. 1131, A.D. 1719).

[William Yule.]

The same work.

The author's proper name is written Aḥmad instead of Ḥāmid.

Copyist: عنایت علی ولد محمد صادق

On the fly-leaf is written: "Bought at the sale of Gen. Martin's effects, Lucnow, 1802. Wm. Yule."

Or. 221.

Foll. 223; 9¼ in. by 6½; 17 lines, 4¼ in. long; written in Nestalik; dated Rajab, A.H. 1218 (A.D. 1803).

[George Wm. Hamilton.]

اخبار الاخیار فی اسرار الابرار

Lives of the saints and pious Shaikhs who lived in India, from the time of Mu'īn ud-Dīn Chishtī to the close of the tenth century of the Hijrah.

Author: 'Abd ul-Ḥaḳḳ B. Saif ud-Dīn ut-Turk ud-Dihlavī ul-Bukhārī, عبد الحق بن سیف الدین الترک الدهلوی البخاری

Beg. شکر مر حضرت واجب العطیات را تعالی

The author has been mentioned, p. 14 *a*. After dwelling on the advantages accruing from the recording of the lives of holy men, he says that he had collected from the most authentic sources an account of those who lived in India from the time of Mu'īn ud-Dīn to the close of the tenth century, the time in which he wrote, and that he had followed, with few exceptions, the order of Ṭabaḳāt, or successive generations. [These Ṭabaḳāt, however, are not distinguished in the body of the work, and the first three only are mentioned in the preface, viz. those of Mu'īn ud-Dīn Chishtī (who died A.H 633), fol. 23, of Farīd ud-Dīn Ganj i Shakar (A.H. 664), fol. 47, and of Naṣīr ud-Dīn Maḥmūd Chirāgh i Dihlī (A.H. 757), fol. 69.] To the above Ṭabaḳat he prefixed a life of Muḥyī ud-Dīn 'Abd ul-Ḳādir Jīlānī, the founder of his own order, fol. 10, and added notices, not chronologically arranged, of some ecstatics (Majẕūb), fol. 206, and of female saints, fol. 211; lastly a Khātimah containing some account of his ancestors, of his father, and of his own life, fol. 214.

At the end, fol. 232 *b*, the author states that he had compiled the present work before setting out on his journey to Mecca, A.H. 996, and that after his return, and in consequence of some criticisms, he submitted it to a thorough revision. The work was probably completed in, or shortly before, A.H. 1028; for Jahāngīr states in his memoirs that, in that year, the author had an audience and presented to him a book which he had written upon the Shaikhs of India. See Tūzuk i Jahāngīrī, Allygurh edition, p. 282. The Akhbār ul-Akhyār is mentioned by the author in a later composition, an extract of which is given in Elliot's History, vol. vi. p. 491, as one of the few works rough copies of which he had written previously to his pilgrimage and during the period of his education.

The chronological series, which comprises 230 notices, closes, fol. 206, with the life of Shaikh 'Abd ul-Ghafūr Mānū, who died A.H. 987.

Or. 217.

Foll. 181; 8 in. by 5¼; 15 lines, 3⅜ in. long; written in Nestalik; dated Ramaẓān, A.H. 1260 (A.D. 1844).

[George Wm. Hamilton.]

زاد المتقين فى سلوك طريق اليقين

Lives of two Indian saints, 'Alī Muttaḳī and 'Abd ul-Vahhāb, who lived at Mecca in the tenth century of the Hijrah, with short notices on some Shaikhs and Faḳīrs who dwelt there at the same period.

Author: 'Abd ul-Ḥaḳḳ B. Shaikh Saif ud-Dīn Dihlavī, عبد الحق بن شيخ سيف الدين دهلوي

Beg. الحمد لله رب العلمين ... اى خدا اى آفريدكار

The author states in the preface, that in A.H. 996, in obedience to a divine call, he had set out on the holy pilgrimage. Having found in Mecca a Shaikh in great repute of sanctity, the above mentioned 'Abd ul-Vahhāb, he availed himself for upwards of two years of his teachings in Sufism and Ḥadis, and gathered also from him the information contained in the present work, which he wrote A.H. 1003.

It is divided into the following three parts, called Maḳṣad.

I. Life of 'Alī Muttaḳī, fol. 9 *a*. 'Alī B. Ḥusām ud-Dīn B. 'Abd ul-Malik B. Ḳāẓī Khān Muttaḳī Ḳādirī Shāẓilī Madanī Chishtī, descended of a Jaunpūr family, and was born in Burhānpūr. He received the Chishti robe (Khirḳah) from 'Abd ul-Karīm B. Shaikh Bājan, and became afterwards in Multān the disciple of Ḥusām ud-Dīn Muttaḳī. After living some time at Aḥmadābād during the reign of Bahādur Shāh, he left it at the time of that king's defeat by Humāyūn (A.H. 941), and went to Mecca, where he died A.H. 975, at the age of ninety years. See also his life in Akhbār ul-Akhyār, Or. 221, fol. 200.

II. Life of 'Abd ul-Vahhāb Muttaḳī, fol. 48 *a*. 'Abd ul-Vahhāb B. Valī Ullah, born at Mandū, lost both his parents at an early age, and after some wanderings through Gujrāt, Deccan and Ceylon, he repaired to Mecca A.H. 963, at the age of twenty. There he was received into the house of 'Alī Muttaḳī, a friend of his father, and afterwards became his disciple and successor.

III. Notices of some contemporary Shaikhs and Faḳīrs in Mecca, fol. 134 *b*.

Or. 224.

Foll. 198; 9 in. by 6; 15 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [George Wm. Hamilton.]

سفينة الاولياء

Lives of the holy men and leading Shaikhs who lived from the beginning of Islamism to the author's time.

Author: Muḥammad Dārā Shikūh Ḥanafī Ḳādirī, محمد دارا شكوه حنفى قادرى (see p. 54 *a*).

Beg. الحمد لله رب العالمين ... اما بعد اگرچه احوال ومعجزات

The object of the author was, as stated in the preface, to give for each saint the information regarding his name, date of birth and death, place of burial, and other particulars, which was found scattered in a vast number of ancient and modern works. He remarks further on, fol. 181 *b*, that by laborious research he had succeeded in discovering many dates, which were wanting in the Nafaḥāt ul-Uns, the Tārīkh i Yāfi'ī and Ṭabaḳāt i Sulṭānī. It is stated in the conclusion that the work was completed on the 27th of Ramaẓān, A.H. 1049.

Contents: Lives of Muḥammad, fol. 14 *a*,

the first four Khalīfahs, fol. 16 *b*, and the eleven later Imāms, fol. 21 *a*. Salmān Fārisī, Uvais Ḳarnī, Ḥasan Baṣrī, fol. 27 *b*. Ḳāsim B. Muḥammad, the four great Imāms of the law, Abu Yūsuf, and Muḥammad Shaibānī, fol. 28 *b*.

The Shaikhs of the five great orders (Silsilah), as follows: 1. The Ḳādiris (called Junaidī before the time of ʿAbd-ul-Ḳādir Jīlānī) from Maʿrūf Karkhī, who died A.H. 200, to Miyānjīv of Lahore, who died A.H. 1045, fol. 32 *a*. 2. The Naḳshabandīs, formerly called Ṭaifūrīs, from Bāyazīd Ṭaifūr B. ʿIsā Basṭāmī, who died A.H. 261, to Khwājah Ṣāliḥ of Balkh, who died A.H. 1048, fol. 67 *b*. 3. The Chishtīs, from ʿAbd ul-Vāḥid B. Zaid, who died A.H. 177 to Shaikh Jalāl Thānesarī, who died A.H. 989, fol. 79 *b*. 4. The Kubravīs, (so called from Najm ud-Dīn Kubrā), from Abu Bakr B. ʿAbd Ullah Nassāj to Sulṭān Valad, who died A.H. 712, fol. 95 *b*. 5. The Suhravardis, (so called from Shihāb ud-Dīn ʿUmar B. Muḥammad Suhravardī), from Mamshād Dīnavarī, who died A.H. 299, to Sirāj ud-Dīn Muḥammad Shāh ʿĀlam, who died at Aḥmādabād, A.H. 880, fol. 102 *a*.

Saints, who have no distinct connection with the Silsilahs, arranged in chronological order, from Mālik B. Dīnār to Shaikh Balāval, who died at Lahore, A.H. 1046, fol. 111 *b*. Female saints, from Khadījah to Jamāl Khātūn, who was still alive in A.H. 1049, fol. 181 *a*.

Prefixed is a full table of contents, in a later hand, foll. 2—9.

The Safīnat ul-Auliyā has been lithographed in Lucknow, A.D. 1872. See Stewart's Catalogue, p. 25, and Bibliotheca Sprenger., no. 367.

Or. 250.

Foll. 55; 8¼ in. by 5¾; 11 lines, 4 in. long; written in Nestalik, apparently in the 18th century. [George Wm. Hamilton.]

مونس الارواح

Notice on the celebrated saint Muʿīn ud-Dīn Sijzī Chishtī (see p. 354 *b*), and some of his disciples.

Author: Jahān Ārā, daughter of Shāh Jahān, جهان آرا بنت شاه جهان بادشاه غازی

Beg. حمد و سپاس افزون از عدد و شمار مر صانعی را

Jahān Ārā, commonly called Begam Ṣāḥib, the eldest child of Shāhjahān, was born A.H. 1022. She remained single, and attended her father during his captivity. She died A.H. 1092. See Mirʾāt ul-ʿĀlam, Add. 7657, fol. 248, and Maāṣir i ʿĀlamgīrī, p. 213.

The writer, who calls herself a Murīdah, or votary of Muʿīn ud-Dīn, professes to have compiled the present notice from the most trustworthy works. She gives in the introduction the Silsilah or filiation of the Chishtī order according to the Safīnat ul-Auliyā (the preceding work), written by her brother and spiritual preceptor, Sultān Dārā Shikūh.

The work was completed, as stated at the end, A.H. 1049.

In a subsequent addition, fol. 53 *b*, the author relates a pilgrimage to the tomb of Muʿīn ud-Dīn's, near Ajmīr, performed by herself, in company with her father, A.H. 1053.

Add. 16,733.

Foll. 89; 6¼ in. by 3½; 11 lines, 1¾ in. long; written in Nestalik, apparently in the 17th century.

The same work.

Or. 223.

Foll. 132; 10¾ in. by 7; 17 lines, 4 in. long; written in Nestalik; dated Multān, Muharram, A.H. 1276 (A.D. 1859).

[George Wm. Hamilton.]

سكينة الاوليا

A notice on the Indian saint Miyānjīv and his disciples.

Author: Muhammad Dārā Shikūh, محمد دارا شكوه (see p. 54 *a*).

Beg. سبحان الذي هو الاول وآلاخر والظاهر والباطن

The author states in the preface that he had received the initiation to the Ḳādirī order in A.H. 1049, being then in his 25th year, from an eminent master (Muhammad Shāh Lisān Ullah, one of the disciples of Miyānjīv, fol. 87 *a*), through whose influence he had speedily acquired, in spite of his rank and wealth, the disposition of a true Darvīsh. He completed the present work A.H. 1052.

Mīr Muhammad, commonly called Miyān Mīr or Miyānjīv, born A.H. 938 in Sīvastān, Sind, was a son of Ḳāẓī Sā'īn-datā (Svāmī-datta?) B. Ḳāẓī Ḳalandar Fārūḳī, and traced his origin to the Khalif 'Umar. He spent the last sixty years of his life, in great renown of sanctity, at Lahore, where he was repeatedly visited by Shāhjahān, and where he died A.H. 1045. Dārā Shikūh erected a sumptuous dome over his tomb. See his life in Safīnat ul-Auliyā, Or. 223, fol. 67, Mir'āt ul-'Ālam, Add. 7657, fol. 116, and the Pādishāh Nāmah of 'Abd ul-Hamīd, vol. i. p. 329, in the last of which Miyānjīv is stated to have died A.H. 1044.

Contents: Superiority of the filiation (Silsilah) of the Ḳādirī order, fol. 8 *a*. Life, miracles, and supernatural gifts of Miyānjīv, fol. 13 *a*.

Life of Bībī Jamāl Khātūn, sister of Miyānjīv, fol. 75 *a*.

Notices on the Murīds, or disciples, of Miyānjīv, in two Firḳahs, the first of which treats of those who had died before the time of composition, fol. 76 *b*, the second of those who were then still living, fol. 86 *b*. First among the former is Ni'mat Ullah Sirhindi, among the latter Muhammad Shāh, surnamed Lisān Ullāh, the spiritual guide of Dārā Shikūh.

Copyist: شرف الدين ملتاني

Or. 214.

Foll. 267; 8¼ in. by 4¾; 15 lines, 2¾ in. long; written in Nestalik, apparently in the 17th century. [George Wm. Hamilton.]

سير الاقطاب

Lives of the holy men who, according to the Chishti tradition, attained in succession the rank of Ḳutb ul-Aḳtāb, and who form the spiritual pedigree of the author.

Beg. هزاران هزار عجز وانكسار و جهان جهان

The preface is imperfect, a leaf or more being wanting after the first page, so that the author's name is not found in the text. It occurs, however, in the subscription, as follows: Allah Diyah B. Shaikh 'Abd ur-Rahīm B. Shaikh Bīnā Hakīm Chishtī ul-'Uṣmānī, الله ديه ابن شيخ عبد الرحيم بن شيخ بينا حكيم چشتي العثماني, and in a contemporary endorsement شيخ الله ديه نبيرة شيخ بينا حكيم چشتي عثماني. Regarding his life we learn from some passages of the present work the following particulars. He traced his origin through seven intermediate links to the Chishtī Shaikh, Jalāl ud-Dīn Pānīpatī (who died A.H. 765; see fol. 235 *a*), and lived in Kairānah (Thornton's Kyranuh), near Pānīpat. His paternal uncle, Muḳarrab Khān, was Ṣūbahdār of Patna.[*] Allah Diyah was a Murīd of Shāh A'lā of Pānīpat, and wrote a collection of his master's discourses, entitled Javāhir i A'lā, some extracts of which are given in the present work.

He states at the end that he commenced the Siyar ul-Aḳtāb A.H. 1036, three years after his master's death, and completed it A.H. 1056, a date expressed by the chrono-

[*] Hakīm Shaikh Hasan, son of Shaikh Bīnā, or Bhīnā, of Kairānah, afterwards Muḳarrab Khān, was appointed Ṣūbahdār of Behar in A.H. 1027. Father and son were both renowned surgeons. See Ma'āṣir ul-Umarā, Add. 6568, fol. 476, and Blochmann, Ain i Akbari, p. 543.

gram سراسرکنج اسرار. He adds an account of the miraculous preservation of the book, an incident which happened when he and his two brothers, Shaikh Ḳāsim and Shaikh Fuẓail, were following Shāhjahān in his march towards Kābul (A.H. 1056). In a subsequent addition he mentions a vision which he had in Ajmīr, A.H. 1069.

Shāh A'lā, whose original name was 'Abd us-Salām, was the son of Shaikh Niẓām ud-Dīn, of Pānīpat. He began life as a soldier, and served under Ḳarā Khān, an Amīr of the time of Bābar, who held the government of Mālvah under Humāyūn. When that country was invaded by Shīr Shāh (A.H. 949), having lost all his property, he went home to his father, and soon after adopted a religious life. He then became a Murīd of Shaikh Niẓām ud-Dīn of Nārnaul (died A.H. 997; see Badā'ūnī, vol. iii. p. 26), who gave him the name of A'lā, and by whose direction he returned to Pānīpat, and succeeded to the spiritual authority of his father, who had just expired. He died on the 25th of Rabī' I., A.H. 1033, two months after appointing as his successor, at the urgent request of the author and other disciples, his grandchild Shāh Muḥammad B. Shāh Manṣūr, a child of fourteen years. He had then reached, if we are to believe the author, the fabulous age of 142 lunar years.

The lives, which are seven and twenty in number, form a continuous series, agreeing for the most part with the recognized catena of the Chishtī order; but the last seven are of less general import: they relate to the local dynasty which held spiritual sway in Pānīpat, with regular succession from father to son. The following is a list of the entire series: 'Alī B. Abu Ṭālib, fol. 4 *a*. Ḥasan Baṣrī, fol. 10 *b*. 'Abd ul-Vāḥid B. Zaid, fol. 18 *a*. Fuẓail B. 'Iyāẓ, fol. 24 *a*. Ibrāhīm B. Adham, fol. 29 *b*. Ḥuẓaifah ul-Mar'ashī, fol. 46 *b*. Hubairah ul-Baṣrī, fol. 49 *b*. 'Ulū Mamshād Dīnavarī, fol. 51 *b*. Abu Isḥāḳ Shāmī, fol. 57 *b*. Abu Aḥmad Chishtī, fol. 61 *a*. Abu Muḥammad Chishtī, fol. 67 *a*. Abu Yūsuf Chishtī, fol. 74 *a*. Maudūd Chishtī, fol. 80 *b*. Ḥājī Sharīf Zandanī, fol. 93 *b*. 'Uṣmān Hārūnī, fol. 98 *b*. Mu'īn ud-Dīn Sijzī, fol. 105 *a*. Ḳuṭb ud-Dīn Bakhtiyār Ūshī, fol. 134 *a*. Farīd ud-Dīn Mas'ūd Ajūdhanī, fol. 154 *b*. 'Alā ud-Dīn 'Alī Ṣābir, fol. 186 *b*. Shams ud-Dīn Turk Pānīpatī, fol. 192 *a*. Jalāl ud-Dīn B. Maḥmūd Pānīpatī Kāẓarūnī Chishtī 'Uṣmānī, fol. 206 *a*. Shiblī, son of the preceding, fol. 235 *b*. 'Abd ul-Ḳaddūs, son of the preceding, fol. 237 *a*. 'Abd ul-Kabīr Auliyā, son of the preceding, fol. 237 *b*. 'Uṣmān Zindahpīr, son of the preceding, fol. 239 *a*. Niẓām ud-Dīn, son of the preceding, fol. 241 *a*. Shāh A'lā, son of the preceding, fol. 242 *a*.

Or. 216.

Foll. 510; 12 in. by 7¼; 23 lines, 4½ in. long; written in fair Nestalik; dated Jumāda I., A.H. 1189 (A.D. 1775).

[Geo. Wm. Hamilton.]

مراة الاسرار

Lives of the holy Shaikhs who lived from the rise of Islamism to the author's time.

Author: 'Abd ur-Raḥmān Chishtī B. 'Abd-ur-Rasūl B. Ḳāsim B. Shāh Budh 'Abbāsī ul-'Alavī, عبد الرحمن چشتی بن عبد الرسول بن قاسم بن شاه بده عباسی العلوی

Beg. الحمد لله الذی رب المشرق والمغرب فاینما تولوا

The author belonged to a family of Chishtī Shaikhs, who had exercised from father to son a spiritual supremacy in Radaulī, Oude (Thornton's Rudauli), from the time of their ancestor, Shaikh Aḥmad 'Abd ul-Ḥaḳḳ, Khalīfah of Shaikh Jalāl Pānīpatī (see p. 358 *b*), who died A.H. 837 (fol. 475). The sixth lineal descendant and successor of the said saint, Shaikh Ḥamīd B. Shaikh Ḳuṭb ud-Dīn, having died A.H. 1032, the author, who was,

like him, a great-grandchild of Shāh Budh, and had been appointed Ḥamīd's Khalīfah, succeeded to his authority (fol. 477). He states in the preface that he had formed the design of the present work as early as A.H. 1030, but was not able to carry it out till A.H. 1045. Forty-seven works of history and biography, enumerated fol. 11 *b*, were consulted in its composition. We are told in the concluding lines that it was completed A.H. 1065.

'Abd ur-Raḥmān Chishtī has left besides a life of Shāh Madār (Add. 16,858), a history of Sālār Mas'ūd, Prince of Martyrs, entitled Mir'āt i Mas'ūdī (see Elliot, vol. ii. p. 513), and translations of some gnostic poems from the Sanscrit (see Or. 1883).

The lives are arranged under twenty-three Ṭabaḳāt, or successive generations, in each of which the Ḳuṭb, or recognized head of the Chishtis, takes the lead, and contemporary saints of the same or other orders follow.

Contents: Preface treating of Sufism, of the different degrees of spiritual knowledge, and of the origin and contents of the work, fol. 3 *b*.

Muḳaddimah, treating of the Khirḳah, or robe of spiritual succession خرقه خلافت, the four Pīrs, and the following fourteen families (Khānvadahs), or spiritual orders, fol. 17 *a*. 1. Zaidī, so called from 'Abd ul-Vāḥid B. Zaid. 2. 'Iyāẓī, from Fuẓail B. 'Iyāẓ. 3. Adhamī, from Ibrāhīm B. Adham. 4. Hubairī, from Hubairah Baṣrī. 5. Chishtī, from Abu Isḥaḳ, who received the name of Chishtī from his master, 'Ulū (Mamshād) Dīnavarī. 6. 'Ajamī, from Ḥabīb 'Ajamī. 7. Ṭaifūrī, from Bāyazīd Basṭāmī, called Ṭaifūr. 8. Karkhī, from Ma'rūf Karkhī. 9. Saḳaṭī, from Sarī Saḳaṭī. 10. Junaidī, from Junaid Baghdādī. 11. Kāzarūnī, from Abu Isḥaḳ Kāzarūnī. 12. Ṭūsī, from 'Alā ud-Dīn Ṭūsī. 13. Suhravardī, from Ziyā ud-Dīn Abu Najīb Suhravardī. 14. Firdausī, from Najm ud-Dīn Kubrā Firdausī.

Account of the following twelve, out of forty subordinate orders (Silsilah), fol. 22 *b*: 1. Ḳādirī, or Ghauṣī, from 'Abd ul-Ḳādir Jīlī. 2. Yasavī, from Aḥmad Yasavī. 3. Naḳshabandī, from Bahā ud-Dīn Naḳshaband. 4. Nūrī, from Abul-Ḥusain Nūrī. 5. Khiẓravī, from Aḥmad Khiẓravaih. 6. Shaṭṭārī, from Shaikh Shaṭṭār. 7. Ḥusainī Bukhārī, from Sayyid Jalāl Bukhārī. 8. Zāhidī, from Badr ud-Dīn Zāhidī. 9. Anṣārī, from 'Abdullah Anṣārī. 10. Ṣafavī, from Ṣafī ud-Dīn Isḥāḳ Ardabīlī. 11. 'Aidarūsī, from 'Abd Ullah ul-Makkī ul-'Aidarūs. 12. Ḳalandarī, from Muḥammad Ḳalandar.

The twenty-three Ṭabaḳāt, or successive generations, the leading saints of which are as follows: I. Muḥammad, Abu Bakr, 'Umar, 'Usmān and the chief companions, fol. 42 *b*. II. 'Alī and the twelve Imāms, fol. 63 *a*. III. Ḥasan Baṣrī and contemporaries, fol. 82 *a*. IV. 'Abd ul-Vāḥid B. Zaid, fol. 87 *b*. V. Fuẓail B. 'Iyāẓ, fol. 92 *a*. VI. Ibrahīm B. Adham, fol. 101 *a*. VII. Ḥuẓaifah Mar'ashī, fol. 107 *b*. VIII. Hubairah Baṣrī, fol. 113 *b*. IX. 'Ulū Dīnavarī, fol. 120 *a*. X. Abu Isḥaḳ Chishtī, fol. 129 *a*. XI. Abu Aḥmad Chishtī, fol. 138 *a*. XII. Abu Muḥammad Chishtī, fol. 145 *b*. XIII. Abu Yūsuf Chishtī, fol. 167 *a*. XIV. Maudūd Chishtī, fol. 183 *a*. XV. Hājī Sharīf Zandanī, fol. 194 *a*. XVI. 'Uṣmān Hārūnī, fol. 205 *a*. XVII. Mu'īn ud-Dīn Chishtī, fol. 221 *a*. XVIII. Ḳuṭb ud-Dīn Bakhtiyār, fol. 258 *b*. XIX. Farīd ud-Dīn Ganj i Shakar Mas'ūd Ajūdhanī, fol. 293 *b*. XX. 'Alī Ṣābir, fol. 314 *a*. XXI. Shams ud-Dīn Turk Pānīpatī, fol. 386 *a*. XXII. Jalāl ud-Dīn Pānīpatī, fol. 429 *b*. XXIII. Shaikh Aḥmad 'Abd ul-Haḳḳ Radaulī, fol. 466 *a*.

This last Ṭabaḳah includes the following six lineal descendants and successors of Shaikh Aḥmad 'Abd ul-Ḥaḳḳ in Radaulī: Shaikh 'Ārif, Shaikh Muḥammad, Shaikh Budh, Shaikh Pīr, Shaikh Ḳuṭb ud-Dīn, and Shaikh Ḥamīd, as also some Shaikhs who lived in other parts of India during the

same period. It concludes with a notice on Ḥusām ud-Dīn Mānikpūrī, who died A.H. 853, and whose tomb was visited by the author A.H. 1052.

The work is mentioned in Stewart's Catalogue, p. 29.

A note at the end, fol. 506 *b*, states that this transcript was made in the reign of Shāh 'Alam and at the expense of Muḥammad 'Iṣām ud-Dīn Khān, keeper of the Imperial Library.

The last four leaves of the volume contain a sketch of the life and reign of Shāhjahān, originally written by the author as a marginal addition to the above work, and concluding with a record of the emperor's death, A.H. 1076.

Prefixed is a short table of contents, fol. 1.

Add. 16,858.

Foll. 50; 8 in. by 5¼; 13 lines, 4 in. long; written in a cursive Nestalik, apparently in the 18th century. [William Yule.]

مرآة مداريه

Life of Shāh Madār.

Author: 'Abd ur-Raḥmān Chishtī, عبد الرحمان چشتی

Beg. الحمد لله الذی خلق الاشیاء وهو عینها

The author, who has been mentioned, p. 359 *b*, states, in the preface, that, after a long search after an authentic account of Shāh Madār, he had at last found, on his journey to Ajmīr, A.H. 1053, a life of that saint, written by the principal of his Khalīfahs, Ḳāẓī Muḥammad Kantūrī, and entitled Īmān i Maḥmūdī. From this work and from the Laṭāif i Ashrafī, or discourses of Sayyid Ashraf Jahāngīr Simnānī,[a] an intimate friend and companion of Shāh Madār, he compiled the present biography, with some additions of his own. He wrote it, with the sanction and under the supervision of Shaikh Amān Ullah of Sandīlah, close to the shrine of Shāh Madār in Makanpūr (Thornton's Mukunpoor, district of Kānpūr), A.H. 1064.

Shāh Madār, whose original name was Badī' ud-Dīn, is one of the most popular saints of India and the subject of the most fabulous legends. He was, according to this notice, the son of Shaikh 'Alī, a Jew of Ḥalab, and died in Makanpūr, on the 18th of Jumāda I., A.H. 840, at the age of 125 years. He is reported to have said of himself, shortly before his end, that he had spent thirty-five years of his life in Syria, forty in Mecca, Medina, and Najaf, and fifty in India. See Akhbār ul-Akhyār, Or. 221, fol. 134, Safīnat ul-Auliyā, Or. 224, fol. 170.

[a] Sayyid Ashraf died A.H. 840; see Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 57.

Add. 16,816.

Foll. 179; 8 in. by 5¾; 15 lines, 3½ in. long; written in a cursive Nestalik; dated Rabī' II., the 16th year of Muḥammad Shāh (A.H. 1146, A.D. 1733). [William Yule.]

تحائف رشیدیه

Lives of the holy men, who form the filiation of the Ḳādirī order, from Muḥammad to the author's spiritual guide, Shāh Fatḥ Muḥammad Ḳādirī.

Author: Muḥammad 'Abd ur-Rashīd Ḳādirī ul-Kairānavī, محمد عبد الرشید قادری الکیرانوی

Beg. الحمد لله الواحد المتوحد بجلال ذاته وصفات کماله

Out of a number of works mentioned in the preface as the sources of this compilation the last and latest are Mir'āt ul-Asrār (p. 359 *b*), Safīnat ul-auliyā (p. 356 *b*), and Siyar ul-Aḳṭāb (p. 358 *b*). The preface is dated A.H. 1137, the year in which the

work was commenced; but we learn from the concluding lines that it was not completed till A.H. 1143.

The author's Pir, Shāh Fatḥ Muḥammad Ḳādirī ul-Kairānavī, called Ghiyāṣ-ud-Dīn or Miyānjīv, to whom the last notice, foll. 159 *a*—178 *b*, is devoted, was a native of Anbālah. He had received the Khirḳah at Medina from Shaikh Muḥy ud-Dīn Madanī, and he settled afterwards at Kairānah (Thornton's Kyranah), where he died A.H. 1130, at the age of sixty-three years (fol. 176 *a*).

The author's father, Naẓar Muḥammad Ḳuṭb Ḳādirī, was both the sister's son and son-in-law of the said Shaikh.

The work contains thirty-seven lives, headed Tuḥfah, and relating to the following men: Muḥammad, fol. 5 *a*. 'Alī, fol. 13 *a*. Ḥasan, fol. 24 *b*. Ḥusain, fol. 27 *a*. Zain ul-'Ābidīn, fol. 30 *a*. Muhammad Bāḳir, fol. 32 *a*. Ja'far Ṣādiḳ, fol. 33 *b*. Mūsā Kāzim, fol. 39 *a*. 'Alī Riẓā, fol. 40 *b*. Ma'rūf Karkhī, fol. 44 *b*. Sarī Saḳaṭī, fol. 48 *b*. Junaid Baghdādī, fol. 51 *a*. Ja'far Shiblī, fol. 60 *b*. 'Abd ul-'Azīz طرموی, fol. 67 *a*. Abul-Fazl Tamīmī, fol. 67 *b*. Abul-Faraj Ṭurṭūsī, fol. 68 *a*. Abul-Ḥasan Hakkārī, fol. 68 *b*. Abū Sa'īd Mubārak, fol. 69 *a*. Muḥyi ud-Dīn 'Abd ul-Ḳādir Jīlānī, fol. 70 *b*. Shams ud-Dīn 'Alī ul-Ḥaddād, fol. 111 *b*. Shams ud-Dīn 'Alī Ṣānī, fol. 113 *a*. Muḥammad Fāẓil, fol. 113 *b*. Ḳuṭb ud-Dīn Abul-Ghaiṣ, fol. 113 *b*. Sayyid Muḥammad B. 'Abd ul-Ghaiṣ, fol. 116 *a*. Sayyid Jalāl ud-Dīn Bukhārī, fol. 116 *b*. Sayyid Nāṣir ud-Dīn Maḥmūd, fol. 126 *b*. Sayyid Ḥāmid Ḳuṭb i Naubahār, fol. 128 *a*. Sayyid Fazl Ullah Ḳuṭb, fol. 128 *b*. Sayyid Ṣadr ud-Dīn, fol. 129 *a*. Sayyid 'Abd Ullah Ḳuṭb, fol. 131 *b*. Sayyid 'Abd ul-Kabīr, fol. 134 *b*. Shaikh 'Abd ul-Ghafūr, fol. 136 *b*. Sayyid 'Alā ud-Dīn, fol. 144 *b*. Sayyid Ḥusain Bukhārī, fol. 145 *b*. Sayyid Maḥmūd, fol. 146 *a*. Sayyid Ṭāhā Ḳuṭb ud-Dīn, fol. 147 *a*. Shāh Fatḥ Muḥammad, fol. 159 *b*.

It is stated in the subscription that this copy was written, by order of Shāh 'Abd ur-Rashīd Ḳādirī ul-Kairānavī (the author), by Shaikh 'Abd ul-Ḳayyūm Ḳādirī.

Or. 213.

Foll. 109; 9¼ in. by 6; 15 lines, 3⅝ in. long; written in Nestalik, apparently in the 18th century. [George Wm. Hamilton.]

سفينة العارفين

Notices on holy men of ancient and modern times, especially such as flourished in India, down to the close of the 11th century of the Hijrah.

Author: Muḥammad Amān B. Muḥammad Yūsuf B. Muḥammad Raḥīm, محمد امان بن محمد يوسف بن محمد رحيم

This copy wants the first leaf. By the side of the author's name, fol. 3 *a*, is a marginal addition, in which his genealogy is traced upwards to Yazdajird B. Shahriyār and the Sassanian kings. From some incidental references to himself, foll. 95 *a*, 93 *b*, 90 *b*, he appears to have followed the army of Nizām ul-Mulk to Arcot (A.H. 1156; see Ma'āṣir ul-Umarā, Add. 6568, fol. 568, and Orme, Military Transactions, vol. i. p. 50), and to have visited at other times Aurangābād, Gwāliyār, and other places hallowed by the shrines of Indian Saints.

He states in a short preamble that in the present compilation he has added the holy men of his own time to those mentioned in the following earlier works: Kashf ul-Maḥjūb, Tazkirat ul-Auliyā, Nafaḥāt ul-Uns, Favā,id ul-Fu'ād, Rāḥat ul-Ḳulūb, Khair ul-Majālis, Siyar ul-'Ārifīn, Rauẓat ul-Atḳiyā, Akhbār ul-Akhyār, Siyar ul-Auliyā, Safīnat ul-Auliyā, Sakīnat ul-Auliyā, Ḥasanāt ul-'Ārifīn, Mūnis ul-Arvāḥ.

The notices are numerous and mostly

short, their average extent being rather under a page, and they follow a rather loose chronological order. Beginning with the first four Khalīfs, the twelve Imāms, the four great doctors of the law, they end with the Indian saints of the 11th century. The last few leaves, foll. 96 *b*—109, are devoted to female saints. The latest date mentioned is A.H. 1103, the year in which Sayyid Ḥasan Rasūl-Numā, of Dehli, died. In all the later notices the work entitled Ḥasanāt ul-'Ārifīn, by Dārā Shikūh, is frequently quoted.

Or. 220.

Foll. 210; 8¾ in. by 5; 19 lines, 3 in. long; written in Nestalik; dated Muḥarram, A.H. 1207 (A.D. 1792).

[Geo. Wm. Hamilton.]

بشارات مظهریه درفضائل حضرات طریقه مجددیه

Life of Mīrzā Jānjānān, a Shaikh of the Naḳshabandī order, with notices on his masters and disciples.

Author: Muḥammad Na'īm Ullah Bahrā'ichī Ḥanafi Naḳshabandī, محمد نعیم الله بهرایچی حنفی نقشبندی

Beg. الحمد لله الذی اظهر فی مرات الحدوث انوار القدم

The author had been initiated in the rules (Ṭarīḳah) of the Naḳshabandī order by Muḥammad Jamīl, one of the Khalīfahs of Mīrzā Jānjanān, who came from Dehli to Lucknow A.H. 1186, and had subsequently spent some months at Dehli in the circle of the disciples who crowded round Mīrzā Jānjānān. Having repaired to him again in 1189, and availed himself for a longer time of his teaching, he had written down his utterances regarding the great men of the order, but had not been permitted by him to publish these memoirs. In A.H. 1204, however, when about fifty years of age, he was induced by the instances of Mīr Muḥammad Māh Bahrā'ichī to collect and enlarge his notes, and the result was the present work.

The subject of this notice, Mīrzā Jānjānān, originally called Shams ud-Dīn Ḥabīb Ullah, and poetically surnamed Maẓhar, is the founder of a branch of the Naḳshabandī order, called after him Shamsiyyah Maẓhariyyah. He was the son of Mīrzā Jān, an officer who served under Aurangzīb, and he was born A.H. 1111 or 1113 in Kālābāgh, Mālvah. He had for masters Ḥājī Muḥammad Afẓal Siyālkūtī and Ḥāfiz 'Abd ur-Rasūl Dihlavī, and received the Naḳshabandī Khirḳah from Sayyid Mīr Muḥammad Badā'ūnī, and that of the Ḳādirī and other orders from Muḥammad 'Ābid Sumāmī. He died in Dehli, A.H. 1195. Compare Ḥairat, Oude Catalogue, p. 159.

The work is divided into two parts (Maḳṣad), as follows:—

Maḳṣad I., containing five Bābs, viz., 1. Birth of Jānjānān, fol. 6 *a*. 2. His genealogy, fol. 17 *a*. 3. His adoption of a religious life, fol. 25 *a*. 4. Spiritual pedigree of his Shaikhs, fol. 28 *a*. 5. Lives of some of his Shaikhs, fol. 34 *a*.

Maḳṣad II., containing six Bābs, viz.: 1. Life and character of Jānjanān, fol. 65 *b*. 2. His precepts to his disciples, fol. 88 *a*. 3. His spiritual lights and teachings, fol. 110 *a*. 4. His supernatural powers, fol. 122 *a*. 5. His death, fol. 138 *b*. 6. Notices on his Khalīfahs, fol. 147 *a*.

The Khātimah contains some select pieces from the Dīvān of Jānjānān, ff. 202 *a*—207 *b*.

The work is endorsed on the first page, fol. 2 *a*, رسالهء مقامات مظهریه

At the end, and in another hand, is a chapter headed مقاله سیوم, and treating of the Imāmī sect, extracted from a work entitled "Saif i Maslūl," by Ḳāẓī Sanā Ullah, foll. 208 *a*—210 *a*.

LIVES OF POETS.

Add. 18,410.

Foll. 267; 8½ in. by 5½; 17 lines, 3¼ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [William Yule.]

تذكرة الشعرا

Lives of poets.

Author: Daulatshāh B. 'Alā ud-Daulah ul-Bakhtīshāh ul-Ghāzī us-Samarkandī, دولتشاه بن علاء الدوله بختيشاه الغازي السمرقندى

Beg. تحميدي كه شاه بازبلند برواز انديشه

Mīr 'Alī Shīr, to whom the present work is dedicated, mentions the author in the Majālis un-Nafā'is, written A.H. 896, Add. 7669, fol. 64, as one of those noblemen (Amīr-Zādah) of Khorasan, who although not ranking as poets, had a natural taste for poetry. Daulatshāh was, he says, first cousin ('Amzādah) to the illustrious Amīr Fīrūz Shāh B. 'Alā ud-Daulah, of Isfarā'in, but had renounced his native rank to lead a humble life devoted to literary pursuits, and his work Majma' ush-Shu'arā (by which the present Tazkirah is meant) gave ample evidence of his talent. Daulatshāh himself says in his preface that his birth would have assigned to him, as to his forefathers, a place in the court of princes. The Turkī verses which he wrote in praise of 'Alī Shīr, fol. 252, make it probable that he was, like that nobleman, of Turkish descent. He was, as mentioned in the preface, past fifty when he wrote the present work, which was completed, as stated in some copies, on the 28th of Shavvāl, A.H. 892. See the Petersburg Catalogue, vol. ii. p. 365, and Haj. Khal., vol. ii. p. 262. Daulatshāh died, according to the Mir'āt uṣ-Ṣafā, Add. 6539, fol. 211, A.H. 900.

The Tazkirah of Daulatshāh is the principal source of Hammer's "Schöne Redekünste Persiens." Its contents have been fully stated by Silvestre de Sacy in Notices et Extraits, vol. iv. pp. 220—272. See also Sprenger, Oude Catalogue, p. 7, Vienna Catalogue, vol. ii. p. 365, S. Petersburg Catalogue, p. 308.

The work is divided into a Mukaddimah, treating of ten Arabic poets, seven sections, called Ṭabakahs, and a Khātimah. The seven sections, which form the main bulk of the work, constitute a chronological series extending from the beginning of Persian poetry to the author's time. Each of them contains notices of about twenty poets who flourished at the same period, with poetical extracts, and, in some cases, with historical accounts of the sovereigns at whose courts they lived. The Khatimah treats of six poets who were alive at the time of composition, and contains moreover an historical sketch of the reigning prince, Abul-Ghāzī Sulṭān-Ḥusain, brought down to the defeat and death of the prince Abu Bakr, son of Sultan Abū Sa'īd (A.H. 884), and Sulṭān-Ḥusain's return to Herat in the month of Ṣafar, A.H. 885.

Contents: Mukaddimah, fol. 11 *a*. Ṭabakah I., fol. 15 *a*. II., fol. 37 *a*. III., fol. 64 *b*. IV., fol. 93 *b*. V., fol. 127 *a*. VI., fol. 170 *a*. VII. fol. 218 *b*. Khātimah, fol. 246 *a*.

The present copy is slightly defective at the end; foll. 129, 134, and 239—254, have been supplied by a later hand.

Or. 469.

Foll. 325; 6¾ in. by 4; 17 lines, 2⅜ in. long; written in plain Nestalik, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo. Wm. Hamilton.]

The same work.

There is a lacune of about four pages, without any apparent break, at fol. 245 *b*. It extends from the notice of Sharaf Yazdī to that of Kātibī (Add. 18,410, fol. 195 *b*—

197 *a*). The last three folios have been supplied by a later hand. A modern table of contents is appended, foll. 320—325.

Or. 230.

Foll. 204; 9 in. by 6; 16 lines, 3⅛ in. long; written in fine Nestalik on brown-tinted and gold-sprinkled paper, with 'Unvān and gold-ruled margins, apparently in the 17th century. [Geo. W. Hamilton.]

A copy of the same work, wanting the preface and Muḳaddimah, and otherwise defective. The contents of about thirteen leaves have been left out by the transcriber, fol. 56 *a*, and nearly two pages at fol. 75 *b*. Six leaves are wanting after fol. 5, two after fol. 12, two after fol. 16, one after fol. 48, two after fol. 56, one after fol. 58, three after fol. 123, three after fol. 137, twenty-five after fol. 180, and one at the end.

The volume begins with the heading طبقات هفتكانه در تذكرة شعراي عجم and bears the stamps of the kings of Oude. It is probably the second of the copies described by Sprenger, Oude Catalogue, p. 8.

Add. 19,625.

Foll. 261; 9 in. by 6; 15 lines, 3⅜ in. long; written in a neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [Samuel Lee.]

A defective copy of the same work. It wants the life of Rukn ud-Dīn Ṣā'in in the fourth Ṭabaḳah, and several of the poetical pieces. The Khātimah is considerably abridged. Single leaves are moreover wanting after foll. 70, 101, 108, 131, 137, 152, and 160.

Add. 6635.

Foll. 274; 7½ in. by 4½; 14 lines, 3¼ in. long; written in a cursive Shikastah: dated Kānpūr, Jumāda I., A.H. 1212 (November, 1797). [J. F. Hull.]

The same work.

Add. 5624.

Foll. 242; 8¾ in. by 6; 15 lines, 3½ in. long; written in Nestalik, apparently in the 18th century. [Nath. B. Halhed.]

The same work.

The original order is completely interverted in this copy, and the notices of different Ṭabaḳahs are mixed up in hopeless confusion. It wants moreover the preface and many of the poetical quotations.

Add. 23,540.

Foll. 256; 9¼ in. by 6¼; 15 lines, 3¾ in. long; written in Nestalik, apparently in the 18th century. [Robert Taylor.]

Another copy, agreeing with the preceding in every particular, even to the wording of the subscription, and apparently transcribed from it.

Add. 6950.

Foll. 591; 9¼ in. by 7¼; about 13 lines, 6½ in. long; written on English paper, bearing the date 1807 in its water-mark.

A transcript, by the Rev. John Haddon Hindley, of a portion of the MS. above mentioned, viz., Add. 5624, foll. 2—163.

Foll. 579—591 contain a Maṣnavī entitled عرفان, by Mīrzā 'Abd ul-Ḳādir Bīdil, who died A.H. 1133; see Sprenger, Oude Catalogue, p. 378.

Add. 7669.

Foll. 185; 8 in. by 5¼; 14 lines, 3 in. long; written in fair Nestalik; dated Ramaẓān, A.H. 965 (A.D. 1558). [Claud J. Rich.]

I. Foll. 1—120.

لطائف نامه

Notices on Persian poets, translated by

Fakhrī Sulṭān Muḥammad B. Amīrī فخري سلطان محمد بن اميري from the work entitled مجلس النفائس, written in Turkī by Mīr 'Alī Shīr.

Beg. اي نام تو مطلع كلام همه كس

The celebrated Mīr 'Alī Shīr was born, as stated in a contemporary biography by Khwānd Amīr, on the 17th of Ramaẓān, A.H. 844, and died on the 12th Jumāda II., A.H. 906. He was the son of Kichkanah Bahādur, a great Amīr of the court of Sultan Abu Sa'īd, and was a schoolfellow of Sulṭān-Ḥusain. In early life he attached himself to the then reigning Timuride, Abul-Ḳāsim Bābur Mīrzā, who called him his son, and, after that prince's death in A.H. 861, he spent some years in study, first at Mashhad, and afterwards in Samarḳand, where he found himself reduced to great poverty. Sulṭān-Ḥusain, after mounting upon the throne of Herat in A.H. 873, hastened to call his old schoolmate to his court, and appointed him his Muhrdār, or Keeper of the Signet. In A.H. 876 'Alī Shīr, having resigned that office, accepted, though with some reluctance, the post of Dīvān i Māl. In A.H. 892 he was sent to Astarābād, as governor of Jurjān; but, after little more than a year's residence, he returned to Herat and to private life. Making a liberal use of the immense wealth he had acquired, he gained a great name as patron of letters and as founder of many pious and charitable establishments. His poetical compositions, in which he used the Takhalluṣ of Navā'ī, have assigned to him the first rank among Chaghatā'ī poets. In his Persian verses he assumes the poetical surname of Fānī. See Ḥabīb us-Siyar, Bombay edition, vol. iii. Juz 3, pp. 217, 231, and 243; Tuḥfah i Sāmī, Add. 7670, fol. 148; Ouseley, Notices, p. 50; S. de Sacy, Notices et Extraits, vol. iv. p. 290, Elliot's History, vol. iv. p. 527, and Belin, Journal Asiatique, 5e série, vol. xvii., pp. 175 and 281.

The contents of the Majālis un-Nafā'is, a copy of which is preserved in Or. 409, have been stated by Hammer, Jahrbücher, vol. 74, Anzeigeblatt, p. 11; see also the Vienna Catalogue, vol. ii. p. 373.

Fakhrī was, according to Ilāhī, a panegyrist of Shāh Ṭahmāsp. He left, besides the present translation, a Taẕkirah of female poets, entitled Javāhir ul-'Ajā'ib, which he wrote in Sind at the court of Muḥammad 'Isā Tarkhān, and two collections of Ghazals, entitled Bustān ul-Khayāl and Tuḥfat ul-Ḥabīb, the latter dedicated to the Vazīr Ḥabīb Ullah. See Oude Catalogue, pp. 9—12.

He states in his preface that he wrote the present work at the time of Sām Mīrzā's appointment as governor of Khorasan, when Dūrmish Khān assumed, in that prince's name, the government of the province, and that he presented it as a humble offering to the Vazīr Ḥabīb Ullah.

We learn from the Ḥabīb us-Siyar, vol. iii. Juz 4, p. 100, that Dūrmish Khān entered upon the government of Khorasan A.H. 927, and that Ḥabīb Ullah Savajī was appointed Vazīr at the same time.

The original work contained eight sections termed Majlis, to which the translator has added a ninth, so that the contents of the present version are:—Majlis I. Notices on poets who died in the author's life-time, but whom he had never met; Mīr Ḳāsim i Anvār, etc., fol. 4 *b*. II. Poets with whom the author was personally acquainted, and who died before A.H. 896, when he began writing the Majālis; Sharaf ud-Dīn 'Alī Yazdī, etc., fol. 15 *a*. III. Poets whom the author knew, and who were living at the time of composition; Jāmī, etc., fol. 31 *b*. IV. Men of letters (Fuẓalā) who occasionally wrote verses; Pahlavān Muḥammad, etc., fol. 51 *b*. V. Noblemen (Amīrzādahs) of Khorasan, who had a natural taste for poetical composition; Daulatshāh, etc., fol. 64 *a*. VI. Fuẓalā of other countries; Amīr Aḥmad Ḥājī,

etc., fol. 68 *a*. VII. Witty sayings and verses of Sultans and princes, fol. 74 *b*. VIII. Sayings and verses of Abul-Ghāzī Sulṭān-Ḥusain, fol. 79 *a*. IX. Living poets not mentioned by the author of the original. This section, which is due to the translator, comprises the following nine parts (ḳism): 1. Notice on Mīr 'Alī Shīr, fol. 80 *b*. 2. Sayyids, fol. 84 *a*. 3. 'Ulamā, fol. 86 *b*. 4. Litterati (Fuẓalā), fol. 91 *a*. 5. Artificers, fol. 94 *a*. 6. Vazīrs, fol. 113 *a*. 7. Amīrs, fol. 113 *a*. 8. Sultans, fol. 115 *a*. 9. Mīrzā Shāh Ḥusain (a Grand Vazīr of Shāh Ismā'īl, who fell by the hand of an assassin A.H. 929; see Ḥabīb us-Siyar, vol. iii., juz 4, p. 105), fol. 118 *a*.

The notices are mostly very brief; the biographical details are generally confined to a line or two and the poetical quotations to a few verses.

II. Foll. 121—185.

مكارم الاخلاق

A notice on Mīr 'Alī Shīr.

Author: Ghiyāṣ ud-Dīn B. Humām ud-Dīn, called Khwānd Amīr, غياث الدين بن همام الدين المشتهر بخواند امير (see p. 96 *b*).

Beg. حمد و ثنائی که زینت دیباجه مکارم اخلاق را

The author had written this work, he says, as a small token of his gratitude for his munificent patron Mīr 'Alīshīr; but, before he had made a fair copy of it, his benefactor had been carried off by death (A.H. 906), and the work, when completed, was dedicated to the reigning sovereign, Sulṭān-Ḥusain. It is not so much a biography as a pompous and fulsome panegyric. It is divided into a Muḳaddimah, ten chapters (Maḳṣad) and a Khātimah, as follows:—Muḳaddimah. Birth of 'Alīshīr, fol. 125 *b*. I. His noble character and genius, fol. 128 *a*. II. His eminence in science, fol. 130 *b*. III. His poetry, fol. 134 *a*. IV. His prose compositions, fol. 140 *a*. V. His charities, fol. 143 *a*. VI. His observance of religious duties, fol. 147 *a*. VII. His compassionate disposition, fol. 159 *a*. VIII. His humility, fol. 162 *a*. IX. His liberality, fol. 166 *b*. X. His witticisms and pleasantries, fol. 171 *b*. Khātimah. Some curious anecdotes. His death, fol. 177 *b*.

Add. 7670.

Foll. 167; 8½ in. by 5; 15 lines, 2½ in. long; written in Nestalik, about the close of the 16th century. [Claud J. Rich.]

تحفۀ سامی

Notices on Persian poets who flourished towards the close of the ninth century of the Hijrah and during the first half of the tenth.

Author: Sām Mīrzā, سام ميرزا

Beg. لله الحمد قبل كل كلام بصفات الجلال والاكرام

Sām Mīrzā, son of Shāh Ismā'īl, was born A.H. 923, and lived from A.H. 928 to his father's death, in A.H. 930, at Herat, as titular governor of Khorasan under the tutorship of Dūrmish Khān. Having rebelled in A.H. 969 against his brother Shāh Ṭahmāsp, he was thrown into prison, and afterwards put to death with other princes of the royal house, on the accession of Shāh Ismā'īl II., A.H. 984. See Ḥabīb us-Siyar, vol. iii., juz 4, pp. 83 and 104, Riyāẓ ush-Shu'arā, Add. 16,729, fol. 212 *b*.

The Tuḥfah i Sāmī may be considered as a continuation of the Bahāristān, Majālis un-Nafā'is, and the Taẓkirah of Daulatshāh, which the author mentions in the preface. The date of composition does not appear in the preface; but in the body of the work A.H. 957 is mentioned as the current year. The contents have been described by O. Frank, Morgenländische Handschriften der

Münchner Bibliothek, p. 34, and S. de Sacy, Notices et Extraits, vol. iv. pp. 273—308. See also Hammer, Schöne Redekünste, pp. 349, 379, Krafft's Catalogue, p. 126, Vienna Catalogue, vol. ii. p. 367, Aumer, Munich Catalogue, p. 1.

The work is divided into the following seven sections (Ṣaḥīfah): I. Shāh Ismā'īl and contemporary princes, fol. 5 *b*. II. Sayyids and 'Ulamā, in two chapters, beginning foll. 21 *a* and 46 *a*. III. Vazīrs and other men of the pen (civil officials), fol. 52 *b*. IV. Great personages who occasionally wrote poetry, fol. 59 *b*. V. Poets and elegant writers, in two chapters (Maṭla'), fol. 81 *b*. This section, the most important of the work, differs considerably, with regard to the number, arrangement, and headings, of the notices, from the abstract given by S. de Sacy, l.c. VI. Poets of Turkish race, fol. 148 *a*. VII. Jesters and poets of the lower classes, fol. 159 *b*.

This copy bears the signature and seal of a former owner, Muṣṭafā Chā'ūsh; the latter is dated A.H. 1022.

Add. 24,362.

Foll. 57; 7½ in. by 5¼; 15 lines, 3¼ in. long; written in Naskhi; dated A.H. 969 (A.D. 1561-2.)

An imperfect copy of the same work, containing:—

1. The preface and Ṣaḥīfah I., down to the notice of Shaibak Khān (Add. 7670, foll. 1—19 *b*).

2. The latter part of the second chapter of Ṣaḥīfah II., beginning, fol. 17 *a*, with the notice on Maulānā Ḥusain Ardabīlī; Ṣaḥīfah III., fol. 22 *a*; Ṣaḥīfah IV., fol. 27 *b*, and Ṣaḥīfah V., fol. 44 *b*, down to the life of Umīdī (Add. 7670, foll. 47 *a*—94 *b*). The last two folios belong respectively to Ṣaḥīfah II. (Add. 7670, foll. 27, 28) and to the epilogue.

Foll. 1, 8—16, and 33—41, have been supplied by a later hand.

Add. 7087.

Foll. 337; 9¾ in. by 5½; 17 lines, 3⅞ in. long; written in a cursive and rather indistinct Nestalik, about the beginning of the 18th century.

Notices on the Persian poets of the eleventh century of the Hijrah.

Author: Muḥammad Ṭāhir Naṣīrābādī, محمد طاهر نصیرابادی

Beg. سرسبزی نهال خامه از طراوت زخار

From the account which the author gives of his life, fol. 336—344, we learn that he belonged to an ancient and once wealthy, but impoverished, family, that he lost his father Mīrzā Ḥasan 'Alī, A.H. 1044, when he was seventeen years of age, and that he must therefore have been born A.H. 1027. His native place was Naṣīrābād (thus is the name repeatedly written in this copy, not Naṣrābād, as read by Bland and Sprenger), a district of Iṣfahān. He was a pupil and intimate friend of the learned Aḳā Ḥusain Khwānsārī, and became a panegyrist of Shāh Sulaimān, who honoured, he says, the poet's humble abode with his presence, whenever he came to Naṣīrābād.

The work, which is known as Taẕkirah i Ṭāhir Naṣīrābādī, was commenced, as stated in the preface, A.H. 1083, and dedicated to Shāh Sulaimān. It received additions until A.H. 1089, which is called, fol. 331 *b*, the current year.

An abstract of a portion of the contents of the work has been given by Dr. Sprenger, Oude Catalogue, pp. 88—108, from a copy which contained additions, dated A.H. 1092. See also Bland, Journal of the Roy. As. Society, vol. ix. pp. 137—140.

The Taẕkirah contains upwards of a thousand notices, mostly very short. It is divided into an Introduction (Muḳaddimah), five books (Ṣaf), and an Appendix (Khāti-

mah), as follows :—Muḳaddimah. Kings and Princes, fol. 21 *a*. Ṣaf I., in three sections (Firḳah), viz.: 1. Amīrs and Khāns of Iran, fol. 25 *a*. 2. Amīrs of Hindustan, fol. 50 *a*. 3. Vazīrs, Mustaufīs, and Secretaries (Kuttāb), fol. 62 *a*. Ṣaf II. Sayyids and noblemen, fol. 80 *a*. Ṣaf III., in three Firḳahs, viz.: 1. 'Ulamā and Litterati, fol. 116 *b*. 2. Calligraphers, fol. 155 *a*. 3. Faḳīrs, fol. 156 *b*. Ṣaf IV. Poets by profession, in three Firḳahs, viz.: 1. Poets of 'Irāḳ and Khurāsān, fol. 158 *b*. 2. Poets of Māvarā-unnahr, fol. 318 *b*. 3. Poets of Hindustan, fol. 327 *a*. Ṣaf V. The author and his relatives, fol. 332 *b*. Khātimah. Chronograms, logogriphs, and riddles in verse, ancient and modern, fol. 344 *a*.

The date of transcription at the end is written ١٠١٤, probably for A.H. 1114.

A full tabulated index of the contents, in the same hand as the text, occupies foll. 1 *b*—16 *a*.

Or. 470.

Foll. 157; 6½ in. by 4¼; 9 lines, 3 in. long; written in Nestalik, dated Ramaẓān, A.H. 1156 (A.D. 1743).

[Geo. Wm. Hamilton.]

كلمات الشعرا

Notices on poets who flourished during the reigns of Jahāngīr, Shāhjahān and 'Ālamgīr.

Author: Muḥammad Afẓal Sarkhwush, محمد افضل سرخوش

Beg. سخن جان است وديكر كفت و كو جانان زمن بشنو

Sarkhwush is mentioned in the preceding work, fol. 322 *a*, as a poet of Lahore. His contemporary, Shīr Khān, Or. 231, fol. 158, states that he was a Moghul by birth, and a grandson of Mīr La'l Beg, of Badakhshān. He was, according to his own account, fol. 61 *b*, a born servant of 'Ālamgīr, and had spent his youth in eager pursuit of rank and office; but afterwards settled down to private life in Dehli, where he enjoyed the society of the great poets of the age. He says in the preface that he was personally acquainted with most of those whose lives he had recorded. He adds that the title of the work expresses the date of composition, viz., A.H. 1093.

Sarkhwush lived on, according to the Riyāẓ ush-Shu'arā, Add. 16,729, fol. 222, to the reign of Farrukhsiyar. The author of the Ṣuḥuf states that he died A.H. 1127, at the age of seventy-six. Sirāj gives an earlier date, A.H. 1125, for his death. An account of the work with an abstract of its contents will be found in Dr. Sprenger's Oude Catalogue, pp. 108—115. Compare Bland, Journal of the Roy. As. Soc., vol. ix. p. 168.

The notices, about two hundred in number, are arranged in alphabetical order, under the Takhalluṣ or poetical surname. An appendix, foll. 144 *b*—151 *a*, contains a selection of versified chronograms. This copy bears the stamps of the kings of Oude.

The latter part of the volume, foll. 151—157, contains notices relating to Sa'dī, Ḥāfiẓ, Kamāl Khujandī, Khusrau, Ḥasan Dihlavī, and Ḳāsim Anvār, extracted from a work entitled انتخاب تذكرة الشعرا. A work so called, compiled A.H. 1172, is mentioned by Mr. Bland, Journal of the Roy. As. Soc., vol. ix. p. 149, and in the Oude Catalogue, p. 145.

Or. 231.

Foll. 185; 9¼ in. by 6¼; 17 lines, 4 in. long; written in Shikastah, apparently in the 18th century. [Geo. Wm. Hamilton.]

مرآت الخيال

Notices on Persian poets, from the earliest period to the author's time.

Author: Shīr Khān B. 'Alī Amjad Khān Lodī, شير خان ابن علي امجد خان لودي

Beg. اي زتو بند بر زبان نطق سخن سراي را

The author states incidentally, fol. 84 *b*, that he had accompanied, as a boy, his father, who had gone in the service of Prince Shujā' to Bengal, and that he had there enjoyed for a short time the teaching of the poet Faraḥ Ḥusain Nāẓim, who lived in Jahāngīrnagar (Dhākah). After his master's death, in A.H. 1068, he continued his studies under the tuition of his father, and in A.H. 1090 attached himself to the service of Sayyid Shukr Ullah Khān, Faujdār of Dehli.[a]

In the epilogue Shīr Khān says that, after the loss of his father in A.H. 1084, and of his brother, who died in the mountains of Kābul A.H. 1087, feeling his memory weakened by grief and cares, he resolved to relieve it by committing to writing the substance of the present work. The date of its completion, A.H. 1102, is conveyed rather enigmatically in the following chronogram:

سورت تاريخ اتمامش توان بي پرده ديد
گر تامل پرده بردارد زمرآت الخيال

It is obtained by "withdrawing the veil from the Mir'āt ul-Khayāl," in other words, by deducting the amount expressed by the word Pardah, i.e. 211, from the numerical value of the title of the work, viz., 1313.

Contents: Preface and introduction, fol. 5 *b*. Ancient poets, from Rūdagī to Āṣafī, a contemporary of Jāmī, fol. 17 *b*. Modern poets, viz., Mirzā Jalīl Asīr (died A. H. 1049), fol. 52 *a*, Zulālī, fol. 53 *b*, Faghfūr Yazdī, fol. 56 *a*, Ẓuhūrī, fol. 57 *a*, Faiẓī, fol. 59 *a*, 'Urfī, fol. 60 *b*, Ḳāsim Khān, fol. 61 *b*, and Saḥābī Najafī, fol. 62 *b*.

Poets of the reign of Shāhjahān, viz., Muḥammad Jān Ḳudsī, fol. 64 *a*, Ṣā'ib Tabrīzī, Ṭālib Kalīm, Vaḥshī Daulatābādī, Shaidā, Mīr Ilāhī, Munīr, Faraḥ Ḥusain Nāẓim, Mullā Shāh, Chandarbhān, Sarmad, Shāh Ni'mat Ullah Nārnaulī, Mīrzā Raushan Ẓamīr, Ghanī, Mun'im Lāhaurī, Subḥī, Sulṭān Shādmān, Muḥsin Fānī, Mīr Riẓā Dānish, Muḥammad Muḳīm Fauj'ī, Muḥammad *Sa'īd* Ḳurashī, who died A.H. 1087, Mīr Muḥammad Ṣāliḥ Kāhī, Muḥammad 'Alī Māhir, Muḥammad Beg Māvarā-unnahrī, 'Abd ul-'Azīz Nau Sarfarāz, Imāmvirdī Beg Intikhābī, Yūsuf Beg Shā'iḳ, Amīr Mu'izz Fiṭrat.

Living poets, viz.: 'Āḳil Khān Rāzī, fol. 135 *b*, Shukr Ullah Khān Khāksār, Mu'īn ud-Dīn Shāh Ghāzī, Mīrzā Muḥammad Khalīl, Muẓaffar Khān, Mīrzā 'Ajam Ḳulī Turkmān, Mīrzā Muḥammad Naḳī Andajānī, Mīr Jamāl Sūzī, Ḥakīm Faiẓ 'Alī, Muḥammad Afẓal Sarkhwush, Aḥmad 'Ibrat.

Living Indian poets, whose fame had spread to Iran and Turan, viz.: Nāṣir 'Alī, fol. 160 *a*, 'Abd ul-Ḳādir Bīdil, Mīr Muḥammad Zamān Rāsikh, Muḥammad Sa'īd I'jāz, 'Abd ul-Vāḥid Vaḥshat, Mīr Muḥammad Ḥusain, Muḥammad Muḥsin, Muḥammad Ibrāhīm Inṣāf, Shaikh 'Abd ul-Ḳādir.

Notices on fifteen female poets, fol. 182 *b*. Khātimah, fol. 184 *a*.

At the end of the notices on ancient poets the author states that these have been borrowed from earlier works, but that all the others are his original composition. The series of biographies is frequently interrupted by digressions of considerable extent, connected by the most slender thread with the leading subject. Thus we find complete treatises on metre and rhyme, foll. 70 *a*—84 *a*, on Indian music, foll. 99 *b*—102 *b*, on the interpretation of dreams and physiognomy, foll. 109 *a*—121 *b*, on geography, foll. 146 *a*—158 *a*, and on ethics, foll. 173 *a*—182 *a*.

[a] Shukr Ullah Khān, son-in-law of 'Aḳil Khān Rāzī, was appointed Faujdār of Dehli A.H. 1092. See Ma'āṣir i 'Alamgīrī, p. 214. Shīr Khān states, fol. 205, that he had composed a commentary upon the Maṣnavī, and used in poetry the name of Khāksār. He died A.H. 1108; see Oude Catalogue, pp. 150, 121.

The work is noticed by Bland, Journal of the Royal Asiatic Society, vol. ix. p. 140, Sprenger, Oude Catalogue, p. 115, and Aumer, Munich Catalogue, p. 3.

A full index of contents, written by the same hand as the text, foll. 3, 4, is prefixed.

Add. 16,725.

Foll. 302; 9 in. by 6; 15 lines, $3\frac{3}{8}$ in. long; written in Nestalik; dated Rajab, A.H. 1183 (A.D. 1769). [Wm. Yule.]

The same work, with a table of contents in the same hand as the text.

Add. 16,724.

Foll. 384; 8 in. by $4\frac{3}{4}$; 15 lines, $2\frac{3}{4}$ in. long; written in Nestalik, apparently in the 18th century. [Wm. Yule.]

Another copy of the same work, wanting about seven leaves at the end. On the first page is written: "Bought at the sale of Gen. Martin's effects, Lucknow, 1802. Wm. Yule."

Add. 16,729.

Foll. 527; 10 in. by 6; about 25 lines, $4\frac{1}{2}$ in. long; written in a small cursive Nestalik; dated 'Azīmābād (Patna), Ṣafar, A.H. 1203 (A.D. 1788). [Wm. Yule.]

رياض الشعرا

Biographical dictionary of Persian poets, ancient and modern, with specimens of their compositions.

Author: 'Alī-Ḳulī Dāghistānī, poetically called Vālih, عليقلى داغستانى متخلص بواله

Beg. تذكرهٔ محفل خاطر قدس ماثر صاحبدلان آگاه

From the author's autobiography, foll. 509 *a*—527, which forms the conclusion of the present work, it appears that he was born at Iṣpahān, A.H. 1124. He descended from a family which, under the native title of Shamkhāl شمخال, had for centuries ruled the Lazgīs, and which traced its origin to those members of the house of 'Abbās who had fled before Hulākū's invasion. His father, Muḥammad 'Alī Khān, appointed A.H. 1126 Beglerbegī of Erivan, died in A.H. 1129. In A.H. 1133 his father's uncle, Fatḥ 'Alī Khān, was deposed from the Vazirate, and all his relatives lost their offices, and remained scattered and powerless under the sway of ruthless Afghan conquerors. The author, who had attached himself to the fortunes of Shāh Ṭahmāsp, at his death, A.H. 1144, left Persia in disgust at the rising power of Nādir Shāh. Having fled to India, he found welcome and favour at the court of Dehli, and was soon raised by Muḥammad Shāh to a command of four thousand and the office of Mīr Tūzuk.

Vālih says in the preface that the reading of poetry had been the chief solace of his exile, and that, while engaged in the present composition, he had at hand no less than seventy Divans, besides numerous Tazkirahs, ancient and modern, and historical works. He adds that he included in his selection very few of his contemporaries, especially of the poets of India, whom he held in small estimation. He confined his poetical quotations to verses of undoubted merit, and excluded from them, with but few exceptions, compositions in Maṣnavī, as requiring too much space.

In his conclusion the author claims for his work, in addition to the judicious selection of extracts, a merit not found in other Tazkirahs, namely the insertion of useful observations relating to prosody and poetical figures, of historical notices, and of critical judgments on poetical merit. The date of composition, A.H. 1161, is fixed by a versified chronogram at the end.

The notices, which are stated to amount to 2500 in number, are alphabetically arranged under the poetical surnames (Takhalluṣ), whenever the same could be ascertained, otherwise under the proper names or other surnames.

The Khātimah contains many select pieces of the author's composition, both Persian and Turkish.

On the fly-leaf at the end is written in the handwriting of Major William Yule: "Aly Kulli died in Dehli A.H. 1169, after an illness of six days."

This is confirmed by the statement of Gulshan, who was in the service of 'Alī Kulī Khān. See Ṣūrat i Ḥāl, Add. 16,803, fol. 62. Muṣḥafī, Add. 16,727, fol. 102, and Abu Ṭālib Khān, Add. 18,542, fol. 319, give A.H. 1170, as the date of his death. The former adds that 'Alī Kulī Khān's love adventures with his cousin Khadījah Sulṭān form the subject of a Maṣnavī, entitled Vālih u Sulṭān, by Shams ud-Dīn Faḳīr 'Abbāsī.

See Bland, Journal of the Royal Asiatic Society, vol. ix., pp. 143—147, and Sprenger, Oude Catalogue, p. 132.

Or. 229.

Foll. 147; $8\frac{3}{4}$ in. by $5\frac{3}{4}$; from 20 to 25 lines, 4 in. long; written in small and cursive Nestalik, apparently in the 18th century. [Geo. Wm. Hamilton.]

تذكرهٔ حسيني

Notices on poets of ancient and modern times.

Author: Mīr Ḥusain Dūst Sanbhalī, son of Maulavī Sayyid Abū Ṭālib, مير حسين دوست سنبهلي ولد مولوى ابو طالب

Beg. ستايش بجد ونيايش بيعدد مبدعي را

The author, it appears from the preface, had repaired, at the age of nineteen, from his native place, Sanbhal, to Dehli in search of an eminent master, whom he found in the person of Shaikh Fazl Ullah. After spending a lifetime there in the company of poets and the pursuit of their art, he compiled, at the request of his friends, the present work, which was completed A.H. 1163, a date fixed by a versified chronogram at the end.

The notices, which relate mostly to poets, but in part also to saints and princes, are generally short and often confined to poetical quotations. They are arranged alphabetically, and under each letter in chronological order. The author, whose Takhalluṣ was Ḥusainī, gives under the letter ح a few specimens of his verses. He also devotes an article to Mīr Ghulam Nabī, his master in Bhāk'hā. See Sprenger, Oude Catalogue, p. 134.

Add. 16,726.

Foll. 221; $10\frac{1}{2}$ in. by 6; 17 lines, $3\frac{3}{4}$ in. long; written in large Nestalik, in the latter half of the 18th century. [William Yule.]

A copy of the same work, wanting most of the rubrics.

Add 16,728.

Foll. 63; 9 in. by 5; 17 lines, $2\frac{1}{2}$ in. long; written in fair Shafī'āī, with 'Unvān and gold-ruled margins; dated Shavvāl, A.H. 1193 (A.D. 1779). [William Yule.]

تذكرة المعاصرين

Notices on some poets who lived in Persia in the author's time.

Author: Muḥammad 'Alī Ḥazīn.

Beg. تعالى الله حمد بيچوني كه اوراق پريشان

Shaikh Muḥammad 'Alī, son of Shaikh Abu Ṭālib, of Lāhijān, Gīlān, and one of the most accomplished writers of his time, was born in Iṣfahān, A.H. 1103. After many wanderings in Persia and Arabia, he repaired, A.H. 1146, from his native country to India, where he spent the latter part of his life. He died in Benares A.H. 1180. He wrote, in A.H. 1154, an account of his life تذكرة الاحوال which has been published, with an English translation, by F. C. Belfour, London, 1130-1. See also his life in the Siyar ul-Mutaakhkhirīn, p. 615, and Garcin de

Tassy, Mémoire sur la religion Musulmane, p. 112.

The author wrote this work in India, A.H. 1165, in order, he says, to divert his mind from the sorrows of exile, and completed it, as he states at the end, in the space of nine days. It contains notices on a hundred contemporary poets, most of whom the author had met, and whose verses he quotes from memory.

The Tazkirah of Ḥazīn is divided into two classes (Firkah), the first of which contains the 'Ulamā who wrote verses, fol. 6 *b*, and the second, poets by profession, fol. 21 *a*.

The contents of the work have been stated by Sprenger, Oude Catalogue, pp. 135—141. See also Bland, Journal of the Roy. As. Soc., vol. ix. p. 147.

Copyist: محمد ولی

The first page bears the seal of Mahārājah Tiket Rāi, the Oude Minister, with the date A.H. 1203.

Or. 232.

Foll. 104; 9¼ in. by 6; 15 lines, 3⅜ in. long; written in fair Nestalik, in the latter part of the 18th century.

[Geo. Wm. Hamilton.]

خزانهٔ عامره

Lives of Persian poets, ancient and modern, and of some of the leading Amīrs who lived in India in the author's time.

Author: Āzād Ḥusainī Vāsiṭī Balgrāmī, آزاد حسینی واسطی بلگرامی

Beg. سرکلام را جیغه حمد صانعي که انسانرا بگوهر

Āzād is the Takhalluṣ of Mīr Ghulām 'Alī Khān, who has been mentioned, p. 340, as the first editor of the Ma'āṣir ul-Umarā. He was a member of the noble family of the Vāsiṭī Sayyids, settled in Balgrām, and was born in that town A.H. 1116. We learn from his own statements in the present work and in the Ma'āṣir ul-Kirām, Or. 1804, that his father, Sayyid Muḥammad Nūḥ had held for seven years the appointment of Nā'ib in Bhakar and Sivastan, and that Āzād himself acted as Nā'ib in the latter place from A.H. 1142 to 1147. In A.H. 1150 he set out on a pilgrimage to Mecca, where he stayed two years, and, after his return to India in A.H. 1152, he fixed his residence in Aurangābād. He stood very high in the favour of Nizām ud-Daulah Nāṣir Jang and his brothers, from whom however he steadily refused to accept any office. The poet Jauhar, who saw him in Aurangābād A.H. 1198, says that he died there A.H. 1199. See Add. 24,417, fol. 69 *a*. But Vajīh ud-Dīn Ashraf, writing A.H. 1203, Or. 1849, fol. 315, gives the 21st of Zulka'dah, A.H. 1200, as the date of his death. Āzād has left, besides the present work, two other Persian Tazkirahs mentioned below, a biographical work on the learned men of India, entitled Maāṣir ul-Kirām, lastly an Arabic and a Persian Divan, both held in high estimation.

The author wrote the Khazānah i 'Āmirah, as stated in the preface, in compliance with the wish of his brother's son, Mīr Aulād Muḥammad, who requested him, A.H. 1176, to compile the lives of those poets who had amassed wealth by praising the great. To this Āzād assented with the view of giving a distinctive character to his Tazkirah, although, he adds, he never had stooped to lauding any one for the sake of money.

The preface concludes with the following chronological table of the biographies of poets which the author had at hand when engaged on the present work:—1. Lubb i Lubāb, by Muḥammad 'Aufī, comprising notices of poets who flourished from the beginning of the fourth century of the Hijrah to the author's time, viz. the beginning of the seventh (see Sprenger, Oude Catalogue, p. 1). The author had found, after a long search, a defective copy, extending from the notice on

Rūdagī to the article on Nizāmī. 2. Tazkirah i Daulatshāh (p. 364 *a*). 3. Tazkirah i Sāmī, written A.H. 957 (p. 367 *b*). 4. Khātimah i Khulāsat ul-Ash'ār, by Taḳī Kāshī (Oude Catalogue, p. 13), completed A. H. 993. 5. Haft Iḳlīm, written A.H. 1002 (p. 335 *b*). 6. Muntakhab ut-Tavārīkh, containing in its Khātimah notices on the poets of the reign of Akbar (p. 222 *a*). 7. Majma' ul-Fuzalā, by Mullā Baḳā'ī, from the origin of Persian poetry to the reign of Akbar. 8. Tazkirah i Mīrzā Ṭāhir Naṣīrābādī, commenced A.H. 1083 (p. 368 *b*). 9. Mir'āt ul-Khayāl, written A.H. 1102 by Shīr Khān (p. 369 *b*). 10. Kalimāt ush-Shu'arā (p. 369 *a*). 11. Hamīshah Bahār, by Ikhlāṣ, of Shāhjahānābād, written A.H. 1136 (Oude Catalogue, p. 117). 12. Ḥayāt ush-Shu'arā, by Muḥammad 'Alī Khān Matīn Kashmīrī (mentioned fol. 98 *a* as a Manṣabdār still living in Kashmīr), from the reign of Bahādur Shāh to that of Muḥammad Shāh. 13. Safīnah i Bīkhabar, by Mīr 'Azamat Ullah Bīkhabar Balgrāmī, written about A.H. 1141 (see Bland, p. 61). 14 Yad i Baizā, written by Āzād in Sīvastān, and, in an enlarged recension, in Hindustan, A.H. 1048 (Oude Catalogue, p. 142). 15. Riyāz ush-Shu'arā, by 'Alī Ḳulī Khān Dāghistānī Vālih, completed A.H. 1161 (p. 371 *a*). 16. Majma' un-Nafā'is, by Sirāj ud-Dīn 'Alī Khān Ārzū, completed A.H. 1164 (Oude Catalogue, p. 132). 17. 'Urafāt, Tazkirah of Taḳī Auḥadī Iṣfahānī (Bland, p. 134). 18. Tazkirah i Muḥammad 'Alī Ḥazīn, written A.H. 1165 (p. 372 *b*). 19. Sarv i Āzād, written A.H. 1166, by the author (Oude Catalogue, p. 143). 20. Bīnazīr, written A.H. 1172 by Mīr 'Abd ul-Vahhāb Daulatābādī (Bland, p. 172). 21. Mardum i Dīdah, by Shāh 'Abd ul-Ḥakīm Ḥākim Lāhaurī, compiled in Aurangābād A.H. 1175, and comprising the poets whom the author had met.

The Khazānah i 'Āmirah comprises, according to Dr. Sprenger, one hundred and six biographies, in alphabetical order. The present copy contains only the preface and the following notices: Anvarī, fol. 9 *a*. Āzarī, fol. 12 *a*. Ummīdī Rāzī, fol. 15 *a*. Ulfatī Yazdī, fol. 18 *a*. Āfirīn, fol. 19 *a*. Āṣaf, i.e. Nizām ul-Mulk Āṣafjāh, and his sons, fol. 24 *b*. Burhān ul-Mulk Sa'ādat Khān, fol. 62 *b*. Abul-Manṣūr Khān Ṣafdarjang, fol. 64 *b*. Shujā' ud-Daulah, fol. 74 *a*. Aḥmad Shāh Durānī, fol. 83 *b*. Ārzū, fol. 98 *b*. Āzād, the author, fol. 103 *b*. The MS. breaks off in the second page of the last article.

The notices on Āṣaf Jāh, his sons, and other contemporary Navvābs, are important contributions to the history of India. They are brought down to the date of composition, A.H. 1176, and in one instance, a later addition to the life of Ṣalābat Jang, to the close of A.H. 1177.

See Bland, Journal of the Roy. As. Soc. vol. ix., pp. 40—43, Sprenger, Oude Catalogue, p. 143, Elliot, History of India, vol. viii. p. 188.

The MS. bears the stamps of the kings of Oude.

Add. 26,261.

Foll. 90; 8 in. by 4; 15 lines, 3 in. long; written in Shikastah-āmīz, about the beginning of the 19th century. [Wm. Erskine.]

A portion of the preceding work, beginning with the notice on Āṣafjāh, and ending with the author's life, corresponding to Or. 232, foll. 24—104. On the fly-leaf of this and of the following MS. is written: "To William Erskine, Esq., from Brigadier General Malcolm, Bombay, 15th Nov. 1811."

Add. 26,262.

Foll. 27; 7¾ in. by 4; 15 lines, 3 in. long; written by the same hand as the preceding MS. [Wm. Erskine.]

Notices on Āṣafjāh and his sons, extracted from the same work, corresponding to Or. 232, foll. 24—62.

Or. 1268.

Foll. 256; 12 in. by 7¾; 23 lines, 5¼ in. long; written in a neat Persian Shikastah, with a rich 'Unvān and gold-ruled margins; dated Ramaẓān, A.H. 1238 (A.D. 1823). Bound in a painted and glazed cover.

آتشکده

Notices on Persian poets, ancient and modern, with copious specimens of their compositions.

Author: Luṭf 'Alī B. Aḳā Khān, poetically surnamed Āẕur, لطفعلي المتخلص باذر بن اقا خان

Beg. فروغ اتشکده دل و زبانه اخگر زبان سپاس

The author tells us in the last chapter that he was born at Iṣpahān, A.H. 1134, and, in the preface, that he entered upon the present compilation at the age of forty, therefore about A.H. 1174. His poem on Yūsuf and Zalīkhā, of which he gives ample extracts, is dated A.H. 1176, and the historical sketch, prefixed to the lives of contemporary poets, is brought down to the death of Amīr Muhannā, the rebel chief of Bandar Rīg (an event of A.H. 1180; see Tārīkh i Gītīkushāi, Add. 23,524, fol. 65), which is stated in the text to have happened in the "present year." Additions of later date occur, however, in the work; the latest appears to be a record of the death of Farībī in A.H. 1193 (Add. 7671, fol. 193). Muṣḥafī, writing A.H. 1199, Add. 16,727, fol. 14, states that Luṭf 'Alī Beg was then still alive in Iṣpahān, and was considered the greatest poet of the period.

The notices, about 842 in number, are arranged under the towns or provinces, of which the poets were natives, and, under each locality, in alphabetical order.

A full account of the Ātashkadah in the Journal of the Royal Asiatic Society, vol. vii. pp. 345-392, and an additional notice, vol. ix. p. 51, are due to Mr. N. Bland, who edited also a portion of the text, London, 1844. The entire work has been lithographed in Calcutta, A.H. 1249, and in Bombay, A.H. 1277. See also Sprenger, Oude Catalogue, p. 161, and Mélanges Asiatiques, vol. vi. p. 127.

Add. 7671.

Foll. 226; 12 in. by 8; 25 lines, 5¾ in. long; written in fair Naskhi, with gold-ruled margins; dated Zul-ka'dah, A.H. 1214 (A.D. 1800). [Claud J. Rich.]

The same work.

This copy has, after fol. 76, a considerable lacune, extending from Bannā'ī, a poet of Herat, to Ṣabrī, a native of Iṣpahān (Bombay edition, pp. 138-169).

Add. 27,319.

Foll. 271; 9½ in. by 6; 15 lines, 3¾ in. long; written in Nestalik, about the close of the 18th century. [Duncan Forbes.]

گلزار ابراهیم

Notices on Rekhtah poets.

Author: 'Alī Ibrāhīm Khān, علی ابراهیم خان

Beg. رعنائی کلام بحمد متکلمی است که انحاي

The author, who has been already mentioned, p. 328 *a*, states in the preface, that, although engaged in compiling two Persian Taẕkirahs, he had yielded to the instances of his friends in writing the present work on Rekhtah poets, and had completed it in the reign of Shāh 'Ālam, the Vazirate of Āṣaf ud-Daulah, and the Governorship of Warren Hastings, A.D. 1784, corresponding to A.H. 1198.

The Persian Taẕkirahs, above referred to, are works of considerable extent, which appear to have been left incomplete. They are entitled Khulāṣat ul-Kalām and Ṣuḥuf i Ibrāhīm, and are fully described by N. Bland in the Journal of the Royal Asiatic Society, vol. ix. pp. 158-165.

The Gulzār i Ibrāhīm contains about 300 notices in alphabetical order. The preface and the biographies are in Persian; the poetical extracts in Urdū. See Sprenger, Oude Catalogue, p. 180, and Garcin de Tassy, Histoire de la Littérature Hindoui, vol. i. p. x., Auteurs Hindoustanis, p. 28.

At the end of this copy is found a short notice on Amīr Khusrau and some Hindī verses ascribed to him. Foll. 2—8, and 263—271, contain a Hindustani Masnavi by Mīr Murtazā Sāhib (who died in Faizābād, A.H. 1193; see Oude Catalogue, pp. 264, 182).

Add. 16,807.

Foll. 113; 9 in. by 5¼; 13 lines, 3⅝ in. long; written in Nestalik, apparently about the close of the 18th century.

[William Yule.]

انيس الاحبا

Notices on Mīrzā Muhammad Fākhir Makīn and poets of his school.

Author: Mohan La'l Anīs, موهن لعل انيس

Beg. ستايش بيحد ونيايش لاتعد سخن آفريني را

The poet Makīn, whose life forms the principal subject of the work, was a native of Dehli, who emigrated A.H. 1173 to Lucknow. He lived for some time in Faizābād and in Ilāhābad, at the court of Shāh 'Alam, who took him for his preceptor in the art of poetry, and he spent the latter part of his life in Lucknow, where he died, as stated in the next MS., fol. 19, A.H. 1221. His master, Mirzā 'Azīmā of Ispahān, surnamed Iksīr, to whom the first chapter is devoted, had come to Dehli in the reign of Muhammad Shāh. He was subsequently invited by Navvāb Mahābat Jang to his capital, Murshidābād, where he died in the time of Sirāj ud-Daulah (A.H. 1169—1170).

Anīs, who describes himself in the preface as the least of the followers of Makīn, and the author of a Persian Dīvān, states in a short notice devoted to himself, fol. 96, that he belonged to the Kāyath tribe, and was a son of Rāi Tūlārām, Kānūngo of Gopāmau. He adds that he had been living, at the time of writing, upwards of fifty years in Lucknow. The origin of the work is thus explained in the preface. Anīs having been invited through a common friend, Rāi Sītaldās, to the literary assemblies held by Mahārājah Tiket Rāi, Dīvān of Sarfarāz ud-Daulah Mirzā Hasan Rizā Khān, the Nā'ib of Āsaf ud-Daulah,[a] was requested by the Rājah, who had just read with great delight the Tazkirah of Hazīn, to write a counterpart to it on Indian poets, and in compliance with that wish he compiled the present Tazkirah. The date of composition, A.H. 1193, is expressed in a versified chronogram at the end by the words چمن گلشن مسرت. This chronogram, however, has been scored out, apparently by the author, and another has been written by the same hand as a substitute in the margin. The latter conveys the date 1197, as follows:

سالش زچمن طراز دانش جستم
فی الفور بگفت این بود باغ انیس

Contents: Iftitāh. Notice on Mīrzā 'Azīmāi Iksīr, fol. 9 *b*. Fath ul-Bāb. Notice on Makīn, fol. 11 *b*. Fasl. Notices on thirty-one Muslim disciples of Makīn, fol. 24 *a*. Fasīlah. Notices on six Hindu disciples of Makīn, fol. 79 *b*. Ikhtitām. Notices on five Muslim pupils of Makīn's disciples, fol. 105 *a*. Husn i Khātimah. Notices on six Hindu pupils of Makīn's disciples, fol. 109 *a*.

[a] Hasan Rizā Khān was raised to the office of Nā'ib shortly after the murder of Mukhtār ud-Daulah in A.H. 1190, and Tiket Rāi was appointed at the same time to the financial department as Nāib Daroghah Kachahrī; see Sultān ut-Tavārīkh, Or. 1876, foll. 189, 192. The latter died, as stated in a chronogram, in the next MS., fol. 120, A.H. 1215. Compare Mill, History of India, vol. vi. p. 42.

The contents have been noticed by Dr. Sprenger, Oude Catalogue, p. 161.

This copy appears to have been written, or at least revised, by the author. Several poetical quotations, which have been struck out in it, are omitted in the later recension which follows. The seal of Mahārājah Tiket Rāi, with the date 1203, is found on its first page, as well as an 'Arz-dīdah, dated A.H. 1206. A notice of its contents has been prefixed by Major Yule.

Or. 227.

Foll. 122; 9½ in. by 6; 15 lines, 3⅝ in. long; written in Nestalik; dated Lucknow, Jumāda II., A.H. 1237 (A.D. 1822).

[Geo. Wm. Hamilton.]

An enlarged recension of the same work. The preface, division, and the main part of the contents are the same as in the preceding MS. But there are a few differences in the arrangement, some additional passages and a considerable number of new notices. Among these is one on the author's son, Rām Sahai Jalīs, who died, A.H. 1228, in his 34th year. The Faṣl contains fifty notices, the Fāṣilah twelve, the Ikhtitām eleven, and the Ḥusn i Khatimah eighteen.

The author must have reached an extremely old age when he completed this second edition; for he states, fol. 91 *a*, that he had then resided upwards of ninety years in Lucknow. It was commenced, according to a versified chronogram at the end, A.H. 1209. For the date of completion no less than three chronograms are given, in which it is expressed by the following words: باغ جاوید بهار = 1235, باغ موهن لعل = 1234, and انیس‌الاحبا بود عشرت افزا = 1235.

A full table of contents, in the same handwriting as the text, is prefixed.

Add. 16,727.

Foll. 105; 9 in. by 5¼; 15 lines, 3½ in. long; written in cursive Nestalik, about the close of the 18th century. [William Yule.]

عقد ثریا

Notices on some Persian poets who flourished, chiefly in India, from the time of Muḥammad Shāh to the reign of Shāh 'Alam.

Author: Ghulām i Hamadānī, poetically surnamed Muṣḥafī, غلام همدانی متخلص به مصحفی

Beg. اول که زبان سلسله جنبانی کرد

Ghulām i Hamadānī, son of Valī Muḥammad, was a distinguished Urdū poet. From an account of his life, which he gives in the next-following work, fol. 135, we learn that he came of a family which had risen to rank and wealth in the service of the court of Dehli, but had been involved in its ruin. He was born in Lucknow, and displayed an early taste for Persian poetry. He left, A.H. 1190, his native city for Dehli, where, during a stay of twelve years, he applied himself to the cultivation of Rekhtah poetry, which he found more in vogue, and where his house was the resort of the first poets of the capital. He then returned (A.H. 1201) to Lucknow, where he found a patron in Prince Sulaimān Shikūh, son of Shāh 'Alam, and spent the rest of his life. He died, according to the Gulshan i Bīkhār, about A.H. 1243, leaving, besides the present work and his Hindi Tazkirah, several Divans, both Persian and Hindustani, and a Shāhnāmah treating of Shāh 'Alam, which remained incomplete. See Garcin de Tassy, Littérature Hindouï, vol. i. p. 373, and Sprenger, Oude Catalogue, p. 182.

It appears from the preface of the present Tazkirah that it was written in Dehli, at the suggestion of the well-known poet and Munshi, Mirzā Ḳatīl, A.H. 1199. This date, first given in numbers, is afterwards fixed by the following chronogram:

این روضه شد چو ساخته چون روضه بهشت
تاریخ یافت خامه زهی باغ [add با] صفا

The 'Iḳd i Ṣurayyā comprises 133 notices, arranged in alphabetical order.

Or. 228.

Foll. 154; 9 in. by 5; 16 lines, 3⅜ in. long; written in Nestalik, about the close of the 18th century. [Geo. Wm. Hamilton.]

تذكرهٔ هندي

Notices on Rekhtah poets, who lived from the time of Muḥammad Shāh to the reign of Shāh 'Ālam.

Author: Ghulām i Hamadānī, poetically surnamed Muṣḥafī, غلام همدانی مصحفی تخلص

Beg. نيکوترين تذکره که غنچه دلهای ارباب سخن

The author, after referring briefly to his previous works, viz., a Persian and a Hindi Divan, and a Persian Taẕkirah (p. 377 *b*), says that, although loth to waste his valuable time upon a subject of so little importance, he had been induced to write this Hindi Taẕkirah by the urgent request of Mīr Mustaḥsan Khalīḳ, son of Mīr Ḥasan,* who by the advice of his father submitted his compositions to the author's revision. He adds that most of the poets noticed were personally known to him. The author states in the Khātimah, that, after the work had, from untoward circumstances, lain for years on the shelf of oblivion, he had availed himself of the leisure for which he was indebted to his generous patron Mirza Muḥammed Sulaimān Shikūh, to prepare it for publication. The date of its completion, expressed both in numbers and by the chronogram جلد بی نظير, is A.H. 1209.

The notices, about 350 in number, are arranged in alphabetical order. They are in Persian and the poetical extracts in Hindustani.

The MS. bears the stamps of the kings of Oude.

* Mīr Ḥasan, who died in Lucknow A.H. 1201, and his son Mustaḥsan are well known Hindustani poets. See G. de Tassy, vol. i. pp. 197, 295, and Sprenger, Oude Catalogue, pp. 233, 249.

Add. 18,542.

Foll. 404; 11¼ in. by 8; 21 lines, 5 in. long; written in plain Nestalik, about the beginning of the 19th century. [T. H. Sternschuss.]

خلاصة الافكار

Notices on Persian poets of ancient and modern times, with ample extracts from their works.

Author: Abu Ṭālib B. Muḥammad Beg Khān Tabrīzī Iṣfahānī, ابو طالب ابن حاجی محمد بيکخان التبريزي الاصفهانی

The author is well-known to English readers; the account of his travels in Europe from A.H. 1213 to 1218, which he wrote under the title of Masīr i Ṭālibī, has been published in an English translation by Major Charles Stewart, London, 1810, and printed in the original language, Calcutta, 1812. From the memoir of his life, with which the present work concludes, fol. 372, we learn that his father, Ḥājī Muhammad Beg Khān, belonging to a Turkish family of Āẕarbāijān, and born in Iṣfahān, went as a young man to India, where he took service under Abul-Manṣūr Khān Ṣafdar Jang, and died in Murshidābād, A.H. 1183. Mirzā Abū Ṭālib, born in Lucknow, A.H. 1166, was brought up there as a protégé of Shujā' ud-Daulah, and lived from his 13th to his 20th year in Murshidābād, at the court of Muẓaffar Jang, Deputy-Governor of Bengal. After the accession of Āṣaf ud-Daulah, A.H. 1189, he returned to Oude, and was appointed to a military command by Mukhtār ud-Daulah; but soon after, finding himself involved in the fall of his patron, he repaired to Gorakh-

pūr, and in A.H. 1202 to Calcutta. He died in Lucknow A.H. 1220 or 1221. He left, besides the above-mentioned works, a general history, written A.H. 1208, and entitled Lubb us-Siyar (Or. 1871). Abū Ṭālib had also written, as he mentions in his memoir, some treatises on prosody, ethics and medicine.

In the preface, the first page of which is wanting, the author states that he compiled the present work A.H. 1206, and at the age of forty years, from materials in collecting which he had been engaged for five-and-twenty years previous. According to Mr. Bland, who gives a full account of the work, and an abstract of the preface, in the Journal of the Royal Asiatic Society, vol. ix. pp. 153—158, the Khulāṣat ul-Afkār was commenced in A.H. 1207, and completed in 1211. But this statement arises from a miscalculation of the following chronogram, quoted by Mr. Bland himself, p. 155, which gives distinctly 1206 and 1207 as the dates of the commencement and completion of the work.

گل بیخار و گنج بیرنج است
سال اتمام این خجسته نگار
ور تو از مبدئش بخواهی گو
جمع یکجا خلاصة الافکار

See also Sprenger, Oude Catalogue, p. 163, and Elliot's History of India, vol. viii. p. 298.

The notices, which amount, according to Mr. Bland, to a total of 491, are arranged in 28 sections, called Ḥadīḳah, corresponding to the letters of the alphabet; they follow, in each section, more or less strictly, a chronological order. There are besides two Appendices, the first of which, called Ẕail, fol. 327 *b*, contains select verses, alphabetically arranged under the poets' names, and the second, called Khātimah, fol. 346 *b*, biographies of some poets, with whom Abū Ṭālib was personally acquainted, and his own life. The introduction described by Mr. Bland, p. 155, is not found in this copy. A peculiar feature of this Taẕkirah consists in the special attention bestowed by the author upon the heroic or narrative poems (Maṣnavis), from which he gives extracts of considerable extent.

The latter part of the volume contains the following medical tracts, probably due to the same author: Recipes for the preparation of some compound medicaments, fol. 374 *b*. Discourse on the crisis of diseases, fol. 390 *a*. Treatise on various medicaments and useful compounds, in fifteen chapters (Faṣl), the last of which is imperfect, fol. 393 *b*.

MEMOIRS AND TRAVELS.

Add. 18,418.

Foll. 127; 6¼ in. by 3½; 10 lines, 2⅛ in. long; written in neat Shikastah, partly in diagonal lines, with gold-ruled margins; dated Ramaẓān, A.H. 1102 (A.D. 1691).

[William Yule.]

Narrative of a journey from Marv to Mecca.

Author: Abu Mu'īn Nāṣir B. Khusrau ul-Ḳubādiyānī ul-Marvazī, whose name appears in the first line as follows:

چنین گوید ابو معین ناصر بن خسرو القبادیانی المروزي

He states in a few words that he had been employed for a long time as a fiscal clerk, and had acquired some reputation for experience in financial affairs. In the month of Rabī' II., A.H. 437, when Abu Sulaimān Ja'far Beg Dā'ūd B. Mīkā'īl B. Saljūḳ[a] was Amīr of Khurāsān, he started on an official tour, and stayed a month in Jauzjanān. A vision which he had there in his sleep, after one of his customary potations, made such an im-

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[a] Ja'far Beg, or more correctly Jughrī Beg, was the elder brother of Toghrul Beg, the founder of the Saljūḳi dynasty. He took Marv in A.H. 428, and remained in possession of Khorasan till his death, A.H. 451. See the Kāmil, vol. x. p. 4, vol. ix. p. 327.

pression upon him, that he took a solemn vow to break with his besetting sin and to perform a pilgrimage to Mecca. He returned accordingly to Marv, obtained his release from office, and started on his journey on the 23rd of Sha'bān in the same year. He went by way of Naishapūr, Dāmghān, Rai, Ḳazvīn, Tabrīz, Mārdīn, Ḥalab, and Jerusalem, to Cairo, where he made a prolonged stay, and thence to Mecca, which he reached in Jumāda II. A.H. 442. Setting out again from Mecca in the month of Zulḥijjah of the same year, he took the return journey through Laḥsā, Baḥrain, Baṣrah, Iṣfahān, Tūn and Sarakhs, and reached Marv in the month of Jumāda II., A.H. 444.

His language is plain and familiar, and his descriptions of the places he visited are minute and full of interest. Ḥāfiẓ i Abrū mentions the Safar-Nāmah of Nāṣir B. Khusrau as one of his sources, Or. 1577, fol. 9, and his description of Jerusalem, fol. 55, is evidently abridged from the present work. Nāṣir's account of Jerusalem has been printed in an English translation in the Journal of the Roy. As. Society, N.S. vol. vi. pp. 142—164. Some extracts are given by Dr. Dorn in the Mélanges Asiatiques, vol. vii. pp. 33—36. An edition of the entire work by M. Charles Schefer, of the French Institute, is in course of preparation. Another copy exists in the library of Navvāb Ẓiyā ud-Dīn at Dehli, and an abstract made from it is preserved in Or. 1991.

In the subscription of the present copy the work is designated by the title of Zād ul-Musāfirīn, which, however, is not found in the text.

The striking coincidence of the author's Kunyah, name, and patronymic, with those of the famous poet, philosopher and magician, Abul-Mu'īn Nāṣir B. Khusrau, who lived at the same period, coupled with the fact that the latter has also written a Safar Nāmah, or book of travels, entitled Zad ul-Musāfirīn, might tempt us at first sight to identify the one with the other. A few facts however will show that we have to do with two distinct persons. Ḥakīm Nāṣir, as the poet is generally called, was born in Iṣfahān, traced his pedigree to the great Imām, 'Alī B. Musā Riẓā, and was known as a poet before the composition of the present work; his poem, Raushanāī Nāmah, is dated A.H. 420 (see Pertsch, Gotha Catalogue, p. 13; the date A.H. 343, assigned to the same work in the Leyden copy, Catalogue, vol. ii. p. 108, is probably erroneous). Our author, on the contrary, designates himself by two Nisbahs which point to Ḳubādiyān, a town near Balkh,[a] and to Marv, as the places of his birth and of his usual residence, and lays no claim either to noble extraction, or to any fame but that of a skilled accountant. Ḥakīm Nāṣir was born, according to the Ḥabīb us-Siyar, Bombay edition, vol. ii., Juz 4, p. 67, A.H. 358, or, as stated in the Dabistān, vol. ii. p. 419, A.H. 359, while our author appears from his own statement, fol. 3 *a*, to have been forty years old in A.H. 437.

The former states in his autobiography,—a strange mixture of fact and the wildest fictions, inserted in extenso in the Ātashkadah (Bombay edition, p. 187, and Bland, Journal of the Roy. As. Soc., vol. vii. p. 360),—that he returned from Egypt to Baghdad in the reign of the Khalif Al-Ḳādir (A.H. 381—422), while our author entered Egypt for the first time A.H. 438. The date A.H. 431 assigned by Daulat Shāh, Ḥājī Khalīfah and others, to the death of Ḥakīm Nāṣir would alone preclude his identification with our author. But it is of doubtful authority, and cannot be reconciled with a passage of his Safar Nāmah, quoted in the life of Firdausi, Macan's edition, vol. i. p. 59, which makes him pass through Ṭūs in the month of Ṣafar, A.H. 438, at a time when the author of the present work had proceeded Eastward as far as Tabrīz.

[a] See Ansāb al-Sam'ānī, Add. 23,355, fol. 441, and Yāḳūt, Mo'jam.

The Safar Nāmah of Ḥakīm Nāṣir is in verse; see Haj. Khal., vol. iii. p. 600, and the Vienna Catalogue, vol. i. p. 496. It is apparently the work which Nāṣir mentions in his biography, under the name of Zād ul-Musāfirīn, among those which he bequeathed to various friends; and it was in all probability a knowledge of its existence which induced some transcriber, misled by the identity of the authors' names, to assign the same title to the present work.

Add. 16,719.

Foll. 87; 8½ in. by 5; 15 lines, 2⅝ in. long, written in Nestalik; dated Rajab, A.H. 1216 (A.D. 1801). [Wm. Yule.]

تذكرة الاحوال

Memoirs of the author's life.

Author: Muḥammad, called 'Alī B. Abū Ṭālib ul-Jīlānī, محمد المدعو بعلى بن ابيطالب الجيلانى

Beg. لحمده وسناله التقى و نعتصم بالعروة الوثقى

The author, who is better known as Shaikh 'Alī Ḥazīn, has been mentioned, as well as the present work, p. 372 *b*. We learn from the concluding lines that he wrote these memoirs in Shāhjahānābād [Dehli] at the close of A.H. 1154, and at the age of fifty-three years.

This copy has been carefully corrected by the transcriber, Fakhr ud-Dīn Aḥmad, commonly called Muḥammad Ja'far, who states in an Arabic note at the end that he presented it in Sha'bān, A.H. 1216, to Captain Wm. Yule.

Or. 1119.

Foll. 8; 17¼ in. by 11; 14 lines, 7¾ in. long; written in large Nestalik, in the latter part of the 18th century.

[Warren Hastings.]

Account of the author's journeys to Russia and China.

Author: Muḥammad 'Abd Ullah, محمد عبد الله

Beg. الحمد لله . . . اما بعده انكه بنده محمد عبد الله بشهر محرم الحرام

The author was evidently a native of India; he estimates the distances in Krohs and the time in Gharis, and states moreover, fol. 7 *b*, that, on his return to Calcutta, he was, through the favour of the English authorities, put in possession of his patrimony. He appears to have travelled with caravans of Tartar merchants, and generally confines himself to a dry enumeration of the stages. His account of his distinguished reception by the Empress of Russia and the Emperor of China, the latter of whom "embraced and kissed him," throw great doubts on his veracity. He gives no date; but his mention of the army of Najīb Khān, which he found near Dehli, fol. 7 *b*, points to an early period in the reign of Shāh 'Ālam. Najīb Khān died A.H. 1185.

The work contains the following routes: From Bukhārā through Orenburg to Moscow, and from thence to Petersburg and back, fol. 1 *a*. From Moscow to Kashghar, fol. 3 *a*. From Moscow to Macariev on the Volga, fol. 3 *b*. From Bukhārā through Ḳoḳān, Yalah, the capital of the Kilmāḳ, etc. to Pekin, and from thence through Tibet and Kashmīr to Bengal, fol. 4 *a*. From Bukhārā to Herāt and Mashhad, fol. 8 *a*.

Add. 8909.

Foll. 103; 10 in. by 6¼; 15 lines, 3¾ in. long; written in cursive Nestalik, about the close of the 18th century.

بيان واقع

Narrative of the author's travels to Persia and Arabia, and of contemporary events, from the time of the invasion of Nādir Shāh to A.H. 1198.

Author: 'Abd ul-Karīm, son of 'Aḳibat Maḥmūd B. Khwājah Bulāḳī B. Khwājah

Muḥammad Riẓā, عبد الكريم ولد عاقبت محمود بن خواجه بلاقی دن خواجه محمد رضا

Beg. الهی محفل آرا کن بذکر خود بیانم را

The author, who is better known as Khwājah 'Abd ur-Raḥīm Kashmīrī, relates in his preface how he entered the service of Nādir Shāh in Dehli (A.H. 1151). He was attached to the person of Sayyid 'Alavī Khān, the Ḥakīm Bāshī, or head physician, with whom he followed Nādir Shāh from Dehli to Ḳazvīn, where he arrived in Rabī' I., A.H. 1154, set out from the latter place for Mecca, and finally returned by sea to India, reaching Dehli in Jumāda II., A.H. 1156. There he appears to have resided down to A.H. 1198, the period to which this history is brought down.

The work is divided, according to the preface, into five chapters (Bāb) and a Khātimah, the contents of which are thus stated: I. Rise of Nādir Shāh and his march to India, fol. 4 *b*. II. His return from India, and his march through Turan, Khorasan, and Mazandaran to Ḳazvīn, fol. 27 *a*. III. The author's journey to Irak, Syria, Arabia, and his return by sea to Hūglī, fol. 67 *b*. IV. Events from the author's return to the death of Muḥammad Shāh, fol. 93 *a*. V. Events of the reign of Aḥmad Shāh. Khātimah. Witty sayings; strange occurrences; records of virtuous and wicked men. This Khātimah is not found in any known copy.

The Bayān i Vāḳi' has become known to the public through a condensed translation published by Francis Gladwin, under the title of "Memoirs of Khojeh Abdulkurreem," Calcutta, 1788, which, however, does not comprise either the first chapter or the author's later additions. It ends, like some copies of the text, with the obituary notice on Sayyid 'Alavī Khān, who died A.H. 1162. A fuller translation, made for Sir H. Elliot by Lieut. H. G. Pritchard, and preserved in manuscript, Add. 30,782, foll. 64—112, concludes with an account of the retreat of Ṣafdar Jang from before Dehli, in the month of Sha'bān, A.H. 1166. Some extracts from it are joined to Sir H. Elliot's account of these memoirs, vol. viii. pp. 124—139.

The present copy breaks off in Bāb IV., at a passage corresponding to p. 175 of Gladwin's translation.

Or. 181.

Foll. 119; 11 in. by 6¾; 17 lines, 4½ in. long. Written in Nestalik, with ruled margins; dated Ṣafar, A.H. 1233 (A.D. 1818).

[Geo. Wm. Hamilton.]

The same work.

This copy wants the Preface and the first six sections of Bāb I., corresponding to foll. 1—12 of the preceding MS. The remaining chapters begin as follows: Bāb II. fol. 14 *a*, Bāb III. fol. 48 *a*, Bāb IV. fol. 67 *b*, Bāb V. fol. 85 *a*. After the portion of the work which has been translated by Gladwin, are found the following additional chapters: Assassination of Navvāb Bahādur; war of Ṣafdar Jang with the Amīrs of Aḥmad Shāh; accession of Akbar Shāh, and devastation of old Dehli, fol. 96 *a*. Accession of 'Ālamgīr II., fol. 100 *b*. Accession of Shāh 'Ālam and the events of his reign, fol. 106 *a*. The last occurrences recorded are the escape of Prince Javānbakht from Dehli, and the arrest of Majd ud-Daulah by the Amīr ul-Umarā, both events of A.H. 1198. The next following chapter, fol. 117 *b*, which treats of the progress of the English power in Hindustan, from the death of Shujā' ud-Daulah to A.H. 1198, and of the rise of the Sikhs, comes to an abrupt termination, fol. 119 *b*, although a subscription is appended, as though the work were complete.

Or. 200.

Foll. 114; 8¼ in. by 5¾; 15 lines, 4⅛ in. long; written in Nestalik; dated Muḥarram, in the sixth year of Akbar II. (A.H. 1227, A.D. 1812).

[Geo. Wm. Hamilton.]

شگرف نامه ولایت

Narrative of the author's journey to Europe.

Author: I'tiṣām ud-Dīn, son of Shaikh Tāj ud-Dīn, اعتصام الدين ولد شيخ تاج الدين

Beg. ستایش و نیایش مالك ملکی را سزد

The author, who describes himself as an inhabitant of Tājpūr, Ẓil'ah of Nadiyah (Thornton's Nuddea), Bengal, gives in the introduction a detailed account of his official career, from his first appointment as Munshī under the Nāẓim of Bengal, Ja'far 'Alī Khān, to A.H. 1189, when he was sent to Poona to assist in the Company's negociations with the Marattah government. He states in the preface that he wrote the present work A.H. 1199. But the journey it describes took place at an earlier period. In A.H. 1180 (A.D. 1765) the author was attached as Persian Munshī to the mission of Captain Swinton, who was despatched to England with a letter from the emperor Shāh 'Ālam to George III. He embarked at Hijlī on the 9th of Sha'bān, A.H. 1180, and returned to Bengal, after an absence of two years and nine months, in A.H. 1183. But the work contains no account of the author's return journey.

A modern table of contents is prefixed.

An abridged Hindustani version of the Shigarf Nāmah, has been published, with an English translation, by Lieut. James E. Alexander, London, 1827. See Garcin de Tassy, Littérature Hindoui, vol. i. p. 463.

Add. 23,533.

Foll. 222; 11¾ in. by 8¼; 21 lines, 5 in. long; written in cursive Nestalik, about the beginning of the 19th century.

[Robert Taylor.]

تحفة العالم

Account of the author's native town, Shūshtar, with a narrative of his life and travels.

Author: 'Abd ul-Laṭīf B. Abi Ṭālib B. Nūr ud-Dīn B. Ni'mat Ullah ul-Ḥusainī ul-Mūsavī ul-Shūstarī, عبد اللطيف بن ابی طالب بن نور الدين بن نعمة الله الحسينی الموسوی الشوستری

Beg. دلکش صفیری که عندلیب دستان سرای

The author belonged to the noble family of the Nūrī Sayyids of Shūshtar, and was a nephew of the historian of that city, Sayyid 'Abd Ullah B. Nūr ud-Dīn (see p. 214 *b*), from whose Tazkirah his account of Shūshtar is mainly derived. He wrote the present work in India A.H. 1215 and 1216 (see foll. 57 *b*, 93 *b*, 215 *b*), and dedicated it to his illustrious relative Mīr 'Ālam, chief minister to the Nizām of Ḥaidarābād, (see p. 323 *a*), in whose honour he gave it the title of Tuḥfat ul-'Ālam. Abū Ṭālib Khān, who met him in Bombay A.H. 1218, gives some account of him in his Masīr i Ṭālibī, Add. 8147, foll. 179—183, a passage which has been omitted by the English translator. Mīr 'Abd ul-Laṭīf was then intending to return to Persia; but it will be seen from an appendix to the present work that he went back to Haidarābād in A.H. 1219. The Tuḥfat ul-'Ālam has been lithographed in Bombay, A.D. 1847. It is quoted in Sir Wm. Ouseley's Travels, vol. i. p. 148.

Contents: Foundation of Shūshtar; description of its celebrated dams and canals, of the neighbouring places, Ahvāz, Dizful, Madā'in, of its mosques and shrines, fol. 1 *b*. Biographical notices on the Nūrī Sayyids, from their ancestor, Sayyid Ni'mat Ullah, born in the village of Ṣabbāghiyyah, near Baṣrah, A.H. 1050, to the author's time, fol. 27 *b*.

The author's life. His birth, A.H. 1172, and early pursuits; his journeys to Shīrāz, Kirmānshāhān, and Baghdād, with notices on the learned men whom he met, fol. 64 *a*. His journey from Baṣrah to Bengal in A.H. 1202, fol. 94 *a*. Account of Europe

fol. 98 *a*. Origin and progress of the British power in India; institutions, manners, arts and sciences, of the English, fol. 112 *b*. Account of America and the principal states of Europe, fol. 144 *a*. Sketch of the history of India, fol. 149 *b*. Description of Calcutta and Bengal, fol. 156 *b*. The author's journey to Murshidābād, fol. 166 *a*. Account of Pegu, fol. 172 *b*. The author's illness in Calcutta; his journey to Lucknow, A.H. 1211; account of the upper provinces, fol. 177 *a*. His journey to Ḥaidarābād, A.H. 1214, and description of the Deccan, fol. 203 *b*.

The latter part of the MS., foll. 215—222, contains an appendix to the preceding work, entitled, ذیل التحفه, and written three years later, at the request of the author's friend, Aḳā Aḥmad B. Aḳā Muḥammad 'Alī Bahbahānī, whose memoirs will be described further on.

It contains a narrative of the author's journey from Ḥaidarābād to Bombay, A.H. 1216, and his return to the former place in A.H. 1219, a description of Bombay, and an account of the Vahhabis.

Add. 8145—47.

Three uniform volumes; foll. 268, 160, and 191; 7½ in. by 4¾; 9 lines, 2⅞ in. long; written in Nestalik; dated Ilāhābād, in the month of Ṣafar, Jumāda II., and Rajab, A.H. 1221 (A.D. 1806).

مسیر طالبی فی بلاد افرنجی

Narrative of the author's journey to Europe in the A.H. 1213-1218.

Author: Abu Ṭālib B. Muḥammad Iṣfahānī, ابو طالب بن محمد اصفهانی

Beg. بعد حمد خداوند عالم که بخشنده همم

Mīrzā Abū Ṭālib Khān, or Abu Ṭālib Londonī, as he is generally called in India, has been mentioned p. 378 *b*. He states at the end, that after landing in Calcutta on the 15th of Rabī' I., A.H. 1218, August, 1810, he immediately began arranging his rough notes and completed the work in A.H. 1219, a date conveyed in a versified chronogram by the words معطی علم وصنعت افرنج

The Masīr i Ṭālibī has become known to European readers by the translation of Charles Stewart, published in London, 1810. The text has been printed by the author's son, Mirzā Ḥusain 'Alī, Calcutta, 1812. The "poems of Mirza Abu Talib Khan" have been edited with an English translation by Geo. Swinton, London, 1807. A Persian abridgment of the Masır i Ṭālibī has been edited by Dr. Macfarlane, Calcutta, 1827.

The present copy was written, as stated in the subscription, by Mirzā Muḥammad Ṣādiḳ Beg, for Captain Joseph Taylor. It subsequently came into the possession of Major Charles Stewart, who made his translation from it, and wrote on the fly-leaf at the end: "This copy is very superior to the printed edition. April 7th, 1814. C. Stewart." See the translator's preface, p. 6.

Egerton 1030.

Foll. 107; 7 in. by 4¼: from 18 to 21 lines, 3 in. long, in a page; written in cursive Nestalik, early in the 19th century.

The third volume of the same work.

Or. 199.

Foll. 80; 10 in. by 6; 15 lines, 3½ in. long; written in Nestalik, early in the 19th century.

[George Wm. Hamilton.]

Love adventures of the author and a dancing girl named Murādbakhsh.

Author: Muḥammad Riẓā, son of the late Amīr Muḥammad Zamān Khān Durānī Fūfalzai (pronounced Pūpalzai), محمد رضا ولد ایالت وامارت مرتبت مغفور مرحوم جنت مکان محمد زمان خان درانی فوفلزی

Beg. هزاران هزار حمد وسپاس بجناب باری

A.H. 1221 is mentioned towards the end as the current year at the time of composition. Although written in the form of a romance, this curious work appears to be, in the main, founded upon fact. The scene is laid at Derah Ghāzī Khān (a town of the Dāman, situated at four miles from the western bank of the Indus, and the former seat of the Durānī governors), which was the author's residence. The principal actors, besides the hero and his beloved, are Lālah Harising, the author's confidant and ally, Ḥājī Murtazā Khān, his rival, who forcibly detains the fair one, two neighbouring Amīrs, Navvāb 'Atā Muḥammad Khān Nūrzai and Rukn ud-Daulah Muḥammad Bahāval Khān, who interfere in his behalf, lastly the Afghan governor of Multan, Navvāb Muḥammad Muẓaffar Khān, who affords him protection and assistance. Of these, two, at least, are historical persons known from other sources. Muḥammad Bahā ud-Dīn Khān, commonly called Bahāval Khān, was Amīr of Bahāvalpūr from A.H. 1166 to 1224. His history forms the main subject of the Mirāt i Daulat i 'Abbāsī, lithographed in Dehli, 1850. Muzaffar Khān Durānī held the government of Multān from the time of Tīmūr Shāh to A.H. 1223; See Or. 1861, fol. 9 *a*.

Thirty-six miniatures in Indian style, mostly whole-page, represent the various incidents of the narrative.

Add. 24,052.

Foll. 348; 9½ in. by 6¼; 15 lines, 4 in. long; written in Nestalik; dated 'Azīmābād (Patna), Rabī' I., A.H. 1225 (A.D. 1810).

مرآت الاحوال جهان نما

Memoirs of the author's forefathers, and of his life and travels.

Author: Ahmad B. Muḥammad 'Alī B. Muḥammad Bāḳir ul-Iṣfahānī, commonly called al-Bahbahānī, احمد بن محمد علی بن محمد باقر الاصفهانی المشهور بالبهبهانی

Beg. الحمد لله الذی جعل العلماء ورثة الانبیا

The author belonged to the Majlisī family, which had given several famous Mujtahids to Persia, among others, Mullā Muḥammad Bāḳir, who ruled Shāh Sulṭān Ḥusain, and Aḳā Muḥammad 'Alī, the author's father, the relentless persecutor of Sufis and heretics, whom Sir John Malcolm visited in Kirmānshāhān. (History of Persia, vol i. p. 595, vol. ii. p. 388). He was born in the last named place, A.H. 1191, studied divinity and law in Najaf and Karbalā, proceeded to India A.H. 1220, spent some years travelling from place to place, a zealous apostle of the Shī'ah creed, and finally settled in Patna, where he wrote the present work. In a piece of verse at the end the date of completion is conveyed by the chronogram هست مرآت الاحوال ما, which gives A.H. 1224; but in the body of the work the narrative is brought down to A.H. 1225.

The author says in the preface that, although a brief sketch of the Majlisī family had been written by one of his relatives, Mīrzā Ḥaidar 'Alī B. 'Azīz Ullah Iṣfahānī, he had thought it advisable to prefix the history of that family to his personal memoirs, and had been able to treat it more fully and to bring it down to a later period. The preface concludes with a dedication to Muḥammad 'Alī Khān Bahādur Ḳāchār, to whose presence the author had been admitted in Hamadān at the outset of his travels.

Muḥammad 'Alī Mīrzā, surnamed Daulat Shāh, the eldest son of Fatḥ 'Alī Shāh, was born A.H. 1203, and died in Kirmānshāhan, on his return from the campaign of Baghdād, A.H. 1237. He was governor of Khūzistān, Luristān, and Kirmānshāhan; see Khātimah i Rūznāmchah, Or. 1361, fol. 14, and Sir Wm. Ouseley's Travels, vol. iii. p. 364.

The present volume, which the author calls the first, مجلد اول, and which appears to be the only one extant, consists of five books (Maṭlab), the last of which comprises three sections (Maḳṣad), and of a Khātimah, the subjects of which are briefly stated in the preface, fol. 17 *a*. A full summary of the contents, drawn up by the author and occupying no less than 27 pages, is prefixed to the volume.

Contents: Maṭlab I. Account of the life and descendants of Maulānā Muḥammad Taḳī B. Maḳṣūd 'Alī Majlisī, who died at Iṣfahān, A.H. 1070, fol. 17 *a*. Maṭlab II. Life and descendants of Mullā Muḥammad Bāḳir Majlisī, the youngest son of the above, who died A.H. 1110, fol. 24 *b*. Maṭlab III. Life and descendants of Maulānā Muḥammad Ṣāliḥ B. Mullā Aḥmad Māzandarānī, the favourite disciple and son-in-law of Muḥammad Taḳī, fol. 32 *b*. Maṭlab IV. Life and descendants of Aḳā Muḥammad Bāḳir B. Aḳā Muḥammad Akmal Iṣfahānī, commonly called Bahbahānī, grandson of the preceding and the author's grandfather, fol. 43 *b*.

Maṭlab V., which contains the author's memoirs and forms the main bulk of the work, is divided into the following three Maḳṣads: Maḳṣad 1. The author's life from his birth to his landing in Bombay, in Ṣafar, A.H. 1220, including his journeys to Baghdād, Kāẓimain, Ḥillah, Najaf, Ḳum, Barūjard, Nahāvand, Hamadān, Kāshān, Nā'in, Yazd, Ṭabas, Tūn, Mashhad, Bandar 'Abbāsī, Masḳaṭ, and an account of the Vahhābis and of their raid upon Karbalā, fol. 64 *a*.

Maḳṣad 2, comprising the author's life in India. Description of Hindustan and Deccan, fol. 89 *a*. Festivals and rites of the Hindūs, fol. 93 *a*. Their manners and customs, fol. 97 *a*. Account of Pegu, fol. 110 *b*. The author's stay in Bombay, fol. 112 *a*. Journey to Ḥaidarābād, account of the Niẓām, fol. 115 *a*. Missions of Sir John Malcolm to Persia, of Ḥājī Khalīl Khān, and, after him, of Muḥammad Nabī Khān, to India, fol. 127 *a*. The author's stay in Machhlī Bandar, in Muḥarram, A.H. 1221, fol. 131 *a*. Voyage to Calcutta; description of that city, fol. 132 *a*. Murshidābād, Babū Begam, Manī Begam, rising of the Khafshānīs, etc., fol. 135 *a*. 'Aẓīmābād, fol. 147 *b*. Sasrām and Benares, fol. 151 *b*. Jaunpūr and Faiẓābād, in Muḥarram, A.H. 1222. Account of the rulers of Oude and of the Begam (mother of Āṣaf ud-Daulah), fol. 157 *a*. Stay at Lucknow. History of Āṣaf ud-Daulah, Vazīr 'Alī, and Sa'ādat 'Alī, fol. 169 *b*. Wars of Daulat Rām Sindhiyah and Jasvant Rāo Holkar. Account of the Sikhs, fol. 195 *b*. Return to Faiẓābād, in Muharram, A.H. 1223, fol. 201 *a*. The author's journeys to 'Aẓīmābād, Murshidābād, and Jahāngīrnagar, in Muḥarram, A.H. 1224, and his settling in Aẓīmābād, fol. 207 *a*. The author's compositions and the teaching licences (Ijāzāt), which he had obtained from the 'Ulamā, fol. 221 *a*.

Maḳṣad 3. Account of the states of Europe, of the history, institutions, and manners of the English, and of the establishment of the British power in Bengal, fol. 227 *a*.

Khātimah. Advice to kings and men in authority, including a sketch of Persian history from the decline of the Ṣafavis to the author's time, fol. 319 *b*.

Add. 23,546.

Foll. 127; 10½ in. by 6½; 15 lines, 4⅝ in. long; written in Nestalik and Shikastah-āmīz, early in the 19th century.

[Robert Taylor.]

حيرت نامه

Journal of the author's mission to England in A.H. 1224 and 1225.

Author: Abul-Ḥasan, son of the late Mīrzā Muḥammad 'Alī Shīrāzī, ابو الحسن ولد مرحوم ميرزا محمد علي شيرازى

Beg. برسياحان روزكار و جهانديدكان تجربه كار

Mīrzā Abul-Ḥasan, who was the nephew of Ḥājī Ibrāhīm, prime minister of Aghā Muḥammad Ḳājār, is the original of the Persian ambassador so cleverly pourtrayed by James Morier in his "Haji Baba in England." He set out from Teheran on his English mission on the 22nd of Rabī' I., A.H. 1224 (7th May, 1809), and sailed from England on his return journey, with Sir Gore Ouseley, on the 18th of July, 1810. He was accompanied in both journeys by James Morier, who has given an account of them in his First and Second Journey through Persia, published in 1812 and 1818. After his return to Persia he received the title of Khān. He was sent in 1815 as Persian envoy to the court of St. Petersburg, in 1818 as envoy extraordinary to the court of St. James, and finally raised to the post of Minister for foreign affairs.

For an account of his career see Morier, Journey through Persia, pp. 220-223, Second Journey to Persia, Appendix; Sir H. J. Brydges, History of the Kajars, pp. 378 and 444; J. B. Fraser, Journey to Teheran, vol. ii. p. 3; Wm. Ouseley's Travels, vol. i. p. 2, et passim; Memoir of Sir Gore Ouseley, in "Biographical Notices on Persian Poets," p. 214, and Wm. Price, Journal of Sir G. Ouseley's Embassy, London, 1825.

The journal consists of daily entries, giving a minute account of the doings and sayings of the ambassador and of the persons with with whom he came into contact. It was intended, as stated at the beginning, to comprise the author's return by way of South America and Bombay; but the present copy comes to an abrupt termination at a period shortly anterior to his departure from England. The dates of the entries, which were to have been written in red ink as headings, have not been added.

Add. 24,034.

Foll. 205; 11½ in. by 8; 16 lines, 5¾ in. long; written in Shikastah-āmīz, about A.D. 1820. [H. H. Wilson.]

A narrative of the author's journey to England from A.H. 1230 to 1235.

Author: Muḥammad Ṣāliḥ, son of Ḥājī Bāḳir Khān Shīrāzī, commonly called Kāzarūnī, محمد صالح خلف مرحوم حاجی باقرخان شیرازی الشهیر بکازرانی [*sic*]

Beg. بعد از وظایف حمد حضرت وهاب علی الاطلاق

It appears from the introduction that the author had been attached to the service of Colonel D'Arcy (فولوذل خان),[a] who held a military command under the Prince Ḳāim Maḳām, i.e. 'Abbās Mīrzā, son of Fatḥ 'Alī Shāh, and governor of Āẕarbāijān, and that he was one of five young Persians sent by the Ḳaim Maḳām, under the conduct of Colonel D'Arcy, to England, to be trained there in the arts and sciences of Europe. The author's special mission was to make himself proficient in English, French, Latin, and natural science. On his return to Persia Mīrzā Ṣāliḥ became one of the public secretaries of the Shāh, and the editor of the first Persian newspaper. See the Journal of the Roy. As. Soc., vol. v. p. 355.

The work is divided into four parts (Faṣl), as follows: I. Account of the circumstances that led to the author's mission, fol. 1 *b*. II. His departure from Tabrīz on the 10th of Jumāda II., A.H. 1230, 19th April, 1815; journey through Erivan, Tiflis, Moscow, St. Petersburg, and thence by sea to England, fol. 3 *a*. This chapter includes an account of the Russian Empire, and a sketch of its history, especially of Napoleon's invasion. III. The author's arrival in England on

[a] Major, afterwards Colonel, D'Arcy, was attached to Sir Gore Ouseley's Mission to Persia in 1810, and subsequently entered the Persian service See Morier, Second Journey to Persia, pp. 2, 68, 186, and Sir Wm. Ouseley's Travels, vol. iii. pp. 141, 399.

the 29th of Shavvāl, A.H. 1230, 4th October, 1815, and his sojourn in that country, including a sketch of English history, fol. 62 *a*. IV. Return journey by sea, touching at Gibraltar and Malta, to Constantinople, and thence by land to Persia, from the 4th of July, 1819, 2nd Shavvāl, A.H. 1234, to Ṣafar 1235, where the MS. breaks off in the account of the author's stay at Erzeroom, fol. 175 *a*.

From a Persian note written on the first page, apparently by the author, it appears that this copy was presented by him to Mr. George Willock, the English Minister at the Persian Court. Mr. Willock succeeded Mr. Morier as English Minister in Persia in the month of September, A.D. 1815. See Morier, Second Journey to Persia, p. 385.

Add. 14,050.

Foll. 187; 11½ in. by 7¼; 16 lines, 4½ in. long; written in Nestalik, with the vowel points added in red ink; dated Jumāda I. A.H. 1244, November, A.D. 1827.

ميزان الاخلاق

Memoirs of the author's life.

Author: Sayyid Muḥammad 'Alī B. Sayyid Ja'far Yazdī, سيد محمد على بن سيد جعفر يزدى

Beg. حمد وستايشي كه انوار اخلاصش آفاق و انفس را

The author states that he had devoted twenty years of his early life to unprofitable studies in his native city, Yazd, and twenty years more to ceaseless wanderings in search of wisdom, in Persia, Turkey, Arabia, Turkistan, and the Deccan. He had ended by settling, A.H. 1226, in Sūrat, where he had spent nearly twenty years in English employ. He was nearly seventy years of age at the time of writing.

The work, which was completed in A.H. 1244, was dedicated to Sir John Malcolm on the occasion of his installation at Bombay.[a] Its object is stated to be twofold, to leave a lasting record of the author's life and to proclaim the advantages of English rule to India. It is divided into nineteen chapters (Bayān).

Contents: Eulogy on H.M. the King, and on Sir John Malcolm. Sketch of the author's early life, fol. 13 *a*. Climate of India, character and manners of the inhabitants, fol. 17 *a*. The author's first patron, Wm. Forbes, Judge of the Sūrat court, fol. 65. A plea for public instruction, written by the author at the request of Mr. Forbes, and based on a pamphlet composed on the occasion of the foundation of the Calcutta College, fol. 66 *a*. Noble qualities of the English race; mildness and beneficial character of their rule; excellence of their administration of justice; their manners; their military system, fol. 84 *a*. Mr. Forbes's death. The author's second patron, Mr. John Romer, fol. 146 *a*. Mr. Romer's transfer to Bombay. The author's third patron, Mr. James Sutherland. This copy is the second draft of the work, written by the author, and containing copious marginal additions by the same hand.

LETTERS AND OFFICIAL PAPERS.

PERSIA.

Add. 7688.

Foll. 285; 12½ in. by 8; 25 lines, 5¼ in. long; written in Nestalik, apparently in the 17th century. [Claud J. Rich.]

[a] Sir John Malcolm succeeded to Mountstuart Elphinstone as Governor of Bombay on the 1st of November, 1827 (A.H. 1244). See Kaye, vol. ii. p. 499.

نسخه جامعه مراسلات اولو الالباب

A collection of letters written by, or addressed to, the sovereigns of Persia and neighbouring countries, and their Vazīrs, including also royal diplomas, from the time of Alp Arslān Saljūḳī to the reign of Shāh 'Abbās II.

Author: Abul-Ḳāsim Īvāghli Ḥaidar, ابو القاسم ايواغلى حيدر

Beg. اكرچه فاتحة الكتاب جز حمد احديت

The author had long been prevented, as he states in the preface, from carrying out the plan of this compilation. He found at last the necessary leisure on his being appointed by Shāh Ṣafī to the post of door-keeper (Darbān) to the royal Harīm in Isfahan. The work is dedicated to Shāh Ṣafī. It appears, however, from the preamble to the second part, fol. 68 *b*, that it was completed under that sovereign's successor, Shāh 'Abbās II., who ascended the throne in A.H. 1052.

It is divided into two parts (Juz) and an appendix (Khātimah). Juz I. contains letters and diplomas of sovereigns anterior to the Ṣafavis. Juz II. comprises, according to its preamble, in seven sections (Faṣl), those of the first seven reigns of the Safavi dynasty. The present copy, however, wants the seventh Faṣl, as well as the Khātimah, which contained, according to the preface, letters of elegant writers and select chronograms.

Contents: Juz I. Three Manshūrs, or diplomas, of Alp Arslān, conferring the government of Ḳilān, Khwārazm, on one of his sons, the Vizārat of Malak Shāh upon Niẓām ul-Mulk, and the government of Ḳuhistān upon 'Amid ul-Mulk, fol. 3 *a*. Letter of Niẓām ul-Mulk to Malak Shāh, and the latter's answer, fol. 5 *b*. Manshūr of Alp Arslān, appointing a Ḳāzi ul-Islām, fol. 6 *a*. Answer of Ghazālī to Niẓām ul-Mulk on his appointment as professor in the Madrasah Niẓāmiyyah, fol. 8 *a*. Letter of Ghazālī to Sultan Sanjar, fol. 9 *a*.

Three Manshūrs of 'Alā ud-Dīn Farāmurz (Saljūḳī), Sultan of Rūm, to 'Uṣmānjiḳ (the founder of the Osmanli dynasty), the last in Turkish (A.H. 638; see Hammer, Geschichte des Osmanischen Reiches, vol. i. p. 55), fol. 9 *b*. Edict (Ḥukm) of Urkhān, conferring a province on his son, Sulaimān Pāshā, A.H. 753, Turkish, fol. 17 *b*. Letter of Sulaimān Pāshā to Ūrkhān, Turkish, fol. 18 *b*. Letter of Ūrkhān to the prince of Ḳaramān, and treaty between them, fol. 19 *a*. Bulletin of victory, written by Yildīrim Bāyazīd in his father's name, so as to conceal the latter's death, A.H. 791, and secret order sent with the same, Turkish, fol. 22 *a*.

Five letters of Tīmūr to Bāyazdī (the first in Arabic) with answers, fol. 22 *a*. Letters of Tīmūr to the Sultan of Egypt, fol. 25 *b*, to Sayyid 'Alī Gīlānī, A.H. 988, fol. 27 *b*, to Sultan Aḥmad Jalāir, fol. 29 *b*, and to Bāyazīd, with answers. Letters of Shāhrukh to his brother Mīrān Shāh and to his nephew Mīrzā Sikandar, fol. fol. 31 *a*. Letter of Dānīmak (or Dānmīk) Khān, Emperor of Khaṭāi, to Shāhrukh, with answer, fol. 31 *b*. Letter of Shāhrukh to the Emperor of Khaṭāi, relating to the free transit of traders, Arabic, fol. 32 *a*. Letters of Shāhrukh to Khiẓr Khān, Sultan of Hindostan, fol. 32 *b*, to his son Ulughbeg, with answer, fol. 33 *a*, and to the Sultan of Egypt, A.H. 843, fol. 33 *b*. Letters of Sayyid Muḥammad Nūrbakhsh to a disciple, fol. 34 *b*, and of Shāhrukh to the Sayyid, fol. 38 *b*. Shāhrukh's bulletin on the defeat of Ḳarā Yūsuf, fol. 35 *a*. Manshūrs of Shāhrukh, to Maulānā Ṣadr ud-Dīn Ḥasan, as governor of Prince Ibrāhīm, to Iftikhār i Sādāt, Sayyid Nāṣir Gīlānī, and to Sultān Muḥammad as governor of 'Irāk, fol. 37 *a*. Letter of Malak Shah to Ḥasan Ṣabāḥ, and answer, fol. 39 *a*. Letters of Sulṭan Muḥammad B. Bāisanḳur to the Amīr Jahānshāh Beg, announcing his victory (A.H. 855; see De

Guignes, v. pp. 84—87), fol. 41 *b*, to Murād Beg of Rūm, fol. 42 *b*, and to Sultān 'Alā ud-Dīn Gīlānī, fol. 43 *b*.

Nishān of Sulṭān Ḥusain, fol. 46 *a*, and his bulletin on the defeat of Yādgār Muḥammad (A.H. 875, see De Guignes, v. p. 95), fol. 46 *b*. Letters of Sulṭān-Ḥusain to Jāmī, to Khwājah 'Abd Ullah of Samarḳand, on a victory in Sind, to Rustam Mīrzā, to Farrukh Yasār, King of Shīrvān, and to Shāh Ḳāsim Nūrbakhsh, fol. 47 *b*. Letters of Ḥasan Pādishāh (i.e. Ūzūn-Ḥasan Aḳ-Ḳūyūnlū) to Yādgār Muḥammad Mīrzā, and to the Sultan of Egypt, on the defeat of Abū Sa'īd (A.H. 873; see De Guignes, vol. v. p. 93), fol. 52 *b*. Letter of Sulṭān-Ḥusain to Muḥammad II.; edict of the same (Nīshān), prohibiting beard-shaving; letters of the same to Mīr 'Alī Shīr, and to Zubdat ul-Kuttāb Sulṭān 'Alī, fol. 56 *a*.

Two letters of Ḥasan (Ūzūn) to Muḥammad II., with the latter's answers, and a letter of Muḥammad II. to Prince Jam, announcing Ḥasan's defeat, in Turkish (A.H. 887; see Or. 61, foll. 63—69), fol. 57 *a*. Letter of Ḥasan (Ūzūn) to Sulṭān Ḥusain, and two letters of the latter to the former, fol. 58 *b*. Letter of Ḳarā Yūsuf (Aḳ-Ḳūyūnlu) to Muḥammad II., fol. 62 *a*. Letter of Muḥammad II. to his son Muṣṭafā, Turkish (the same in Or. 61, fol. 69), fol. 63 *a*. Letters of Salīm I. to 'Ubaid Khān Ūzbak; letter of 'Ubaid to Salīm I., A.H. 920, and the latter's answer, A.H. 921, the last in Turkish, fol. 64 *b*.

Juz II. Faṣl 1. Letters of Shāh Ismā'īl to Sulṭān-Ḥusain, to Shāhī Beg, or Shaibak Khān Ūzbak; Nishān of Shaibak; Shāh Ismā'īl's bulletin of victory, addressed to Sulṭān Ḳānṣū Ghaurī, fol. 68 *b*.

Faṣl 2. Letters of Shāh Ṭahmāsp to the Osmanli Sultans, Sulaimān I., Salīm II., Murād III., with the latters' answers in Turkish, fol. 74 *a*, and 129 *b*; to the Emperors Humāyūn and Akbar, and to 'Ubaid Khān Ūzbak, with answers, fol. 104 *b*; to Malik Kayūmarṣ, and the Sayyids of Rustamdār, A.H. 956, fol. 110 *a*. Parvānchahs, or Diplomas, and Nishāns, or edicts, fol. 114 *a*. Letters of Shāh Ṭāhir (see p. 395 *a*) to Shāh Ṭahmāsp, and to Maulānā Shams ud-Dīn Muḥammad, fol. 124 *a*. Letter of Humāyūn to Bahādur Khān, King of Gujrāt, and the latter's answer, fol. 124 *b*. Letter of I'timād ud-Daulah Ḳāẓī Jahān to Humāyūn, fol. 127 *a*.

Faṣl 3. Letter of Shāh Ismā'īl II. to Muḥammad Ḥakīm Mīrzā, the brother of Akbar, and Nishāns, fol. 128 *a*.

Faṣl 4. Letters of Shāh Sulṭān-Muḥammad to Murād III., and to Shāh Fatḥ Ullah Shīrāzī, fol. 133 *b*.

Faṣl 5. Letters of Shāh 'Abbās I. to the Osmanli Sultans, Murād III., Muhammad III., Aḥmad I., 'Uṣmān II., Muṣṭafa I., with the Sultans' answers, and a Sinor-Nāmah, or delimitation of the Turco-Persian frontier [A.H. 998], fol. 141 *a*. (The Sultans' letters in this and the next section are in Turkish). Letters of 'Abbās I. to Maulānā Sa'd ud-Dīn, Mullā of Murād III., Sinān Pāshā, and other Turkish dignitaries, with answers (the letters of the Turkish officials mostly in Turkish), fol. 176 *b*. Parvānchahs and bulletin of the defeat of Dīn Muḥammad Khān Ūzbak, fol. 200 *b*. Letters of 'Abbās I. to the Moghul Emperors, Akbar, Shāh Salīm (i.e. Jahāngīr), Nūr Maḥall, the latter's wife, Prince Dāniyāl, and Khurram (i.e. Shāhjahān), with answers, fol. 202 *b*. Letters to the Kings of Deccan, 'Ādilshāh, Muḥammad and 'Abdullah Ḳuṭubshāh, fol. 229 *b*. Letters to the Uzbak kings, 'Ubaid Khān, 'Abd ul-Mūmin, and Naẓr Muḥammad, to Sayyid 'Abd ur-Raḥīm, Khwājah of Bukhārā, and to Khān Aḥmad, prince of Gīlān, with answers, fol. 232 *a*.

Faṣl 6. Letters of Shāh Ṣafī to the Osmanli Sultans, Murād IV. and Ibrāhīm, fol. 244 *a*, Shāhjahān, fol. 251 *a*, the Uzbaks, Imām Ḳulī Khān and Naẓr Muḥammad, fol. 258 *b*, to Sulṭān Muḥammad Ḳuṭubshāh, fol. 259 *a*, Isfandiyār Khān, ruler of Ūrganj, fol. 261 *a*, and the sovereigns of Poland, Spain and

Russia, fol. 262 *a*. Letters of Shāh Ṣafī and Rustam Khān, the Persian general, to Murtaẓā Pāshā, Beglerbeg of Erivan, and to the Turkish Grand-Vazīrs (Ṭayyār) Muḥammad Pāshā and (Karah) Muṣṭafa Pāshā, with the answers, and a Sinor-Nāmah, or delimitation of the frontiers, A.H. 1049, foll. 264 *a*—278 *a*, and foll. 280 *a*—284 *b*. Letters of Shāh Ṣafī to Ṣafdar Khān, the Indian envoy, and to Lavand (Leontius) Khān, prince of Dādiyān, and letter of I'timād ud-Daulah to Ṭahmūraṣ Khān Gurjī, foll. 278 *a*—279 *b*. The volume concludes with a letter of Rustam Khān to the Grand Vazīr Muṣṭafā Pāshā (A.H. 1049).

Sloane 4093.

A paper roll, eight feet long, by 5½ in., written in a rude Naskhi character, with vowels, apparently in the 18th century.

Copy of a Firman of Shāh Ṭahmāsp to 'Alī Kulī Khān Shāmlū, enjoining him to receive Humāyūn at his entrance upon the Persian territory, and giving detailed instructions for the sumptuous treatment of the Emperor and his conveyance to the Court at Kazvīn (A.H. 950). See "Memoirs of Humayun," translated by Major C. Stewart, p. 54, and Erskine, History of India under Baber and Humayun, vol. ii. p. 277. A copy of a similar firman is mentioned in the Catalogue of Sir W. Ouseley's MSS., no. 366.

Harl. 109.

Foll. 24; 11¼ in. by 7¾; about 10 lines, 5¼ in. long; written in cursive Shikastah-āmīz, about A.D. 1629.

Copies of Firmans and Parvānahs relating to the English trade in Persia.

Beg. حکم جهانمطاع شد آنکه ایالت و شوکت پناه

The royal firmans, foll. 1—12, are issued partly by Shāh 'Abbās I., partly by his successor Shāh Ṣafī; most of them are addressed to Imām Kulī Khān, Beglerbeg of Fārs,* or to Mulā'im Beg, Malik ut-Tujjār. The Parvānahs, or orders, fol. 13—22, are addressed by Imām Kulī Khān to the governor of Bandar 'Abbāsī and other officials. The dates range from Jumāda I., A.H. 1033, to Muḥarram, A.H. 1039 (Febr. 1624—Aug. 1629). At the end is a copy of an undated letter of Imām Kulī Khān to the King (of England), relating to the exemptions granted to the Dutch.

Each document is written on a separate leaf, mostly on one side of it, and bears a contemporary English endorsement, with the date 1629. See Catalogue of the Harleian MSS., vol i. p. 34.

Sloane 1237.

Foll. 42; 12 in. by 9; about 10 lines, 7 in. long, in a page; written in Shikastah-āmīz, apparently in the 17th century.

Copies of Firmans and Parvānahs relating, like the preceding, to the English trade in Persia, with contemporary endorsements in English.

Beg. فرمان همایون شد انکه چون فیما بین نواب همایون

They form a consecutive chronological series, extending from A.H. 1024 to 1052 (A.D. 1615—1642).

Harl. Roll 43, A. 5.

A single sheet, 25½ in. by 14½; 11 lines, 10 in. long; written in Dīvānī, on gold-sprinkled paper with gold-ruled margin, in the 17th century.

A letter without date, addressed to some English merchants, whose names, under their

* Imām Kulī Khān, the conqueror of Hormūz and governor of Fārs, was barbarously put to death by Shāh Ṣafī, shortly after his accession. See Malcolm, History of Persia, vol. i. p 571.

Persian disguise مورث عابد و كرسته فركليدرد وكربى واندروس و هربى الخ it is not easy to identify.

The writer, whose signature is illegible, after acknowledging their letter and present, puts on record the constant care he has taken of their interests since he had been appointed by the late Shāh Mihmāndār of the English, with full powers to regulate their trade, and his having repeatedly procured for their late agent برت كتان (Robert Cotton ?) access to His Majesty's presence. He ends by complaining of the inferior quality of the Londra لندره (London goods) lately imported.

Add. 21,561, No. 7.

A paper roll, 40 in. by 22; 18 lines, 13½ in. long; written in Dīvānī, with illuminated heading and border.

A letter written by Fatḥ 'Alī Shāh to the "Sovereign of England and India" [George III.], regretting the long interruption of friendly communications between the two courts since the mission of Mr. Manesty, and rejoicing that the recent arrival of Colonel كمواري (?) afforded an opportunity for their resumption.

Mr. Manesty, the East India Company's Resident in Baṣrah, had been sent on a mission to Fatḥ 'Alī Shāh in A.H. 1218 (A.D. 1803—4); see Brydge's Dynasty of the Kajars, p. 211, and Morier, Journey through Persia, p. xv. The letter, which is not dated, but bears the royal seal with the date A.H. 1217, must have been written before the mission of Sir Harford Jones, which took place in 1808. It is the composition of the poet Nashāṭ, who acted as secretary to Fatḥ 'Alī Shāh, and in whose collected works, Add. 19,533, a transcript of it is to be found, fol. 81.

Add. 19,529.

Foll. 81; 10 in. by 6¼; 15 lines, 4¼ in. long; written in neat Nestalik, about A.D. 1814.

Copies of letters exchanged between the English and Persian Sovereigns, and their respective ministers, from A.D. 1810 to 1814.

Heading: ثبت بعضى خطوط و نوشتجات و برخى نامه و مراسلات الخ

These letters, which are partly originally written in Persian, partly translated from English into Persian, appear to have been collected by Mr. James Morier or by his Persian secretary. They proceed from, or are addressed to, the following persons: H.M. George III., the Prince Regent, the Secretary of State for Foreign affairs, Lord Wellesley, the English ministers at the Persian Court, namely Sir Harford Jones, Sir Gore Ouseley, Mr. James Morier and Mr. Henry Ellis, the Munshī of the English Mission, Aḳā Mīr, the Directors of the East India Company, the Governor General of India (Lord Minto), and the English Ambassador at the Turkish Court (Sir Robert Liston); and on the Persian side: Fatḥ 'Alī Shāh, Nā'ib us-Saltanat Shāhzādah 'Abbās Mirzā, and his Vazīr Mirzā Abu-l-Ḳāsim; Ḥajī Muḥammad Ḥusain Khān, Nizām ud-daulah;[a] Ṣadri A'ẓam Mirzā Muḥammad Shafī'; Ḳā'im Maḳām; Mirzā Buzurg;[b] Mirzā Abul-Ḥasan Khān, Persian plenipotentiary at the English and Russian Courts; Shāhzādah Ḥusain 'Alī Mirzā, Governor of Fārs, and his Vazīr Muḥammad Nabī Khan;[c] Ḥusain Khān, Governor of Erivan. In addition to the letters the collection contains—1. The text of the following treaties: Commercial treaty negotiated by Sir John Malcolm in 1810, fol. 53 *b*. Treaty with England negotiated by Messrs. Ellis and

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[a] The second minister, also called Amīn ud-Daulah, see Malcolm, History of Persia, vol. ii. p. 436; Morier, Journey through Persia, London, 1812, p. 185, and Second Journey, London, 1818, p. 131.

[b] See Morier's Journey through Persia, p. 282.

[c] See Morier's Second Journey to Persia, p. 42.

Morier, and dated 29th Nov., 1814, fol. 56 *a*. Treaty between Persia and Russia, dated 12th Oct., 1813, fol. 59 *b*.

2. Royal firmans conferring Persian orders on Sir John Malcolm, Sir Gore Ouseley, fol. 2 *b*, Messrs. Ellis and Morier, fol. 60 *b*.

3. A translation of the full powers given to Messrs. Ellis and Morier, April, 1814, fol. 42 *b*.

4. An acknowledgment by Fath 'Alī Shāh of a copy of the Persian version of the New Testament by the Rev. Henry Martyn, presented through Sir Gore Ouseley (see p. 2 *b*), fol. 14 *a*.

5. A table of the dates of birth of the Princes, sons of Fath 'Alī Shāh, A.H. 1203—1228, fol. 80 *a*.

Add. 27,245.

Foll. 94; 11½ in. by 8; 16 lines, 5½ in. long; written in cursive Nestalik, about A.D. 1824.

[Sir JOHN MACDONALD KINNEIR.]

Copies of the correspondence that passed between the English mission at Teheran and the Persian Court from 1815 to 1824.

Beg. كاعذی كه بصدر اعظم دولت بهيه ايران

This collection consists, for the most part, of letters written by the English Chargé d'Affaires, Mr. (afterwards Major) George Willock, to Fath 'Alī Shāh and the following Persian dignitaries: Ṣadr i A'zam Muḥammad Shafi', Nā'ib us-Salṭanah Shāhzādah 'Abbās Mīrzā, his Vazīr Mīrzā Abul-Ḳāsim, Amīn ud-Daulah Ḥājī Muḥammad Ḥusain Khān, Ḳā'im Maḳām Mīrzā Buzurg, etc., and of the letters written by the Persian ministers to Mr. Willock.

Mr. George Willock, who had been attached as Persian secretary to the mission of Sir Gore Ouseley in 1814, succeeded Mr. Morier as English Chargé d'Affaires in September, 1815. See Morier's Second Journey to Persia, pp. 348, 385.

In addition to the above letters, this volume contains the following papers: 1. Treaty of peace concluded between Fath 'Alī Shāh and Sultan Maḥmūd, by Prince 'Abbās Mīrzā and Muḥammad Ra'ūf Pāshā, Governor of Erzerūm, acting as plenipotentiaries, on the 19th of Zulḳa'dah, A.H. 1238, fol. 25 *b*. 2. Persian translation of a letter written by the Prince Regent to Fath 'Alī Shāh, in ratification of the treaty of peace, on the 10th of July, 1815, fol. 28 *b*. 3. Letters written by Fath 'Alī Shāh and 'Abbās Mīrzā to the Prince Regent, and by the Persian ministers to Mr. George Canning and Lord Castlereagh, containing the credentials of the Persian Envoy, Mīrzā Abul-Ḥasan Khān, A.H. 1233, fol. 29 *b*. 4. Translations of letters written by George IV. to Fath 'Alī Shāh in 1820 and 1821, fol. 37 *a*. 5. Translations of letters written by the Prince Regent to the Heir Apparent of Persia in 1816, fol. 41 *b*. 6. Copies of letters written by the Ḳā'im Maḳām to Muḥammad Ra'ūf Pāshā, Governor of Erzerūm, and to Lord Strangford, English Ambassador at the Porte, A.H. 1238, with translations of the latter's answer, and of his letter to Mr. Willock, fol. 58 *a*.

On the fly-leaves, foll. 1 and 2, and in another hand, are copies of letters written by the Heir Apparent to Mr. Canning, by the Ḳā'im Maḳām to Sir Gore Ouseley, A.H. 1239, and by Mīrzā Abul-Ḥasan Khān to Mr. Canning, Zulḥijjah, A.H. 1240.

Add. 22,707.

Foll. 151; 13 in. by 8¼; written in Shikastah-āmīz, about A.D. 1832.

[Sir JOHN CAMPBELL.]

Copies of the Persian correspondence of Mr. (afterwards Sir John) Campbell.

Sir John Campbell had entered the service of the Nāib us-Salṭanah, 'Abbās Mīrzā, as military instructor, in September, 1830. After the death of Sir John Macdonald, in June 1831, he succeeded him as British En-

voy and representative of the East India Company at the Persian court, and, at the time of Fatḥ 'Ali Shah's death, he took a leading part in the measures which secured the succession to Muḥammad Shāh. See Watson's History of Persia, pp. 280, 290.

The present volume contains letters written to him by the Shāh, the Heir Apparent, 'Abbās Mirzā, the Ḳāim Maḳām (Mirzā Abul-Ḳāsim), Āṣaf ud-Daulah, Amīn ud-Daulah, Abul-Ḥasan Khān, Minister of foreign affairs, and other Persian officials, as well as Sir John Campbell's letters to the same. The letters, which are written on separate leaves, and on one side only of the paper, are arranged in a somewhat loose chronological order; the dates extend from Rabī' I., A.H. 1246, to Rajab, A.H. 1248 (A.D. 1830—2).

Add. 27,275.

A single leaf, 11 in. by $7\frac{3}{4}$; 15 lines, $5\frac{1}{4}$ in. long; written in Shikastah-āmīz, with illuminated borders, about A.D. 1830.

[Sir John Macdonald Kinneir.]

A letter written by the Ḳā'im Maḳām Abul-Ḳāsim ul-Ḥusainī, قايم مقام دولت عليه ايران ابو القاسم الحسينى, to the wife of the English Envoy (Sir John Macdonald Kinneir), entreating her to return to Persia, lest her husband should feel too lonely in her absence to prolong his residence in that country.

Lieutenant (afterwards Sir John) Macdonald, who had accompanied Sir John Malcolm in his second mission to Persia, A.D. 1810, was subsequently appointed British Minister at the Persian court, and took an important share in the negotiation of peace with Russia in 1827 and 1828. He died there in 1831. His wife was a sister of Lady Malcolm. See Kaye, Life of Sir John Malcolm, vol. ii. p. 52, Watson, History of Persia, p. 235.

Or. 61.

Foll. 183; 16 in. by 10; 17 lines, $5\frac{1}{2}$ in. long; written in Naskhi, by several hands, apparently in the 17th century.

[H. C. Reichardt.]

A collection of letters written by the Osmanli Sultans Muḥammad II. and Bāyazid II., from A.H. 848 to 911, to Turkish princes and dignitaries, and to contemporary sovereigns, with the answers of the latter.

Beg. اين نامه را سلطان محمد غازى در سلطنت اولي بشاهرخ ميرزا نوشته مشعر بفتح انكروس منحوس

This is evidently a portion of the vast collection of royal letters منشئات السلاطين compiled by Nishānjī Aḥmad, surnamed Farīdūn, which consists of 1800 pieces, and was presented by him to Murād III., A.H. 982. See Hammer, Geschichte des Osmanischen Reiches, vol. i. pp. xli., 526, vol. ix. pp. 246, 335 seqq., Langlès, Notices et Extraits, vol. v. pp. 668—688, Krafft's Catalogue, p. 28, and Flügel, Vienna Catalogue, vol. i. p. 282. Farīdūn's collection has been printed in two volumes, Constantinople, A.H. 1264-5

The MS. begins with the following letters: Letter written by Muḥammad II., during his first reign, to Shāhrukh Mīrzā, announcing the defeat of the Hungarians (the battle of Varna, 10th Nov. 1444), dated in the last days of Ramaẓān, A.H. 848, with the answer of Shāhrukh, fol. 2 *b*. Letter written by Muḥammad II. to Jahānshāh, king of Persia, in behalf of the heirs of Ahmad B. Mūsā, a merchant of Brusa, deceased in Tabrīz, with the answer, fol. 5 *a*. Letter of Muḥammad II. to the same, congratulating him on his conquests in 'Irāḳ 'Ajam and Fārs, with the answer, fol. 7 *a* Letter of Shīrvān Shāh to Muḥammad II., congratulating him on his victory, and recommending an envoy sent to procure a cuirass and helmet for the writer, with the answer, fol. 9 *a*. Letter of Muḥammad II. to Ḳilīj Arslān Beg, Governor of Arzanjān (imperfect), fol. 10 *b*. Letter of 'Abd ul-Laṭīf Mīrzā to Muḥammad II., congratulating him on his assumption of the

regency, dated Jumāda I., A.H. 849 (wanting the beginning), with the answer, fol. 11 *a*. (Farīdūn, No. 196-7; see Hammer, vol. ix. p. 348). Letter written by Bāisunḳar Mīrzā, son of Shāhrukh, to Muḥammad II., on the same occasion, with the answer, fol. 13 *a* (Farīdūn, No. 198-9; see ib.), etc. etc.

The volume concludes with the following pieces: Letter written by Sulṭān-Ḥusain Baiḳarā to Bāyazīd II., in recommendation of Maulānā Kamāl ud-Dīn 'Abd ul-Vāsi', dated Zulḳa'dah, A.H. 911, and the answer of Bāyazīd, fol. 179 *a*. Complimentary letter of Bāyazīd II. to the poet Jāmī, fol. 181 *b*. Bulletin of Bāyazīd II., announcing the taking of Ainahbakhti (Lepanto, A.H. 905); imperfect at the end, fol. 183 *a*.

The number of pieces in the volume amounts to 123. The headings are Turkish. The letters are mostly Persian; but those addressed to Osmanli princes and grandees, as well as to the Khans of Crimea are Turkish, while the letters written to, or by, the Sultans of Egypt are Arabic.

A Turkish note on the first page, dated 165, probably for A.H. 1165, states that Muḥammad ul-Ḳudsī, Kīsah-dār, having found this MS. for sale, and being impressed with its value, had induced his patron, the Head-Secretary, (Raīs ul-Kuttāb) Nā'ilī 'Abd Ullah Efendi, to purchase it for preservation in the archives of the Divan.

INDIA.

Harl. 499.

Foll. 92; 8½ in. by 5¾; 13 lines, 3⅛ in. long; written in Nestalik, apparently in the 17th century.

انشاء شاه طاهر الحسینی

Letters of Shāh Ṭāhir ul-Ḥusainī.

Beg. تا معجزه نمای مشیت از جویبار انامل

Shāh Ṭāhir B. Shāh Raẓī ud-Dīn belonged to the family of the Khwāndī Sayyids, who traced their genealogy to the Fāṭimide Khalifs of Egypt, and had settled in the neighbourhood of Ḳazvīn. He lived as a teacher (mudarris) in Kāshān; but his great influence with the Shī'ahs had roused the hostility of the Ṣadr, Mīr Jamāl ud-Dīn Astarābādi, and the jealousy of Shāh Ismā'īl, so that, finding his life insecure, he made his escape to India, A.H. 926. After landing at Goa, and staying some time in Pirindah, he proceeded, A.H. 928, upon the invitation of Burhān Niẓām Shāh, to the court of Aḥmadnagar, and soon became the trusted friend and adviser of the king, who sent him on various political missions to the courts of Gujrāt, Khāndes, Bījapūr, and Golconda. He was a zealous apostle of the Shī'ah faith, to which he gained over Burhān Shāh, A.H. 944, by means of a supposed miraculous recovery of the Shāh's son, and which he successfully propagated throughout the Deccan. He died in Aḥmadnagar, A.H. 952, according to the Tuḥfah i Sāmī, the Majālis ul-Mūminīn and the Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 187, A.H. 953, according to Būrhān ul-Ma'āṣir, Add. 9997, fol. 54, or A.H. 956, as stated by Firishtah, Bombay edition, vol. ii. pp. 213—30.

The work, which has no preface, contains letters written by Ṭāhir, partly in the name of Niẓām Shāh, partly in his own. The first, which has no heading, is addressed to Shāh Ṭahmāsp. The second, which is headed: "from Niẓām Shāh to Sulṭān Bahādur," از جانب نظامشاه بسلطان بهادر, is in reality addressed to Bābar. This is shown by a passage extracted from it, and quoted by Firishtah, Bombay edition, vol. ii. p. 203. Further on are found letters written to Humāyūn, foll. 9 *b*, 17 *b*, to Ḳāẓī Jahān, minister of Shāh Ṭahmāsp, foll. 14 *b*, 19 *a*, to Ḳuṭb ul-Mulk, foll. 53, 54, to Mīrān Muḥammad Khān, of Burhānpūr, fol. 75 *b*, to Khudāvand Khān, Vazīr of Bahādur Shāh, king of

Gujrāt, fol. 77 *a*, and to other persons of rank in India and Persia.

Add. 6548.

Foll. 126; 10½ in. by 6; 21 lines, 3½ in. long; written in small Nestalik, with 'Unvān and ruled margins; dated (fol. 29) Rabī' II., in the 31st year (apparently of the reign of Shāhjahān, i.e. A.H. 1068, A.D. 1658).

[J. F. Hull.]

مكاتبات علامي

Letters written by Shaikh Abul-Fazl (see p. 247 *b*) partly in the name of Akbar, partly in his own, collected by 'Abd uṣ-Ṣamad, son of Afẓal Muḥammad, عبد الصمد افضل محمد

Beg. كوناكون نيايش مرداوربرا كه وجود بشر

The editor calls himself the sister's son of Abul-Fazl, who had brought him up, he says, with a father's love. He states that he commenced the present collection shortly after the author's death (A.H. 1011), and that the date of its completion is expressed by the above title, which gives A.H. 1015.

It is divided into the following three books, called Daftar: I. Letters written in the name of Akbar to kings and Amīrs, fol. 2 *b*. II. Letters written by Abul-Fazl to Akbar and to Amīrs, fol. 29 *b*. III. Exords and conclusions of letters, select extracts, and detached pieces in prose, fol. 78 *b*.

The author of the Savānih i Akbarī (Or. 1665) speaks of a fourth book, which, however, has not been found in any known copy. See Blochmann, Ain i Akbari, Biography of Abulfazl, p. 30, and Elliot's History, vol. viii. p. 193. The Inshā i Abul-Fazl, as the work is commonly called, has been printed in Calcutta, 1810, in Lucknow, A.H. 1262 and 1280. See also Stewart's Catalogue, p. 87, the Copenhagen Catalogue, p. 26, and Aumer, Munich Catalogue, p. 124.

The present copy wants a few lines at the end.

Add. 16,844.

Foll. 255; 8½ in. by 5; 15 lines, 3 in. long; written in cursive Nestalik; dated Ṣafar, A.H. 1066 (A.D. 1655).

[William Yule.]

The same work.

The first three leaves are in a later hand.

Add. 26,211.

Foll. 228; 8¼ in. by 5½; 17 lines, 3¼ in. long; written in small Nestalik; dated Rajab, A.H. 1070 (A.D. 1660).

[Wm. Erskine.]

The same work.

Add. 26,213.

Foll. 292; 6½ in. by 3½; 17 lines, 2¼ in. long; written in small Nestalik, with gold-ruled margins, apparently in the 17th century. [Wm. Erskine.]

The same work, wanting about eight leaves at the beginning and the last page, as well as some leaves in the body of the volume.

The fly-leaf bears the Persian seal of General Gentil, with the titles of Mudabbir ul-Mulk Rafī' ud-Daulah Nāẓim Jang, and the date 1182.

Add. 6547.

Foll. 156; 10 in. by 6; from 18 to 20 lines, about 3¾ in. long; written in cursive Nestalik, in the 18th century.

[J. F. Hull.]

The same work.

The latter part of the volume, foll. 65—156, is in an earlier and better hand. Prefixed is a table of contents, foll. 1, 2.

Add. 5621.

Foll. 281; 8½ in. by 6; 15 lines, 3¼ in. long; written in Nestalik, apparently in the 18th century. [Nath. Brassey Halhed.]

The same work.

Add. 16,843.

Foll. 210; 8⅞ in. by 5; 15 lines, 3⅝ in. long, in a page; written in Nestalik, with ruled margins, apparently late in the 17th century. [Wm. Yule.]

The first and second Daftars of the same work.

Foll. 205—209, contain an alphabetical glossary of Arabic words with interlinear Persian equivalents. Two leaves at the beginning and a few more in the body of the volume are in a later hand.

Add. 6549.

Foll. 119; 10½ in. by 6; 19 lines, 4¼ in. long; written in Shafī'āī, dated Shavvāl, A.H. 1184 (A.D. 1770). [J. F. Hull.]

The first and second Daftars of the same work, with numerous glosses in the margins.

On the first page is the seal of Motī La'l, with the date 1181.

Add. 26,212.

Foll. 82; 10 in. by 7; 15 lines, 4¾ in. long; written in large Nestalik, apparently in the 18th century. [Wm. Erskine.]

The first Daftar of the same work.

Add. 25,867.

Foll. 102; 9½ in. by 6¼; 12 lines, 3½ in. long; written in Nestalik; dated Calcutta, A.D. 1815. [Wm. Cureton.]

The first Daftar of the same work.

Add. 26,142.

Foll. 158; 9½ in. by 5; 13 lines, 3¼ in. long; written in cursive Nestalik, probably in the 10th century. [Wm. Erskine.]

The second and third Daftars of the same work, imperfect at the beginning and end, foll. 4 *a*—154 *b*.

The beginning of a treatise on arithmetic, رساله در علم حساب, divided into three Maḳālahs, occupies foll. 1 *b*—3 *b*, and the latter portion of a treatise on conical sections, foll. 155 *a*—158 *a*.

Add. 16,845.

Foll. 79; 10¾ in. by 6¼; 19 lines, 3¼ in. long; written in Nestalik; dated Rabī' II., A.H. 1098 (A.D. 1687). [Wm. Yule.]

The third Daftar of the same work, wanting about five leaves at the beginning.

On the first page is the stamp of Gen. Claud Martin.

Add. 26,141.

Foll. 58; 10 in. by 6; 19 lines, 4 in. long; written in Shikastah; dated Ṣafar, A.H. 1166 (A.D. 1752). [Wm. Erskine.]

A collection of letters written to Shāhjahān, and to some of the great Amīrs of his reign.

Author: Barahman, برهمن

Beg. چون ادای شکر نعمای حضرت صمدیت

The author, who designates himself here by his poetical surname, Barahman, and whose proper name was Chandarbhān, is the author of a description of the court of Shāhjahān, entitled Chahār Chaman i Barahman (Add. 16,863, I.) in which he gives some account of his own life. He was the son of a Brahman of Panjāb, called Dharamdās, and was born at Lahore, where he studied under Mullā 'Abd ul-Karīm. He became the secretary and favourite companion of Afẓal Khān (Mullā Shukr Ullah Shīrāzī, who was raised to the office of Vazīr i Kull in the first year of Shāhjahān). After the death of his protector in A.H. 1048, he passed into the imperial service as Vāḳi'ah-Navīs i Ḥuẓūr, his duty being to attend Shāhjahān on his journeys and to record the daily occurrences of his court. He is mentioned in the 'Amal i Ṣāliḥ, among the eminent poets and prose-writers of the reign, Add. 26,221, foll. 707, 710. We learn from the Taẕkirah i Lodī, Add. 16,725, fol. 119,

that he acted as Munshī to Dārā Shikūh, who thought highly of his poetical talent, and that, after that prince's death, he retired to Benares, where he died A.H. 1073.

The work, which has no preface or title, has been endorsed by Erskine "Inshāi Brahman." The letters, which have no headings, appear to be arranged according to the rank of the persons to whom they were written. The first is addressed to Shāhjahān, and contains a dedication of the Chahār Chaman.

Or. 178.

Foll. 427; 8 in. by 5½; 15 lines, 3½ in. long; written in Nestalik; dated Ṣafar, A.H. 1128 (A.D. 1716). [George Wm. Hamilton.]

بهار سخن

A collection of letters and other prose compositions, by Muḥammad Ṣāliḥ Kanbū'ī Lāhaurī محمد صالح کنبوئی لاهوری, with a preface by Munīr منیر.

Beg. ایزد سخن آفرین را سپاس که چراغ کفتاررا

Both the author and the writer of the preface have been already mentioned, p. 263 *a*. The former states, at the beginning of the first section, that he had been urged to collect his letters by his intimate friend, Maulānā Abul-Barakāt, better known as Munīr, a preface by whom is prefixed to the work, but that the premature death of the latter and other circumstances had delayed the execution of that task until A.H. 1074, when it was resumed and completed at the request of Maulānā Abul-Fatḥ Multānī.

The work is divided into four parts, called Chaman. The first contains, besides a panegyric on Shāhjahān and an account of the origin of the work, letters written by the author in the name of Aurangzīb, Shāhjahān, Aṣaf Khān, Ḳilīj-Khān, Khān i Daurān, and other Amīrs, to various sovereigns of Iran and Turan, and others written by him in his own person to some personages of the court. The remaining sections, which do not bear distinct headings in this copy, contain the author's letters to some friends and contemporaries, as Munīr, Ināyat Ullah (the author's elder brother), Miyān 'Abd Ullah, etc., and divers pieces of ornate prose on various subjects, including descriptions of Shāhjahānābād, Agra, Kashmīr and other cities and provinces of India, the author's prefaces to the third volume of the Pādishāhnāmah, to the Bahār i Dānish, etc.

Add. 5557.

Foll. 162; 11 in. by 6¾; 25 lines, 5 in. long; written in Nestalik; dated Rabī' I., A.H. 1116 (A.D. 1704).

The same work.

On the fly-leaf is written: "Robert Watherston. Jalday, 5th Feb. 1786."

Add. 6600.

Foll. 185; 12 in. by 6½; 18 and 19 lines, 4¼ in. long; written in Nestalik; dated Machhlīpatan, Jumāda II., A.H. 1197 (A.D. 1783). [James Grant.]

Letters of Nāzir ul-Mamālik Ḥājī 'Abd ul-'Alī Tabrīzī ناظر الممالك السلطاني حاجی عبد العلی تبریزی

Beg. از جانب اشرف اعلی بیاد شاه کیتی پناه شاه جهان نوشته شد

This collection, which has no preface, contains letters written by the author in the name of 'Abd Ullah Ḳuṭubshāh (A.H. 1035—1083), of Abu-l-Ḥasan Ḳutubshāh (A.H. 1083—1098), and of some Amīrs of the court of Ḥaidarābād, as well as letters written in his own name.

Contents: Letters written in the name of 'Abd Ullah Ḳuṭubshāh to Shāhjahān, Dārā Shikūh, Aurangzīb, Shāh Shujā', 'Ādil Shāh of Bījāpūr, to members of the royal family and to officers of the court, fol. 1 *b*.

Letters written in the name of Mīrzā Niẓām ud-Dīn Aḥmad, fol. 48 *b*, of Ḥakīm ul-Mulk, fol. 60 *a*, of Mīr Jumlah, fol. 66 *a*, and other Amīrs of the court.

Letters written in the author's own name to Amīrs and other contemporaries, fol. 89 *b*.

Letters written in the name of 'Abd Ullah Ḳuṭubshāh, fol. 141 *b*, Niẓām ud-Dīn Aḥmad, fol. 145 *a*, Mīr Jumlah, fol. 147 *b*, etc.

Letters written by Abul-Ḥasan Ḳuṭubshāh to Aurangzīb, and a Firman addressed by the latter to Abul-Ḥasan, fol. 163 *b*.

Miscellaneous letters, and pieces of elegant prose by various writers, fol. 169 *b*.

Copyist: نظام الدین حسن

Sloane 4092.

Foll. 20; 12¾ in. by 8; 17 lines, 7¾ in. long; written in large Nestalik, apparently about the close of the 17th century.

Copies of Firmans and official letters relating to the affairs of the Carnatic.

Beg. فرمان قول جهانمطاع آفتاب ارتفاع

The dates of these documents range between the years 1088 and 1090 of the Hijrah. The letters, which are without address or signature, are evidently written by and to Muslim officials, and relate chiefly to the collection of revenue, and other administrative matters, in Chīnahpatan (Madras) Mailāpūr, Palicāt, Chingalpat, Chinji, Ellore, Rājmandrī, and other places of the Carnatic.

The first piece is a copy of the Firman granted by Abul-Ḥasan, King of Golconda, to Sir William Langhorne, Agent at Madras, A.H. 1088, another copy of which is preserved in Sloane 3201, D.

Sloane 3582.

Miscellaneous papers in various Oriental languages, mostly in the handwriting of Salomon Negri; see Arabic Catalogue, p. 530.

Foll. 101—124; 15¼ in. by 9; about 18 lines, 8 in. long; written in large Nestalik.

Copies of letters and official papers relating to the affairs of the Carnatic, with dates ranging from the time of Akbar to A.H. 1102. They are written in the same hand as the preceding volume, and, although written on larger paper, evidently form part of the same collection. The great majority of the contents belong to the time of Aurangzīb; among them may be noticed the official announcement of the taking of Golconda (A.H. 1098), and the appointment of a Sūbahdār of the Carnatic, A.H. 1096, fol. 112.

Or. 177.

Foll. 336; 12¾ in. by 8¼; 23 lines, 5⅜ in. long; written in Nestalik, with ruled margins; dated Shāhjahānābād (Dehli), Ramaẓān, A.H. 1125 (A.D. 1713).

[Geo. Wm. Hamilton.]

آداب عالمگیری

Letters written by Munshī ul-Mamālik Shaikh Abul-Fatḥ, entitled Ḳābil Khān, منشی الممالك شیخ ابو الفتح مخاطب بقابل خان, in the name of Aurangzīb, collected by Ṣādiḳ Muttalibī, صادق مطلبی نسب

Beg. خداوند علیم حکیم خردبخش سخن آفرین

The editor, who describes himself as an inhabitant of one of the dependencies of Sihrind, is called, in a note added by the transcriber at the end, Shaikh Muḥammad Ṣādiḳ, and is stated there to have died on the first of Muḥarram, A.H. 1129.

It appears from the preface that Ṣādiḳ compiled the work, at the request of his son Muḥammad Zamān, from the author's rough drafts, and made to them the following additions; first, an account of the disturbances which arose during the illness of Shāhjahān, and of the conflict of his sons, which resulted in the accession of Aurangzīb, abridged from

the chronicles of the reign of the latter; secondly, some letters written by himself in the name of the prince Muḥammad Akbar (Aurangzīb's fourth son, who had fled to Persia, and died there, A.H. 1115) to the emperor and some of the great personages of the court. The date on which the work was completed is expressed in a versified chronogram by the words گل از باغ جان, i.e. A.H. 1115.

The writer of the letters, Shaikh Abul-Fatḥ, of Tattah, was attached, as Mīr Munshī Vālā-shāhī, to Aurangzīb before his accession. He received the title of Ḳābil Khān in the first year of the reign, retired from office in the second, and died in the fifth (A.H. 1072-3). See Taẕkirat ul-Umarā, Add. 16,703, fol. 82, and Maāsir 'Ālamgīrī, p. 26.

Contents: Letters written in the name of Aurangzīb during his minority, fol. 4 *b*. Account of the war of the sons of Shāhjahān, fol. 247 *a*. Letters written to Shāhjahān, during his confinement, fol. 296 *b*. Letters written for Prince Muḥammad Akbar, fol. 302 *a*.

The transcriber, Nathmal, son of Jogīdās, states in the subscription that he had made this copy upon the original draft اصل مسوده of the work.

A modern table of contents occupies four pages at the end.

The Ādāb i 'Ālamgīrī is mentioned in Mackenzie's Collection, vol. ii. p. 135, and Elliot's History, vol. vii. p. 205.

Add. 16,847.

Foll. 292; 12 in. by $8\frac{1}{4}$; 23 lines, $5\frac{3}{8}$ in. long; written in small Nestalik, with ruled margins, apparently in the 18th century. [William Yule.]

The same work.

Foll. 164—243, and the last page, have been supplied by later hands. Prefixed is a table of contents, fol. 1 *b*—3 *a*.

Add. 26,239.

Foll. 75; 9 in. by 6; 13 lines, $3\frac{1}{2}$ in. long; written in Nestalik; dated Lucknow, Rabī' II., A.H. 1214 (A.D. 1799). [Wm. Erskine.]

رقائم کرائم

Letters written by Aurangzīb to Amīr Khān.

Beg. سخن جان است ودیگر گفتگو جانان زمن بشنو

Amīr Khān Sindhī, so called from the hereditary estates which his family possessed in Sind, descended from a branch of the Ḥusainī Sayyids of Herat, settled in India from the time of Akbar. His original name was Mīr 'Abd ul-Karīm; he was the youngest son of Amīr Khān Mīr Abul-Baḳā, and grandson of Mīr Abul Ḳāsim, known as Ḳāsim Khān Namakīn. Having grown up in the service of Aurangzīb, he was appointed, in the 25th year of his reign, Daroghah of the Jānamāz Khānah, or Oratory, and soon became the favourite and most confidential servant of the emperor, who conferred upon him in succession the titles of Multafat Khān, Khānahzād Khān, Mīr Khānahzād Khān, Mīr Khān, and Amīr Khān. Shortly after the death of Farrukhsiyar, A.H. 1131, he was raised by the Sayyids to the office of Ṣadr, but died soon afterwards. See Ma'āṣir ul-Umarā, Add. 6567, foll. 74, 41, 414, Taẕkirat ul-Umarā, Add. 16,703, fol. 15, and Blochmann, Ain i Akbari, pp. 470—473.

The present collection was formed, some time after Amīr Khān's death, by his son Sayyid Ashraf Khān Mīr Muḥammad Ḥusainī, who gave it the above title in allusion to his father's name, 'Abd ul-Karīm, and who deplores, in the preamble, that many of the letters had been lost through carelessness. It consists of short notes written by Aurangzīb as the drafts or brief directions for more formal letters to be written by his secretaries. Besides the notes written to Amīr Khān, it includes some addressed to Shāistah Khān, Asad Khān, Prince Muḥam-

mad A'ẓam, and other persons. See Elliot's History, vol. vii. p. 204, and Sir Wm. Ouseley's Collection, No. 342.

The margins of foll. 1 *b*—13 *b* contain another collection of short notes (Shukkah) by Aurangzīb. Its introduction agrees with that of the Ramz u Ishārahā, Add. 26,240; but the contents are different.

Add. 8912.

Foll. 63; 9¼ in. by 6; 12 lines, 3⅝ in. long; written in Nestalik; dated Jumāda II., A.H. 1239 (A.D. 1824).

Another copy of the Raḳā'im i Karā'im, the contents of which differ to some extent, especially in the latter part, from the preceding.

The transcriber, Zīnat un-Nisā, daughter of Sayyid Shāh Ullah Dastgīr, states in the subscription that she wrote this copy for Major Burnes میجر بنس

Add. 26,238.

Foll. 137; 9¾ in. by 7¼; 15 lines, 4 in. long; written in cursive Nestalik, apparently in the 19th century. [Wm. Erskine.]

كلمات طيبات

A collection of notes written by Aurangzīb, in the latter portion of his reign.

The beginning of the preface is wanting, and the editor's name does not appear. He states that the contents had been transcribed from the emperor's autograph notes addressed to himself, and then proceeds to give the key to the various appellations by which the princes and Amīrs are therein designated. At the end of the preface is a versified chronogram, expressing the date of the compilation, A.H. 1131, as follows:

سال تاریخ جمع آن توقیعات
لوح کلمات طیبات قدسی است

The editor was Aurangzīb's favourite secretary, 'Ināyat Ullah Khān, son of Mīrzā Shukr Ullah, who had been appointed court chronicler وقايع نگار in the 28th year of the reign, was raised to the rank of Khān in the 35th year, and died A.H. 1179; see above, p. 270 *b*, and Ma'āṣir i 'Ālamgīrī, pp. 249 and 345.

The notes consist for the most part of brief instructions for letters to be written, in Aurangzīb's name, by 'Ināyat Ullah Khān, acting as the emperor's secretary. The formal letters so written were collected, according to the Maāṣir ul-Umarā, by the same writer, in a volume inscribed Aḥkām i 'Ālam. See also Elliot's History, vol. vii. p. 203. The present collection has been printed, but without the editor's preface, in Lucknow, A.H. 1260, under the title of رقعات عالمگیر, and in Lahore, A.H. 1281, under the title of رقعات عالمکیری

Add. 26,240.

Foll. 59; 10¼ in. by 7½; 15 lines, 4¾ in. long; written in large Nestalik, in the 18th century. [Wm. Erskine.]

رمز و اشارهای عالمگیری

A collection of short letters or notes (Ruka'āt) written by Aurangzīb to his children and some of the Amīrs of his court.

Beg. تمهید نگارش کلام و تسوید گذارش

After a panegyric on Aurangzīb, the editor, whose name does not appear, says that he collected these notes, "so full of wise precepts and salutary instructions as to serve as a rule of conduct to princes and amirs," by the desire of Rājah Ayāmal. He adds that the date of the compilation, A.H. 1152, is expressed by its title:

نام رقعات خاص و هم تاریخش
شد رمز و اشارهای عالمگیری

The letters are arranged under the heads of the persons to whom they are addressed;

those written to the princes Muḥammad Mu'aẓẓam and Muḥammad A'ẓam form the first half of the volume.

The subscription is تمام شد رقعات عالمگیر مہان ولی

This collection is mentioned in Elliot's History, vol. vii. p. 205, where it is ascribed to Budh Mal, surnamed Rām.

Add. 18,881.

Foll. 80; 8½ in. by 7¾; 11 lines, 3⅝ in. long; written in fair Nestalik, apparently in the 18th century.

دستور العمل آگهی

A collection of the letters of Aurangzīb to his father, Shāhjahān, his sons, grandsons, and officers of state.

Beg. بعد حمد رب العالمين و نعت حضرت خاتم المرسلين

It is stated, in a short preface, that, various collections of Aurangzīb's letters having been made by persons of his court, Rājah Ayāmal desired to have their contents brought together, and that one of his dependents made accordingly the present compilation in A.H. 1156, and gave it the title of Dastūr ul-'Amal i Āgahī. Āgahī is apparently the poetical surname of the compiler, whose proper name does not appear.

The letters are arranged under the heads of the various persons to whom they were written, in the following order: Shāhjahān, fol. 3 *b*. Muḥammad Mu'aẓẓam (Shāh 'Ālam), fol. 7 *b*. Muḥammad A'ẓam, fol. 9 *b*. Muḥammad Kāmbakhsh, fol. 40 *a*. Mu'izz ud-Dīn, son of Shāh 'Ālam, fol. 41 *a*. Bīdārbakht, son of A'ẓam, fol. 41 *b*. Muḥammad 'Aẓīm, son of Shāh 'Ālam, fol. 43 *b*. Shā'istah Khān, fol. 47 *a*. Asad Khān, fol. 48 *a*. Ghāzī ud-Dīn Khān, fol. 67 *b*, etc.

The collection concludes with the last dispositions of Aurangzīb respecting the division of the empire between his sons, fol. 76 *b*.

The above is followed, in the present copy, without any apparent break, by some letters written by Shāhjahān, Muḥammad Akbar (Aurangzīb's fourth son), and Muḥammad Mu'aẓẓam, which do not belong to the present collection, foll. 77 *a*—80 *b*.

In the subscription the work is called رقعات عالمگیری. See Elliot's History, vol. vii. p. 205, and Stewart's Catalogue, p. 88.

It may be here noticed that in another copy (Add. 26,237, art. I.) the introduction contains a reference to an earlier collection of Aurangzīb's letters, entitled Kalimāt i Ṭayyibāt. (See p. 401 *a*.)

On the first page is inscribed the name of W. Oliver, with the date 1816.

Add. 26,236.

Foll. 158; 10¼ in. by 7¼; 13 lines, 4¼ in. long; written in large Nestalik, about the close of the 18th century. [Wm. Erskine.]

گلشن عجائب

A collection of letters written, in the name of Niẓām ul-Mulk Āṣaf Jāh, by his Munshī Rām Singh.

Beg. ارايش ديباجه سخن بستايش صانعی

Ram Singh states that he had entered the service of Niẓām ul-Mulk, as Munshī, in A.H. 1129, at the age of seventeen years, and that the letters included in the present work had been revised and corrected by that amīr. The date of the compilation is not given; but it appears to have been written in the life-time of Āṣaf Jāh, who died A.H. 1161.

It is divided into two nearly equal parts. The first contains letters addressed to the contemporary emperors, Farrukh-Siyar and Muḥammad Shāh, many of which are simply congratulatory notes, or acknowledgments of presents. The second comprises letters written to some of the great amīrs of the same time, such as I'timād ud-Daulah, Mīr

Jumlah, Burhān ul-Mulk, Raushan ud-Daulah, etc. Several of them contain accounts of Niẓām ul-Mulk's campaigns against the Mahrattahs, and other civil and military transactions of the period.

Add. 21,561, No. 1.

A. A paper-roll, 27½ in. by 12; 25 lines, 6 in. long; written in neat Nestalik, with ornamental border.

A letter written by the Navvāb of the Carnatic (Muḥammad 'Alī) to H. M. George (III.), congratulating him on his late victories in America, and begging a continuance of his support, especially in the event of peace being made with the French. It has neither signature nor date.

B. A paper-roll of nearly the same size, and similarly ornamented.

The original English version of the above, "given at our Court at Arcot, this first day of October, 1760."

In the heading the writer assumes the following titles: "Nabob Omdut al-Mulk Seragil Dowla, Anaverdin Cann, Behauder, Delaver Jung, Nabob of Arcot and the Carnatick."

Add. 21,561, No. 2.

Two paper-rolls, marked A. and B., measuring respectively 18 and 22 in. by 10; 12 and 25 lines, written in neat Nestalik, on gold-ground with an ornamental border.

A letter, without date or signature, addressed to the Sultan of Turkey. The writer, apparently a minister of Ḥaidar 'Alī, after referring to a previous interview with the Sultan, states that he was staying in Chīnāpatan (Madras), engaged in negotiating a peace between Ḥaidar 'Alī and the English Company,[a] that he had there met with the Navvāb of the Carnatic, Amīr ul-Hind Vālā Jāh 'Umdat ul-Mulk Āṣaf ud-Daulah Bahādur, and that he ventures to support the latter's application to the Sultan for leave to gild the dome of the Prophet's tomb at Medina, and to bring an aqueduct to Najaf, and for an appointment to the office of Farrāsh of the holy shrines.

Harl. Roll 43, A. 3.

A single leaf, 13 in. by 9¼; 9 lines, 5 in. long; written in very indistinct Shikastah, apparently in the 17th century.

A complimentary letter, without date or signature, addressed to some royal personage, only designated by the following titles: نواب مستطاب فلك جناب گردون اقتدار خورشيد ایثار انوشیروان کردار سلیمان مکانی عالیشانی ظل سبحانی

OFFICIAL MANUALS.

Add. 6598.

Foll. 208; 9 in. by 5½; about 17 lines, 4 in. long; written in Nestalik and Shikastah-āmīz, in the latter part of the 18th century.

[James Grant.]

I. Foll. 1 *a*—128 *b*.

دستور العمل عالمگيري

An official guide of the empire of Dehli.

Beg. دستور العمل مجملی حسب الحکم حضور اقدس اعلي حضرت اورنك زیب عالم گیر بادشاه

This manual was drawn up, as stated in the heading, by order of Aurangzīb, in the third year of his reign, corresponding to A.H. 1065.[b]

It contains rules for the proper notation of numbers, weights, measures, and dates;

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[a] The treaty with Ḥaidar 'Alī was concluded in April 1769. See Wilks, Historical Sketches, vol. ii. p. 124.

[b] This date is wrong, for the third year of the reign began in Ramaẓān, A.H. 1070.

instructions relating to the duties of officials of various grades, and models of revenue accounts and returns.

It was transcribed, as stated in the subscription, for Captain Wm. Kirkpatrick, in the 28th year of Shāh 'Ālam (A.H. 1200, A.D. 1784.)

II. Foll. 130 *a*—208 *a*.

An official directory of the empire of Aurangzīb.

Beg. جمع ممالك محروسه مسافت راه ممالك

This is a collection of tabulated notices, relating to the following subjects: Ṣūbahs of India. Distances between the towns. Enumeration of state departments and officials. Public accounts and salaries. Weights and coins. Fortresses of the empire. Dates of birth and death of the members of the imperial family. Titulature of the princes and Amīrs. Chronological notices relating to the sieges of Ḳandahār, Bījāpūr, Golconda, etc., etc. The first two pages are taken up by a detailed table of contents.

Add. 6599.

Foll. 201; 9 in. by 5¼; about 15 lines, 4 in. long; written in Nestalik and Shikastah-āmīz, in the latter part of the 18th century. [James Grant.]

I. Foll. 1 *b*—132 *a*. Another copy of the work described under Add. 6598, I; dated November, A.D. 1786.

II. Foll. 133 *b*—185 *a*.

Another Dastūr ul-'Amal, or official manual of the Indian empire, divided into nineteen sections (Daf'ah).

Beg. العمل علم نويسندگي معاملات و مقدمات ممالك هند

It contains directions relating to the official notation of numbers, weights, currency, measurements, divisions of time, to the Ṣūbahs of India, to official salaries and state departments, concluding with forms of public accounts and returns.

III. Foll. 186 *b*—201 *b*. Dastaks, or forms of appointment of Shuḳḳahdārs and other officials.

Add. 22,831.

Foll. 153; 7½ in. by 5½; written in small Nestalik, in the 19th century.

دستور العمل شاهنشاهي

A tabulated account of the Ṣūbahs of Hindustan and Deccan, their subdivisions and revenue.

Author: Munshī Thākur La'l, son of Chaturbhūj-Dās, of the tribe of Kāyath Māthar, of Burhānpūr, منشي ٹهاكر لعل ولد چتربهوج داس قوم كايته ماتر متوطن برهانپور

The work begins, without any preface, with tables of the Arabic and Persian months, days, and the principal eras used in India, in which A.H. 1230 is called the current year.

The account of the provinces of Hindustan, foll. 6 *a*—19 *b*, is limited to a dry enumeration of Sarkārs, Maḥalls, etc. That of the Ṣūbahs of the Deccan, viz. Khāndes, fol. 19 *b*, Berār, fol. 37 *a*, Aurangābād, fol. 59 *a*, Bedar, fol. 79 *b*, Bījāpūr, fol. 89 *b*, Ḥaidarābād, fol. 117 *b*, Carnatic, fol. 117 *b*, is fuller, and contains historical notices of the Ṣūbahs and most important places, from the origin of the Muhammadan Dynasties to the time of Muḥammad Shāh.

The author states in the conclusion, fol. 150 *b*, that the present work is only a revised and enlarged recension of an earlier compilation by Lālah Braj Rāi B. Ishrī-Dās. In one of the above notices, fol. 89 *a*, the 8th year of Muḥammad Shāh's reign (A.H. 1139-40), is called the current year. It is probably the date of the original composition.

An appendix, foll. 150 *b*—153 *a*, contains the chronology of the Moghul Emperors, from Akbar to Muḥammad Shāh, drawn up by the same Thākur La'l, A.H. 1192.

BRITISH INDIA.

Harl. Roll 43, A. 4.

A paper slip, 16 in. by 7¾; written in Shikastah, apparently in the 17th century.

Copy of an imperial firman relating to the English trade in Sūrat, dated the 2nd of Zulḳa'dah, in the 14th year (of Jahāngīr, i.e. A.H. 1028, A.D. 1619.)

Beg. متصديان مهمات و معاملات سورت بهمه ابواب

This firman restricts the trade to English goods, excluding articles imported from Arabia, such as pearls, etc., and assigns to the English traders a suitable factory, instead of that which had been taken from them. It is endorsed: "Coppye of the princes ffirmaen."

Sloane 4090.

Foll. 25; 13½ in. by 9; containing miscellaneous Oriental papers, amongst which the following are Persian:

Fol. 12; 13 in. by 9¼; 6 lines, 8 in. long; written in Shikastah-āmīz.

A certified copy of an imperial firman [of Shāhjahān], ordering that English goods should not be subjected to any claim above the regular dues levied at Sūrat and Bharoch (Broach); dated the 2nd of Jumāda II., A.H. 1047 (A.D. 1637).

Fol. 14; 19 in. by 10½; 16 lines, written in Shikastah. Letter of a merchant, not named, to his son Dost Mohammad, on private affairs and business transactions; 17th century.

Fol. 16; 16½ in. by 7¼; 14 lines, written in Shikastah. Letter of a commercial agent to his employer, stating that he had proceeded from Agrah to Dehli, and found no sale for his goods; 17th century.

Fol. 17; 9⅝ in. by 4½; 12 lines written in Shikastah. Copy of a letter without signature, written in answer to 'Askar Khān, Faujdār of Hūglī, explaining the hostility existing between the English and the Dutch, and deprecating the suppression of the English factory; 17th century.

Sloane 806.

I. A single sheet, 10⅝ in. by 6¼; 8 lines, 4 in. long; written in Shikastah.

A letter of Dā'ūd Khān to Kaempfer (Engelbert), sending to him his servant Jamāl with a copy of the Shīrāz-Nāmah;[a] dated 12th Jumāda I. (about A.D. 1688).

II. A paper slip, 28 in. by 18, ornamented with gold designs; 27 lines, 7 in. long; written in Shikastah-āmīz.

Letter of an English merchant, John Shillibeer (?) جان سلبير, to the Bakhshī ul-Mamālik, complaining of the outrageous proceedings of Mirzā Muḥammad Mūmin Bakhshī, in his capacity of Shāhbandar of the port of Lūhārī; without date.

As the writer refers to his satisfactory relations with a former Shāhbandar of the same port, the late Fidā'ī Khān (who died A.H. 1051[b]) the date of the letter must be somewhat later.

Sloane 3259.

A single sheet; 14½ in. by 12½; 37 lines, 8 in. long; written in Shikastah-āmīz.

Letter of the king of Arracan to the English agent خواجه جهرجين in Chīnāpatan (Madras), informing him of the sending to him of three

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[a] This was no doubt the No. 2744 of the Sloane Collection; see p. 250 *b*.

[b] See Maāṣir ul-Umarā, Add. 6568, fol. 402 *a*.

elephants by the writer, answering to some complaints about exorbitant dues, and assenting to the proposed despatch of two ships for elephants and rice in the next season; dated the 14th of Sha'bān, A.H. 1090 (A.D. 1679). The king styles himself راجه راجکان چنداوحیا راجه

The letter, which is written in very barbarous Persian, bears the royal seal in the Arracanese character.

Sloane 3260.

A single sheet, $5\frac{3}{4}$ in. by $7\frac{1}{4}$; 13 lines, $3\frac{3}{4}$ in. long; written in Nestalik.

A letter without signature, addressed to the same English agent in Chīnāpatan, سود اکیر کلان جهرحین, thanking him for his good offices, and announcing the despatch to him of some ivory; dated Sha'bān, A.H. 1090 (A.D. 1679). It is endorsed: "Letter from the King of Arracan to one of his nobles."

Sloane 3201.

Several paper rolls enclosed in a box, among which the following are Persian:

D. A single sheet, $14\frac{1}{2}$ in. by 12; 13 lines, 8 in. long, with some writing in the margin.

A certified copy of the firman granted by Abu-l-Ḥasan, king of Golconda, to Sir Wm. Langhorne, Agent at Chīnāpatan (Madras), respecting the English trade in that harbour; dated the 12th of Ṣafar, A.H. 1088 (April, A.D. 1677).[a]

E. A single sheet, $13\frac{1}{2}$ in. by $11\frac{1}{2}$; 11 lines, 8 in. long.

A certified copy of the Nishān of Prince Kāmbakhsh to President Yale, Madras, granting permission to establish a mint; dated the 27th of Jumāda II., in the 35th year (of 'Alamgīr, A.H. 1103, March, 1692).

[a] See Bruce, Annals of the Hon. East India Company, vol. ii. p. 307.

Add. 14,254.

Foll. 12; 16 in. by $6\frac{1}{2}$; about 30 lines, 3 in. long; written in Shikastah.

Copies of letters written by Mr. John Vaux, of Surat, to Asad Khān, I'timād Khān, and other officials, from the 9th of Sept. 1696 to the 14th of Nov. 1697.

It appears from the letters, as well as from the English abstracts added by the writer in the margin, that Mr. Vaux had been left in charge of affairs at Bombay after the death of Sir John Child, but that he was afterwards dismissed from the Company's service, and traded on his own account.[b]

Most of the letters consist of statements of his case to the native authorities, and applications for leave to return to England. A few are in Gujrāti.

Sloane 3247.

A single sheet, 15 in. by 12; 22 lines, 8 in. long on each side, with some writing in the margin; written in Shikastah-āmīz, early in the 18th century.

Copy of a letter written by President Pitt, of Fort St. George, to Ẓiyā ud-Dīn Khān, an Amīr of the court of Dehli, requesting him to obtain from the newly seated Emperor (Shāh 'Alam Bahādur Shāh), a new firman and increased privileges for the English trade on the Coromandel Coast.

It is endorsed: "Copy of a letter wrote by Govr. Pitt to Zoudee Cawne in Jan. $170\frac{8}{9}$," and bears the Persian seal of Ḳāẓī Ibrāhīm, with the date A.H. 1108.

Add. 24,039.

A volume made up of 42 slips, 12 in. by $6\frac{3}{4}$, of unequal length, and partly folded up; written in Shikastah-āmīz, in the 18th century. [H. H. Wilson.]

[b] See Bruce, Annals of the Hon. East India Company, vol. iii. pp. 88, 93.

Copies of firmans, nishāns, and parvānahs, relating to the English trade in India, and particularly in Bengal and Orissa, with dates ranging from A.D. 1633 to 1712.

The collection includes two firmans of Shāhjahān issued in the 11th and 24th years, foll. 2 and 4, and three of Aurangzīb, of the 10th, 23rd and 33rd years of his reign, foll. 15, 28, 34; further three nishāns of Shāh Shujā', dated A.H. 1059, 1061, 1066, foll. 3, 6, 7, one of Muḥammad A'ẓam, dated A.H. 1089, fol. 25, and one of Muḥammad 'Aẓīm, dated A.H. 1109, fol. 37; finally parvānahs issued by the successive Nāẓims and Dīvāns of Bengal, Orissa, and Behar, such as Amīr ul-Umarā Shā'istah Khān, Asad Khān, Ḥājī Shafī' Khān, and others.

Fol. 39 contains the deed of purchase of Calcutta and adjoining land, dated the 15th of Jumādā I., A.H. 1115 (Sept. 1703).

Lansdown 1046.

A volume of 84 foll., containing miscellaneous Oriental letters of various sizes, of which the first 61 are Persian.

The letters relate to private matters and business transactions. They are mostly written by traders in the town of Baṣrah and on the Malabar coast to correspondents in Bengal. Their dates range about A.H. 1160 (A.D. 1747).

Add. 21,409. No. 2.

A single sheet, 15½ in. by 9; 14 lines, 4¼ in. long, enclosed in a broad gilt border.

An original letter of the Niẓām [Ṣalābat Jang] to the King of France [Louis XV.], thanking him for assurances of friendship conveyed by M. de Cossigny [Jean François Charpentier de Cossigny], and mentioning the late arrival of M. de Bussy and other French officers at Pondicherry; without date [about A.D. 1754].

The letter is imperfect, the second leaf being lost.

Add. 19,505.

A volume, 19 in. by 7½, containing 33 slips of various sizes and partly folded up; written in Nestalik and Dīvānī, in the 18th century.

Authenticated copies of Sanads and Parvānahs conferring appointments to the offices of Nā'ib Niẓāmat, Zamīndār, Ta'allukdār, Faujdār, and others, in Bengal and Behar, issued under the seals of the Vazīrs of the empire, the Nāẓims of Bengal, and the East India Company. Their dates range from the second year of Muḥammad Shāh to the 21st year of Shāh 'Ālam, A.H. 1132—1193. Most of them were issued by Mīr Ja'far Khān, and the East India Company, in the sixth and seventh years of Shāh 'Ālam, A.H. 1178-9.

Add. 5634.

Foll. 59; 8 in. by 5½; 15 lines, 3¼ in. long, written in Nestalik in the latter part of the 18th century.

[Nath. Brassey Halhed.]

Copies of letters written to the Governor (Mr. Vansittart) by the Nāẓims of Bengal, namely Mīr Ḳāsim and Mīr Ja'far, as well as by some other functionaries, from 1760 to 1764.

The collection includes letters written to the Governor by the Emperor (Shāh 'Ālam), the Vazīr Shujā 'ud-Daulah, Shitāb Rāe, and Mīrzā Irich Khān, and to the same persons by the Governor, during the same period, as well as some orders of Council.

Some of these letters have been published in English by Mr. Vansittart in his "Narrative of the transactions in Bengal from 1760 to 1764," London, 1768. The text of three of them has been edited by Prof. H. H. Wilson, with Mr. Shakespear's translation, in the Journal of the Royal Asiatic Society, vol. xiii. pp. 115—145.

Add. 6592.

Foll. 114; 9 in. by 6¼; 14 and 13 lines,

about 3½ in. long; written in fair Shikastah-āmīz, in the latter part of the 18th century. [James Grant.]

I. Foll. 3 *b*—74 *b*. Copies of letters relating to the affairs of Bengal, written to the Governor [Mr. Vansittart] by the Nāẓim Ḳāsim 'Alī Khān, Shitāb Rāe, Īrich Khān, the Vazīr Shujā' ud-Daulah, the Emperor [Shāh 'Ālam], the Khān-Khānān Muẓaffar Jang, and others.

Beg. نوا بصاحب مشفق مهربان والاقدر عاليشان

The letters are undated and mostly without signature, but they relate to the transactions of the years 1763 and 1764.

Prefixed is an order of Rājah Sāhū to all inhabitants of India to pay the Chauth, under penalty of general plunder, foll. 1 *b*—2 *b*.

II. Foll. 75 *b*—114 *b*. A detailed report on the system of administration existing in Bengal under the former Nāẓims, drawn up pursuant to an order of Council, dated 24th January, 1775.

Beg. بتاريخ بيست و چهارم ماه جانير سنه ۱۷۷۵ انكريزي صاحب كلان

Add. 7052.

Foll. 47; 8½ in. by 6; 15 lines, 3¾ in. long; written in cursive Shikastah-āmīz, about the close of the 18th century.

Copies of letters written to the Governor (Mr. Vansittart) by the Nāẓims Ḳāsim 'Alī Khān and Shitāb Rāe, A.D. 1763 and 1764.

The contents are identical with a portion, foll. 11 *a*—66 *a*, of the preceding MS.

Add. 18,420.

Foll. 33; 11½ in. by 7½; 16 lines, 4¾ in. long; written in fair Shikastah-āmīz about the end of the 18th century. [Wm. Yule.]

Copies of letters written by native princes and officials to the Governors of Bengal (Mr. Vansittart and Lord Clive).

The writers are the Nāẓims of Bengal and members of their family, as Mīr Ḳāsim 'Alī Khān, Manī Begam, Saif ud-Daulah, and the others; and also the Emperor (Shāh 'Ālam), and the Vazīr Shujā' ud-Daulah. The letters, in part identical with the contents of Add. 5634, p. 407 *b*, bear no dates, but range apparently from A.D. 1760 to 1767.

At the end are a few letters addressed to the Navvāb Ja'far Khān, 'Alī-Virdī Khān, Aurangzīb, and Navvāb Shams ud-Daulah.

Add. 6586.

Foll. 165; 11½ in. by 7¼; about 17 lines, 5¼ in. long; written in Shikastah-āmīz, about A.D. 1788. [James Grant.]

Miscellaneous papers, relating chiefly to the collection of revenues in Bengal, as follows:

I. Opinion of some natives, not named, on the rules to be observed for a proper collection of revenues in Bengal, in 24 articles, fol. 1 *b*.

II. Opinion on the same subject, in 23 articles, fol. 12 *a*.

III. Opinion on the same subject (apparently by Muḥammad Riẓā Khān), in 11 articles, fol. 18 *a*.

IV. An account of the administration of Bengal from Akbar's time to the governorship of Shujā' ud-Daulah, appointed in the Bengal year 1133, with some observations on the new plan of collection, fol. 22 *b*.

V. Account of the government of Bengal from the Muḥammadan conquest to the transfer of the collection to the Company, fol. 27 *b*.

VI. Comparative tables of the revenue of Bengal for various years, from 1128 to 1174 of the Bengal era, fol. 36 *b*.

VII. Another account of the administration of Bengal from Akbar to Shujā' ud-Daulah, fol. 49 *b*.

VIII. A full statement of the mode of collecting revenue and administering justice, which obtained under former governors in Bengal, Behar, and Orissa; prepared by the Rāi Rāyān (Shitāb Rāi) and the Ḳānūngos, pursuant to an Order of Council, dated January 1775, fol. 53 *a*.

IX. Revenue-tables for the Ṣūbahs of Gujrāt, Ajmīr, Lahore, Dehli, Agra, Oude, Ilāhābād and Behar, from Akbar's time, fol. 73 *a*.

X. Extracts from the Ā'īn i Akbarī on the taxation of land, fol. 102 *a*.

XI. Fifty-six questions on the rights of the Zamīndārs, with answers, fol. 105 *b*.

XII. Answers of Mirzā Muḥammad Muḥsin, Dāroghah of the 'Adālat Faujdārī of Jahāngīrnagar, on the rights of the Zamīndārs, fol. 113 *a*.

XIII. Fifty-six questions on the rights of the Zamīndārs (nearly the same as under art. XI.), with answers, fol. 105 *b*. Some extracts from the Ā'īn i Akbarī are appended.

XIV. Twenty-eight questions on the rights of the Zamīndārs (agreeing with the first part of art. XI.), with answers, fol. 133 *a*.

XV. Kursī-Nāmah of the Zamīndār of the Parganah of Rāj-Shāhī. Firman of Shāh 'Alam, appointing a Ḳānūngo, fol. 136 *b*.

XVI. Account of the Zamīndārī of Bīrbhūm, fol. 139 *a*.

XVII. Tabulated statement of the revenue of Bengal, from the beginning of Ḳāsim 'Alī Khān's rule to the Bengal year 1192, fol. 141 *a*.

XVIII. Nominal list of the managers (Mutaṣaddī) of the Khāliṣah, from 1122 to 1171 of the Bengal era, fol. 144 *b*.

XIX. Revenue-tables of Behar, fol. 147 *a*.

XX. Revenue-tables of the lands of Naval Singh, son of Sūraj Mal Jāt, fol. 160 *b*.

XXI. On the modes of estimating the produce of land in various provinces, fol. 164 *a*.

XXII. A letter with the following heading in Mr. Grant's handwriting: "Copy of Kishen Chand's (Naib Canongoe of Rokimpore) answer to the queries put to him by the Board of Revenue on the subject of the Dinagepoor Hustabood (هست بود) papers referred to in my letter dated April 22nd, 1788," fol. 165 *a*.

Add. 19,504.

A volume, 12½ in. by 7¾, made up of 105 slips of various sizes, partly folded up.

Miscellaneous papers, memoranda, returns, &c., relating chiefly to the land-tenure and revenue of Bengal and Behar, collected by Colonel Sir John Murray,[a] between the years 1788 and 1793.

The collection includes also a notice of some extent on Manī Begam, wife of Mīr Ja'far Khān, foll. 13—25, and some news-letters (akhbār) relating to Shāh 'Alam, Ghulām Ḳādir, and Sindiah. Some of the papers are in Bengali.

A table of contents occupies two pages at the beginning.

Add. 19,503.

A volume, 13½ in. by 8¾, made up of 94 slips of various sizes, partly folded up.

A collection of notes and memoranda, relating to the history, administration, and revenue of Bengal, written by various natives for Colonel Sir John Murray, with some original letters written to him by Rājah

[a] John Macgregor Murray, of the Bengal establishment, was appointed Colonel in Oct. 1737. He acted as military secretary to the Commander-in-Chief in the first Rohilla war, and subsequently as first secretary and member of the military board. He was created baronet in 1795, retired from the service in 1798, and died in 1822. See the East India Military Calendar, London, 1823, vol. ii. p. 461.

Kālīcharan, Uttamārām, and other correspondents, about A.D. 1796.

It includes copies of two letters written by the Governor-General Sir John Shore to the Nāẓim Nāṣir ul-Mulk, an answer of the latter, dated Ramaẓān, 1209, also copies of some firmans and sanads of Aurangzīb's reign, relating to the Ṣūbah of Bengal.

A list of contents occupies one page at the beginning.

Add. 19,502.

Foll. 529; 14 in. by 7; made up of slips of different sizes, partly folded up.

Original letters written to Colonel John (afterwards Sir John) Murray, at Calcutta, by native princes and other persons, from A.D. 1788 to 1796.

The letters are mostly of a private nature; but some of them contain information on the native land-tenure and administration. They are arranged under the heads of the correspondents, viz., the Nāẓims of Bengal and members of their family, as Navvāb Shams ud-Daulah Amīr ul-Mulk, Navvāb Mubārak ud-Daulah, Manī Begam, Navvāb Muzaffar Jang (Muḥammad Riẓā Khān), and his son Dilāvar Jang, Nāṣir ul-Mulk Dilīr Jang, son of Mubārak ud-Daulah, Shīr Jang, etc. After these come 'Alī Ibrāhīm Khān, Governor of Benares, 'Abd ush-Shakūr Khān, Governor of Ilāhābād, and his son-in-law, Āyat Ullah Khān, the Rājah of Bardvān, the Navvāb of Dhākah, Rājah Kalyān Singh, Rājā Kālīcharan, of Lucknow, Begami Somrū, several Vakīls, Munshīs, and other persons of lower rank.

A table of the writers occupies four pages at the beginning.

Add. 12,267.

Foll. 96; 12¼ in. by 7½; 12 or 14 lines, 4¼ in. long; written in Shikastah.

Copies of private letters written by Colonel John Murray to various princes and men of rank in India, from the 10th of Zulḳa'dah A.H. 1202 (Sept.), A.D. 1788, to the 21st of Dec. 1796 = 19, Jumāda II., A.H. 1211.

Most of the letters, which are written from Calcutta, are addressed to the Nāẓims of Bengal and their relatives, viz., Manī Begam, Navvāb Mubārak ud-Daulah, Nāṣir ul-Mulk, Sayyid Pīr 'Alī Khān, Navvāb Shams ud-Daulah. Others are addressed to 'Abd ush-Shakūr Khān, and his son-in-law, Muḥammad Āyat Ullah Khān, to Navvāb Sa'ādat 'Alī, to the Rājah of Bardvān, the Navvāb of Dhākah, Rājah Kashmīrī Mal, Rājah Kalyān Singh, Rājah Kālīcharan, etc., etc.

Prefixed is a list of contents, fol. 1 *a*—2 *b*, and a table showing the style and titulature used by the Governor-General in writing to the native princes and amīrs, fol. 3 *a*—8 *b*.

Add. 16,849.

Foll. 261; 9¼ in. by 6; 11 lines, 3½ in. long in a page; written in large Nestalik.

[Wm. Yule.]

Copies of the Persian correspondence of General Claude Martin (see p. 2 *b*), from 1785 to 1796.

The collection consists of three distinct portions, as follows: I. Letters relating to the debts and loan negotiations of the Vazīr (Āṣaf ud-daulah), written in September and October, 1796, by the Vazīr to Mr. Lumsden, the resident at the Court of Lucknow; by General Martin to the Vazīr, by Jhāo La'l and Tikait Rāo, the Vazīr's ministers, to General Martin, and by General Martin to Jhāo La'l, fol. 2 *b*.

II. Letters relating to General Martin's Jāgīr of Najafgadh, Oude, and written, mostly by himself, to his stewards and servants, from 1785 to 1788, fol. 32 *b*.

III. Letters written by General Martin to

Rājah Dhipat Rāi, to Mīrzā Ḥasan Riẓā Khān, minister of Oude, and to another person, on private affairs, dated A.H. 1207 (A.D. 1793), fol. 256 *a*.

Add. 22,615.

Foll. 231; 9½ in. by 6; about 15 lines, 4 in. long, written in Shikastah-āmīz.

Copies of letters written to Indian princes, and other natives, by Mr. Neil Benjamin Edmonstone, from January, 1799, to March, 1804.

These letters, copied in strict chronological order, are mostly written in the name of the Governor-General, the Earl of Mornington, afterwards Marquis Wellesley, under whom Mr. Edmonstone acted as chief secretary. They are addressed to 'Umdat ul-Umarā, Navvāb of the Carnatic, to Nāṣir ul-Mulk, Nāzim of Bengal, to Manī Begam, Ḳutluḳ Sultān Begam, Dilāvar Jang, of 'Aẓīmābād, and other members of the Nāẓim's family, to Mīr 'Ālam, minister of the Niẓām, to the Vazīr Sa'ādat 'Alī Khān, Navvāb of Oude, to Khānjahān Khān, and other persons of less note.

Add. 16,877.

Foll. 28; 10 in. by 6¼; with a varying number of lines in each page, and many blank spaces. [Wm. Yule.]

"Articles of War for the Bengal Army, in English and Persian."

This is only a selection from the Articles of War, beginning with section 2, article 2.

At the end is written: "By order of the Hon. Governor-General and Council, Wm. Kirkpatrick, Persian translator to the Commander in Chief; May 13th, 1872."

See Abstract of the Articles of War, in English, Persian, and the Hindostan dialect, by Wm. Kirkpatrick, Calcutta, 1782.

Add. 21,453.

A single sheet, 27½ in. by 15½; 8 lines, 7¾ in. long; written in large Nestalik, with an illuminated border. [Lewin Bowring.]

Title of Rājah Sher Singh Bahādur Atārīwālah,[a] Rājah of Dān-galī, given to him on his investiture by Colonel Henry Montgomery Laurence, Resident at Lahore, and dated the 13th of Magh (Samvat) 1904 (A.D. 1847).

MISCELLANEOUS LETTERS.

Add. 16,823.

Foll. 360; 7¼ in. by 4¾; 17 lines, 2⅝ in. long; written in Naskhi, apparently in the 16th century. [William Yule.]

Letters of 'Ain ul-Ḳuẓāt Abūl-Ma'ālī 'Abd Ullah B. Muḥammad B. 'Ali ul-Miyānajī to some of his friends.

Beg. الحمد لله حق حمده . . . . هذه نسخة كتب كتبها القاضى الامام العالم العارف عين القضاة ابو المعالى عبد الله بن محمد بن على الميانجي رضي الله عنه الى بعض اصدقائه

The author's Nisbah is derived from the original seat of his family, Miyānah or Mayānah, a town situate between Marāghah and Tabrīz. His grandfather, Abul-Ḥasan 'Alī, was Ḳāẓī of Hamadān, and suffered martyrdom there, according to Yāḳūt, who mentions also the author as an eminent jurist, theologian and poet. 'Ain ul-Ḳuẓāt Hamadānī, as he is generally called, is, however, better known as a mystic, and the writer of several Ṣūfi works in Arabic and Persian. He had for his spiritual preceptor

[a] From Atārī, a village on the right bank of the Sutlej, Panjāb. See Thornton's Gazetteer under Attauree.

Aḥmad Ghazālī, who died A.H. 517, and his correspondence with him is extant; see Haj. Khal., vol. iii. p. 458. He died, according to Majālis ul-'Ushshāḳ, Or. 208, fol. 55, and Riyāẓ ul-Auliyā, Or. 1745, fol. 59, in A.H. 533, but, according to Haj. Khal., vol. iii. pp. 459, 536, A.H. 525. Compare Nafaḥāt ul-Uns, p. 475, Haft Iḳlīm, Add. 16,734, fol. 412 *a*, the Arabic Catalogue, p. 454 *b*, and the S. Petersburg Catalogue, p. 249.

The letters consist, for the most part, of Ṣūfi speculations, and comments upon the esoteric meaning of the precepts of the Muḥammadan law, of the articles of the creed, and of some texts of the Coran. The person, or persons, to whom they were written are not named, but only designated as "the dear friend" or "the dear brother" برادر اعز. A few at the end, however, are addressed to a person designated as "our dear son, 'Ain ul-Ḳuẓāt," الولد الاعز عين القضاة; and may be supposed to have been written by Aḥmad Ghazāli to the author of the preceding letters.

Or. 267.

Foll. 193; 12 in. by 8¼; 23 lines, 5 in. long; written in Nestalik, apparently in the 16th century. [Geo. Wm. Hamilton.]

مكتوبات اشرفى

Letters of Sayyid Ashraf Jahāngīr us-Simnānī, سيد اشرف جهانگير السمنانى, edited by Ḥājī 'Abd ur-Razzāḳ ul-Ḥasanī ul-Ḥusainī us-Simnānī ul-Jīlānī, حاجى عبد الرزاق الحسني الحسيني السمناني الجيلانى

Beg. الحمد لله الذى كتب آيات الوجود على صحايف

Sayyid Ashraf came of a family of Sayyids who held princely rank in Simnān, and claimed descent from a line of kings called Ibrāhīmī and Nūrbakhshī, an account of which is found in the latter part of the present volume. In his youth he accompanied, as he states in one of his letters, fol. 122 *a*, the holy Sayyid, 'Alī Hamadānī (who died A.H. 786), in his wanderings "in all parts of the world." At the age of five and twenty he left Irak and Khorasan for India, and the first spiritual guide whom he sought was, according to his statement, fol. 67 *a*, the celebrated saint, Sayyid Jalāl ud-Dīn Buḳhārī (who died A.H. 784). He subsequently went to Bengal, became a disciple of 'Alā ul-Ḥaḳḳ Lāhaurī Bangālī (who died A.H. 800), and settled in a village near Jaunpūr, where he died, in great renown of sanctity, shortly after A.H. 840. See Ṭabaḳāt i Shāhjahānī, Or. 1673, fol. 57, Akhbār ul-Akhyār, Or. 221, fol. 135, and Riyāẓ ul-Auliyā, Or. 1745, fol. 90.

His discourses, collected by one of his disciples, Niẓām ud-Dīn Yamanī, under the title of Laṭā'if i Ashrafī, have been mentioned, p. 361 *a*.

The editor, Sayyid Ḥājī 'Abd ur-Razzāḳ, was the author's son and appointed successor. He states in the preface that the letters included in the present work belonged to the latter period of the author's life, and had been prepared for publication under his direction. He refers also to another collection containing letters of earlier date, compiled by one of Ashraf's Khalīfahs, the above mentioned Shaikh Niẓām ul-Yamanī, and adds that the date of completion of the present work is expressed by its title مكتوبات, which gives A.H. 869. In the body of the work, fol. 142 *a*, A.H. 868 is called "the current year;" but further on, fol. 163 *a*, A.H. 869 is again stated to be the date of composition.

The letters, a full table of which is given at the end of the preface, were originally 75 in number, but only 72 are extant in this copy. They are addressed, for the most part, to Shaikhs and 'Ulamā, living in

various parts of India. Although dealing chiefly with religious subjects, and especially with the lives and teachings of past saints, they often contain references to persons and events of the period. Two of them are written to the reigning sovereign of Jaunpūr, Shāh Ibrāhīm, (A.H. 804—844), the latter, fol. 93 *a*, relating to his intended invasion of Bengal. Another, fol. 58 *a*, is addressed to Hūshang Khān (of Mālvah) on the occasion of his accession (A.H. 810).

The following two appendices are due to the editor: 1. A Khātimah, consisting of genealogical tables, showing the spiritual filiation of the Valīs, or Saints, from Muḥammad to the time of composition, fol. 131 *a*. 2. A Takmilah, or supplement, consisting of a manual of general history from the earliest times to the period of Ashraf, fol. 141—193.

The latter is stated to have been abridged from the Tārīkh i Ibrāhīmiyyah, a work on general history, treating more especially of the Ibrāhīmī Dynasty, by 'Alā ud-Daulah Simnāni, a celebrated saint, who died A.H. 736. See Nafaḥāt ul-Uns, p. 504, Haft Iḳlīm, Add. 16,734, fol. 461.

The abridgment gives, in a number of Ṭabaḳāt, a summary account, partly tabulated, of the ordinary dynasties, and concludes with short notices, alphabetically arranged, on Shaikhs and 'Ulamā. It includes an account of the Ibrāhīmis, foll. 166 *b*—172 *a*, which is a curious instance of barefaced and preposterous fabrication. That dynasty, which is unknown to history, is represented as having exercised for centuries sovereign sway over Irak, having Ḳazvīn for its capital. It drew its origin, it is stated, from Sayyid 'Alī Akbar, and his wife Farrukhzād, a daughter of Amīr Ismā'īl Sāmānī, and rose to power in the person of Taj ud-Dīn Bahlūl Nūrbakhshī, who, after acting as Vazīr to the Amīr Aḥmad B. Ismā'īl Sāmānī, made himself, after that prince's death (A.H. 301), absolute master of Irak, where he reigned fifty years. After him follow in a direct line from father to son, and each with a reign of fifty years, Ẓahīr ud-Dīn, Niẓām ud-Dīn 'Alīshīr, 'Imād ud-Dīn Nūrbakhshī, and Abus-Salāṭīn Ibrāhīm Shāh. To the last succeeded, in A.H. 595, his son Ashraf Shāh, who abdicated after a reign of twelve years, and, having adopted a religious life, repaired to India in search of spiritual guides. This Ashraf turns out, notwithstanding the glaring anachronism involved, to be no other than the author of the preceding letters, who died two centuries and a half later.

Add. 16,848.

Foll. 143; 10 in. by 5½; 21 lines, 3½ in. long; written in fair Nestalik, apparently in the 17th century. [William Yule.]

صحائف الطريقه

Letters on ascetic life and religious subjects, written by Shaikh Bahā ud-Dīn Nathū شيخ بها الدين نتهو, and edited with an Arabic preface, by his son, Minn Ullah, commonly called Adhan من الله عرف ادهن

Beg. الحمد لله الذى جعل المشايخ سببا لهداية الخلق

Shaikh Bahā ud-Dīn, of Jaunpūr, was a Murīd of Shaikh Muḥammad 'Isā, also of Jaunpūr, and took, after his master's death, Sayyid Ḥāmid, of Mānikpūr, called Rājī, for his spiritual guide. He died, according to Ṭabakāt i Shāhjahānī, Or. 1673, fol. 129, before A.H. 900. His son Adhan Jaunpūrī, also a renowned saint, died A.H. 970, upwards of one hundred years of age. See Badā'ūnī, vol. iii. p. 41, Akhbār ul-Akhyār, Or. 221, foll. 157, 182, Riyāẓ ul-Auliyā, Or. 1745, foll. 100, 92, and Ṭabakāt i Shāhjahānī, Or. 1673, fol. 210.

The editor says in the preface that he

commenced the present compilation in A.H. 896. The letters, ninety in number, contain only two dates, A.H. 870, the year in which Shaikh Muḥammad 'Īsā died, fol. 140, and A.H. 904, fol. 128. They are addressed to various holy personages whose names are given in the headings. The following are those which recur the most frequently: Sayyid Nūr-ud-Dīn, son and successor of Ḥāmid Mānikpūrī, Ilahdād Nizām Dānishmand, Makhdūm Ḥasan, another son of Ḥāmid, Shaikh 'Aṭa Malik, Shihāb Luṭf-Ullah, Aḥmad Rukn Zanjānī, etc.

Add. 18,883.

Foll. 196; $10\frac{1}{2}$ in. by $7\frac{1}{4}$; 18 lines, 5 in. long; written in fair Nestalik; dated Zul-ḳa'dah, A.H. 1069 (A.D. 1659).

تفسير المرام

Letters written by Shaikh Ḥājī Muḥammad Shukr-Ullah Palvalī[a] حاجی محمد شکر الله پلولی and to him, collected by his disciple, who designates himself by his poetical surname, Ẓāhir ظاهر.

Beg. اول اسم الله حاصل احمد احد اکمل عما سواه حاصل احمد احد

The letters, 160 in number, relate exclusively to religious and mystic subjects, and consist partly of questions put to the author by some of his contemporaries and disciples, mostly living in Gujrāt, and named in the headings, partly of the Shaikh's answers.

They are arranged under the persons by whom the questions were written. The editor informs us in a piece of verse at the end, fol. 191 *b*, that he had attained spiritual insight in A.H. 1040, and that he had compiled the present collection in A.H. 1062, a date expressed by its title. He adds at the end two pieces of poetry, one in Bhākhā, and the other in Persian verse, fol. 192—196.

[a] From Palval (Thornton's Pulwul), a town on the road from Dehli to Muttra, forty-one miles south of the former.

Add. 19,434.

Foll. 45; $9\frac{1}{4}$ in. by $5\frac{3}{4}$; 15 lines, $4\frac{1}{4}$ in. long; written in cursive Nestalik; dated May, 1783.

جامع القوانين

Letters of Khalīfah Shāh Muḥammad خليفه شاه محمد, collected by the author.

Beg. ستایش و نیایش مر احدی را که کاتب فصاحت بیان

Khalīfah Shāh Muḥammad is mentioned by Āzād in the Ma'āṣir ul-Kirām, Or. 1804, foll. 153, 161, as the author of an Inshā called Jāmi' ul-Ḳavānīn, which was much used in schools, although its style had no great merit. It is added that he spent some time in Balgram, where he studied under Shaikh 'Abd ul-Ghafūr and Sayyid Khair Ullah, who died A.H. 1114, and extracts are given from two letters written by him to those scholars, and included in the present collection.

The letters were written, as stated in the preface, while the author was staying as a student in Ḳinnauj, and collected by him at the request of some friends. They are addressed for the most part to scholars and men of letters, whose names are stated in the headings. The work has been printed in Lucknow, 1846, and in Kānpūr, A.H. 1280, with the title of Inshāi Khalīfah. The date of composition, A.H. 1085, is fixed by the following distich, which does not appear in the present copy, but will be found in the lithographed edition:

در سلك نثر چون درناسفته سفته شد
مجموعهٔ فضائل تاريخ گفته شد

The work is divided into the following four sections (Faṣl):—I. Letters, fol. 4 *a*. II. Notes (Ruḳa'āt), fol. 25 *a*. III. Letters of congratulation and of condolence, fol. 36 *a*. IV. Polite forms and titulature, fol. 39 *b*.

See the Leyden Catalogue, vol. i. p. 176, Mackenzie Collection, vol. ii. p. 136, Copenhagen Catalogue, p. 27, cod. lxxiii., and Munich Catalogue, p. 123.

Harl. 7013.

Foll. 242; 13½ in. by 9½; a volume containing miscellaneous papers, in Oriental and European languages, among which the following are Persian:—

I. Fol. 34; 13 in. by 6; 10 lines, 3¼ in. long, written in Shikastah-āmīz, on paper ornamented with gilt flowers, in the 17th century.

A letter, without date or signature, written by some princely person to another, to claim the restitution of a captured ship.

II. Fol. 36; 11¼ in. by 7; 11 lines, 1¼ in. long.

A letter written by Ḥājī 'Alī to his son, Muḥammad Ḳulī, in Venice, beseeching him to return home. A Latin note in the hand of Solomon Negri (see Arabic Catalogue, p. 335, note *e*) states that the letter was written about A.H. 1122 (A.D. 1710), and that the said Muḥammad, having become a convert to Christianity, under the name of John, was then living at Leghorn.

GEOGRAPHY.

Add. 23,542.

Foll. 194; 12½ in. by 8; 18 lines, 5⅜ in. long; written in Nestalik; dated Baghdad, Ramazān, A.H. 1251 (A.D. 1835-6).

[Robert Taylor.]

I. Foll. 2—77.

A description of the world known to the Muslims, translated from the Arabic.

Beg. هزاران حمد و ثنا و شکر و سپاس خدایرا

The translator, who does not give his name, describes himself as one of the favoured servants of a king, whom he calls the sovereign of Iran and Turan, the pride of Bukhārā, Abul-Mafākhir 'Alī Khwājah B. Muḥammad, the friend of the Prince of the Faithful, ابو المفاخر علی خواجه بن محمد ولی امیر المومنین. He relates how his Majesty, who devoted all his spare moments to the perusal of the records of the past, having found in his library a copy of the Ashkāl i 'Ālam of Jaihānī, اشکال عالم جیهانی, commanded the writer to translate it from the Arabic in concise and plain language, gave to that version the name of Dībāchah, and ordered that it should be adorned with his royal titles.

The prince's name recurs in the translator's epilogue, where he is styled علاء الدنیا و الدین افتخار بخارا علی خواجه نصیر, and it is added that he had made of the seat of his power, the territory of Jand, خطهء جند, "the kernel of Islamism, the pupil of Turkistan," and the resort of the learned.

'Alī Khwājah, of Ghujdavān, a town belonging to Bukhārā, and situate, according to Sam'āni, at six farsangs from it, was in the service of Chingiz Khān, by whom he was sent on an embassy to Sultan Muḥammad Khwārazmshāh. After the taking of Jand by Jūjī Khān, in A.H. 616, he was appointed Amīr of that principality, which he ruled with great vigour until his death. See Jāmi' ut-Tavārīkh, Add. 7628, fol. 506, Jahānkushā, Or. 155, fol. 4, Price's Retrospect, vol. ii. p. 506, and D'Ohsson, Histoire des Mongols, vol. i. pp. 201, 223.

The attribution of the original to Jaihānī, or, as he is called at the beginning of the translation, Abul-Ḳāsim Ibn Aḥmad al-Jaihānī, is probably due to a vague recollection

of the famous geographer of that name, al-Jaihānī, Vazīr of the Samanides. His real name, however, was Abu ʿAbdillah Muḥammad B. Aḥmad al-Jaihānī, and his geographical work, كتاب المسالك والممالك, which is described by al-Muḳaddasī, De Goeje's edition, p. 3, was, unlike the present, arranged according to the seven climes. See Fihrist, p. 138, Reinaud, Géographie d'Aboulféda, Introduction, p. 63, and Barbier de Meynard, Journal Asiatique, 5ᵉ Série, vol. i. p. 221.

A comparison of the present MS. with the original texts, edited by Professor de Goeje, in his Bibliotheca Geographorum Arabum, shows that it is a somewhat abridged, but otherwise rather close translation of the Masālik ul-Mamālik of Abu Isḥāḳ Ibrāhīm B. Muḥammad ul-Fārisī, better known as al-Istakhrī. This work, as has been amply demonstrated by Professor de Goeje, in the Zeitschrift der Deutschen Morg. Gesellschaft, vol. xxv. pp. 42—58, is a considerably enlarged edition of the Ṣuvar ul-Aḳālīm, also called Ashkāl ul-Bilād, by Abu Zaid Aḥmad B. Sahl ul-Balkhī, and was completed about A. H. 320.

Several Persian versions of al-Istakhri's work are in existence. A Persian abridgment has been translated by Sir Wm. Ouseley, and published under the title of "the Oriental Geography of Ebn Haukal," London, 1800. Another and fuller version, entitled Ṣuvar ul-Buldān, is frequently quoted by the same writer in his Travels; see vol. i. pp. xix., 328, 340, vol. iii. p. 554, passim, and Ouseley's Catalogue, No. 709. Others are mentioned by Flügel, Vienna Catalogue, vol. ii. p. 424, Möller, Liber Climatum, pp. 2—21, Pertsch, Gotha Catalogue, p. 61, Kosegarten, de Ebn Batuta, p. 28; see also Dorn, History of the Afghans, p. xiv., the East India Library, No. 1026, and Asiatisches Musäum, p. 660.

Contents: Preface of the translator, fol. 2 *b*. Introduction of the author, treating of the great divisions of the earth, the principal seas, and the Muslim world in general, corresponding, with few omissions, to pp. 2—12 of Prof. de Goeje's Arabic text, fol. 3 *b*. Description of the following twenty regions (Iḳlīm): 1. Arabia, fol. 7 *a*. 2. The Persian Sea, fol. 11 *a*. 3. The Maghrib, fol. 12 *b*. 4. Egypt, fol. 15 *a*. 5. Syria, fol. 17 *a*. 6. The Sea of Rūm, or Mediterranean, fol. 20 *a*. 7. Jazīrah, or Mesopotamia, fol. 21 *a*. 8. ʿIrāḳ ʿArab, fol. 22 *a*. 9. Khūzistān, fol. 24 *b*. 10. Fārs, fol. 26 *b*. 11. Kirmān, fol. 33 *a*. 12. Sind, fol. 34 *b*. 13. Armenia, Arrān, and Āẕarbāijān, fol. 36 *a*. The whole, but the first three lines, of this section, and the beginning of the fourteenth, which treats of the Jibāl, or ʿIrāḳ ʿAjam, are wanting. This lacune, which is not indicated by any break in the writing, corresponds to pp. 181—197 of the Arabic text. 15. Dailam, fol. 37 *a*. 16. The Sea of the Khazars, or Caspian, fol. 38 *b*. There is here a gap extending from the fourth line of this section to the passage on the Basjirts, and corresponding to pp. 218—224 of the Arabic text. 17. The desert between Fārs and Khorasan, fol. 40 *b*. 18. Sīstān, fol. 42 *a*. 19. Khorasan, fol. 44 *a*. There is another lacune extending from the third line of this section to the article on Pūshanj, and corresponding to pp. 253—268 of the Arabic text. 20. Māvarā un-Nahr, fol. 47 *b*.

Nineteen coarsely drawn and coloured maps, foll. 59—77, are appended to the work. The first is a map of the world, the others represent the regions above mentioned, with the exception of the thirteenth and fourteenth.

The translator states in his epilogue that he had written distinctly such names of places as were well known to him, and had transcribed others exactly as he found them in the original. He does not appear to have made any addition to the work, and a few passages, which are evidently of a date posterior to the time of al-Istakhrī, were probably found by him, as later insertions, in his Arabic text. As such may be noticed a reference to

the Shāhnāmah, fol. 31 *b*, as well as the mention of the Samanides, who became extinct A.H. 395, and of the Āl i Farīghūn, the last of whom was overthrown in A.H. 407 (see the Kāmil, vol. ix. p. 184), fol. 50 *a*, and 45 *b*, as dynasties of the past.

II. Foll. 78—113.

A cosmographical work, without title or author's name.

Beg. الحمد لله الذي زين السماء الدنيا

The author was induced to write this compendious treatise, as he states in the preface, by noticing that the study of the measurement of the planets, of the earth, and of its zones, was too much neglected by modern philosophers. He dedicates his work to the illustrious Vazīr, the generous patron of learning, Ghiyāṣ ud-Dīn Khwajah Ḥabīb Ullah.

This treatise was evidently written in Herat; for the directions given for the determination of the Ḳiblah, fol. 110, are calculated for that city. The date of composition may be inferred from the last section, fol. 113, which treats of the passage of the star called Kaff ul-Khaẓīb through the meridian, as the most propitious time for prayer. The author proceeds to set forth the exact time of that transit for a period of seventy years, and takes his start from the beginning of the year of Yazdagird 872 (A.H. 908—909), no doubt the current year at the time of writing.

Contents: Muḳaddimah. Notions of geometry, fol. 79 *a*. Maḳālah I. Measurement and divisions of the globe. Definition and description of the seven climates, fol. 80 *a*. The climates are taken in their numerical order, and under each are given short notices, alphabetically arranged, of the principal places it contains. Maḳālah II. Measurement of the spheres; distances and sizes of the planets, fol. 106 *a*. Khātimah. Rules for calculating the time of the prayers, and determining the Ḳiblah, fol. 110 *a*.

III. Fol. 114—184. The Khātimah, or geographical appendix, of the Rauẓat uṣ-Ṣafā. See p. 93 *b*.

IV. Foll. 185—194.

A treatise on agriculture, without title or author's name.

Beg. الحمد لله الفالق الحب والنوى وخالق

It is stated, at the beginning, to be divided into twelve chapters (Bāb) and a Khātimah. But the present copy contains only the following fragments, joined together without any apparent break in the writing.

Bāb I. Signs of the weather; prognostics derived from Sirius; operations connected with each season, fol. 185 *b*. Bāb II. Sowing of seeds, fol. 188 *a* (breaking off fol. 189 *a*). Bāb VII. Planting of fruit trees (imperfect at the beginning). Bāb VIII. Grafting of trees, fol. 191 *b* (breaking off fol. 192 *a*). The end of Bāb XI., containing recipes against insects, and Bāb XII. Medicinal properties of plants, fol. 192 *a*. Khātimah. Rearing of pigeons, fol. 194 *b*.

Or. 1587.

Foll. 334; 10 in. by 5½; 17 lines, 3⅜ in. long; written in Nestalik; dated Kābul, Rajab, A.H. 1256 (A.D. 1840).

[Sir Henry C. Rawlinson.]

I. Fol. 2—129. Another copy of the work described under art. I. of the preceding MS., evidently derived from the same source. It has in common with it, not only the extensive lacunes above noticed, but also some smaller gaps, apparently due to the presence of holes in the original MS. As, in the latter case, one of the copies often has a word more or less than the other, they appear to be independent transcripts. The maps, which are the same in number and evidently drawn after the same models, are on a smaller scale, and are inserted in their proper places in the text.

The following subscription, which is not

found in the preceding copy, gives 'Alī B. 'Abd us-Salām as the name of the translator: فرّغ تحرير هذه الكتاب بترجمة العبد الاصغر على بن عبد السلام الكاتب العبد الضعيف نحيف ملا محمد منور كشميري تحرير فی التاريخ ١٧ شهر جمادى الاول قلمی شد سنه ١٢٥١

II. Foll. 130—276. The Khātimah of the Rauẓat uṣ Ṣafā; see the preceding MS., art. III.

III. Foll. 277—295. Another copy of the treatise on agriculture, described under the art. IV. of the preceding MS., with the same lacunes.

IV. Foll. 296—334. Another copy of the cosmographical work, described under the art. II. of the preceding MS.

Sir Henry Rawlinson has written on the fly-leaf of this volume: "This copy was made at Cabul in 1840 from an old and fine MS. which I obtained at Isfahan in 1837, and which, being lent by me to Edward Conolly, was lost by him during the troubles in Afghanistan."

Add. 16,736.

Foll. 241; 9½ in. by 6¾; 25 lines, 4⅝ in. long; written in Nestalik, apparently in the 16th century. [William Yule.]

نزهة القلوب

A cosmographical work, treating more especially of the geography of Persia and some adjacent countries.

Author: Ḥamd Ullah B. Abi Bakr B. Ḥamd ul-Mustaufī ul-Ḳazvīnī, حمد الله بن ابی بکر بن حمد المستوفی القزوينی

Beg. چون واهب مواهب بي علت علت کلمته

Ḥamd Ullah, who has been already mentioned, p. 80 *b*, as the author of the Tārīkh i Guzīdah, says in the preface, that, following in the footsteps of his forefathers, he had devoted himself from his youth upwards to financial business, and had visited, in the discharge of his duties, Sulṭāniyyah, Tabrīz, Baghdād, Iṣfahān, and other Muslim cities, neglecting no opportunity of adding to his store of knowledge by the reading of books and the conversation of the learned. Having obtained and perused the following four Arabic works, Ṣuvar al-Aḳālīm by Abu Zaid Aḥmad B. Sahl al-Balkhī (see p. 416 *a*), al-Tibyān by Aḥmad B. Abī 'Abdillah (perhaps the Kitāb al-Buldān of Aḥmad B. Abī 'Abdillah Muḥammad al-Barḳī; see Fihrist, p. 221), Masālik ul-Mamālik by Abul-Ḳāsim 'Ubaid Ullah B. Khordād Khorāsānī (Fihrist, p. 149, Reinaud, Géographie d'Aboulféda, p. lvii.), and Jahān Nāmah, the author of which is not named, he made from them the present compilation, and enlarged it with additional matter derived from his personal knowledge, and from the following works, several of which have not come down to us:—

Ṭabaḳāt Hamadānī, by Abu 'Abdillah [Muḥammad B. Sa'd], the amanuensis of al-Vāḳidī. 'Ajā'ib al-Makhlūḳāt, by Zakariyyā B. Muḥammad Kammūnī Ḳazvīnī. Āṣār ul-Bilād, by the same. Fārs Nāmah, by Ibn ul-Balkhī, who was Mustaufī in Fārs in the time of Sultan Muḥammad Saljūḳī. Ẕikr Vilāyat Kirmān, by Khwājah Nāṣir ud-Dīn al-Munshī Kirmānī. 'Ajā'ib ul-Baḥr, written by Imām 'Alī B. 'Īsā al-Ḥarrānī, for al-Muḳtadir. Āṣār ul-Bāḳiyah, by Abu Raiḥān Muḥammad B. Aḥmad Bīrūnī Khwārazmī, the astronomer. Kitāb ut-Tafhīm fit-Tanjīm, by the same. Kitāb Irshād dar Ẕikr i Ḳazvīn, by the Ḥāfiẓ Khalīl Ḳazvīnī. Risālah i Malakshāhī, a description of the countries visited by Malakshāh Saljūḳī. Tārīkh Iṣfahān, by the Ḥāfiẓ 'Abd ur-Raḥmān B. Muḥammad B. Isḥāḳ ul-Iṣfahānī. Risālat us-Sanjariyyah fil-Kā'inat il-'Unṣuriyyah, by the Imām 'Umar B. Sahlān Sāvajī. 'Ajā'ib ul-Akhbār. Mu'jam ul-Buldān, by Abū 'Abdillah Yāḳūt ul-Ḥamavī. Tuḥfat ul-Gharā'ib. Ṣuvar ul-Kavākib, writ-

ten by Shaikh Abul-Ḥusain Ṣūfī for 'Aẓud ud-Daulah. Tārīkh Maghrib. Akhlāḳ i Nāṣirī, by Khwājah Naṣīr ud-Dīn Ṭūsī. Tansīkh Nāmah Ilkhānī, by the same.

The date of composition is not stated in the preface; but in the body of the work A.H. 740 is more than once mentioned as the current year; see foll. 16 *b*, 28 *a*.

The Nuzhat ul-Ḳulūb is noticed by Haj. Khal., vol. vi. p. 330, Reinaud, Géographie d'Aboulféda, p. clv., Sir Wm. Ouseley in his Collection, No. 448, and is frequently quoted in the last author's Travels. See also Barbier de Meynard, Dictionnaire Géographique, p. xix., the Vienna Catalogue, vol. ii. p. 514, and the Munich Catalogue, p. 64.

The work is divided into an introduction (Fātiḥah), three books (Maḳālah), and an appendix (Khātimah), as follows:—Fātiḥah. The spheres, heavenly bodies, and elements, fol. 6 *a*. The inhabited quarter of the globe, longitude and latitude, and the climates, fol. 41 *a*. Maḳālah I. The mineral, vegetable, and animal kingdoms, fol. 44 *a*. Maḳālah II. Man; his bodily structure, faculties, and moral qualities, fol. 98 *a*. Maḳālah III., the geographical portion of the work, subdivided into the following four sections (Ḳism): Ḳism I. The two holy cities (Ḥaramain) and the Mosque of Jerusalem, fol. 137 *b*. Kism II. Description of Iran, fol. 142 *a*, comprising twenty sections (Bāb), which treat of the following regions: 1. 'Irāḳ 'Arab, fol. 146 *b*. 2. 'Irāḳ 'Ajam, fol. 153 *b*. 3. Āẓarbāijān, fol. 161 *a*. 4. Mūghān and Arrān, fol. 166 *a*. 5. Shirvān, fol. 166 *b*. 6. Gurjistān, fol. 167 *a*. 7. Rūm, ib. 8. Armenia, fol. 169 *a*. 9. Diyār Bakr u Rabī'ah, fol. 169 *b*. 10. Kurdistān, fol. 171 *a*. 11. Khūzistān, fol. 171 *b*. 12. Fārs, fol. 173 *a*. 13. Shabānkārah, fol. 180 *b*. 14. Kirmān, Mukrān, and Hurmūz, fol. 181 *a*. 15. Desert between Kirmān and Ḳuhistān, fol. 181 *b*. 16. Ḳuhistān, Nīmrūz, and Zāvulistān, fol. 182 *a*. 17. Khurāsān. fol. 183 *b*. 18. Māzandarān, fol. 187 *a*. 19. Ḳūmis and Ṭabaristān, fol. 187 *b*. 20. Jīlānāt, fol. 188 *a*.

An appendix (Makhlaṣ) to Ḳism II., comprising the following five chapters (Faṣl): 1. Routes and distances of Iran, fol. 188 *b*. 2. Mountains of Iran, fol. 197 *b*. 3. Its mines and mineral produce, fol. 202 *a*. 4. Its rivers, fol. 204 *b*. 5. Its seas and lakes, fol. 212 *b*.

Ḳism III. Account of the countries which border on Iran, and have been at various times subjugated by its rulers, fol. 218 *b*. Ḳism IV. Account of some countries which have never formed a part of the Persian empire, fol. 223 *b*. Khātimah. Wonders and curiosities of Iran and of the rest of the world, fol. 231 *b*.

A graduated map of Iran occupies two opposite pages, foll. 143, 144. The map of the world, for which two pages have been left blank, foll. 216, 217, is wanting.

At the end is a note, stating that the owner of the MS. had bought it in Aleppo, on his way to Mecca, A.H. 969.

Add. 7708.

Foll. 253; 9 in. by 7; 20 lines, 4¼ in. long; written in Nestalik; dated Ẕulḥijjah, A.H. 984 (A.D. 1577). [Claud J. Rich.]

The same work.

There is in the preface, fol. 2 *b*, a lacune which is not indicated by any break in the writing, and which corresponds exactly to two opposite pages, foll. 2 *b*, 3 *a*, in the preceding copy.

Four pages reserved for the maps of Iran and of the world, foll. 158, 225, have been left empty.

Add. 23,543.

Foll. 268; 10 in. by 7; 19 lines, 4¾ in. long; written in Nestalik, apparently in the 16th century. [Robert Taylor.]

The same work, with a map of Iran and a map of the world, each occupying two pages, foll. 162 and 241.

The last page has been supplied by a later hand. A note written on the first page, by a former possessor of the MS. is dated A.H. 1044.

Add. 16,737.

Foll. 257; 11½ in. by 7; 21 lines, 4⅝ in. long; written in Naskhi, with 'Unvān; dated Shavvāl, A.H. 1022 (A.D. 1613).

[Wm. Yule.]

The same work, with the above maps.

Add. 16,735.

Foll. 378; 10½ in. by 6; 21 lines, 3½ in. long; written in Naskhi, with 'Unvān and ruled margins; dated Ḥaidarābād of Tilingānah, Shavvāl, A.H. 1029 (A.D. 1620).

[Wm. Yule.]

The same work, wanting the maps.

Add. 23,544.

Foll. 246; 10 in. by 6½; 19 lines, 4 in. long; written in Nestalik, apparently in the 17th century. [Robert Taylor.]

The same work, with two maps, occupying one page each.

Add. 7710.

Foll. 767; 12¼ in. by 7; 12 lines, 3¼ in. long; written in fair Naskhi, with gold-ruled margins, apparently in the 17th century. [Claud J. Rich.]

The same work, without the maps.

This copy contains four coloured diagrams of the spheres, foll. 18—21, and a large number of coloured drawings of animals and plants, carefully executed in Indian style, foll. 231—305.

The margins are full of notes, mostly verbal explanations, or Persian translations of Arabic passages. The first six leaves and the last, as well as thirty in the early part of the volume, have been supplied by a later hand.

Add. 27,256.

Foll. 347; 10 in. by 5½; 22 lines, 2¾ in. long; written in Naskhi, with gold-ruled margins, apparently in the 17th century.

[Sir John Malcolm.]

The same work, without the maps.

The first page, and the concluding lines, have been supplied by a later hand.

Add. 7709.

Foll. 257; 12 in. by 7¼; 22 lines, 4¾ in. long; written in Naskhi; dated Jumādā II., A.H. 1112 (A.D. 1700.) [Claud J. Rich.]

The same work, with two maps.

Add. 7704.

Foll. 87; 6¾ in. by 3½; 15 lines, 2 in. long; written in small Nestalik, probably in the 17th century. [Claud J. Rich.]

A compendium of Geography, without title or author's name.

Beg. .... الحمد لله رب العالمين والعاقبة المتقين
اما بعد در تواريخ مى آيد كه چون اسكندر فيلقوس

The author, who describes himself as an old and devoted servant of the Amīr Mubāriz ud-Dīn Muḥammad, states that he had drawn for the prince's library an outline of the inhabited quarter of the globe, and had written the present work as an explanatory text, interspersed with curious notices and suitable narratives.

Mubāriz ud-Dīn Muḥammad, son of Amīr Muẓaffar, and the founder of the dynasty called Āl i Muẓaffar, established his rule in Kirmān, A.H. 741. He seized upon the neighbouring province of Fārs in A.H. 754.

and was preparing for the conquest of Āẕarbāijān, when he was seized and blinded by his son Shāh Shujā', in Ispahān, A.H. 760. See Ḥabīb us-Siyar, Bombay edition, vol. iii., Juz 2, p. 14.

It appears from some passages, foll. 53 *b*, 61 *b*, that the author lived in Kirmān, and from another, which is omitted in this MS., but is found in the next following copies, Add. 23,545, fol. 6 *b*, and Or. 1586, fol. 5 *b*, that he wrote the present work in A.H. 748.

It consists of the following two parts (Bāb): I. The terrestrial globe, its dimensions and divisions, fol. 2 *b*. The southern hemisphere and the equator, fol. 9 *c*. II. Detailed description of the seven climates, from East to West, in as many chapters, beginning respectively foll. 16 *a*, 28 *b*, 35 *b*, 56 *a*, 72 *a*, 76 *a*, and 79 *a*.

The work is too slight to be of much value. It is moreover made up, in a large proportion, of fabulous legends and childish tales.

The MS. is endorsed عجایب البلدان. It has been noticed by Dr. Dorn in the Mélanges Asiatiques, vol. vi. p. 574, vol. vii. p. 43.

A copy of the same work, entitled صور اقالیم سبعه, and belonging to the Imperial Academy of S. Petersburg, is mentioned in Mélanges Asiatiques, vol. iv. p. 54. The Museum possesses a manuscript translation by Dr. John Leyden of the first third of the same geography, with the title Suwur Akalim, Add. 26,575.

Add. 23,545.

Foll. 94; 7½ in. by 4¾; 14 lines, 2¾ in. long; written in Naskhi, dated A.H. 159 (probably for 1059 = A.D. 1649).

[Robert Taylor.]

Another copy of the same work, wanting the first page. It is endorsed صور الاقالیم

Or. 1586.

Foll. 70; 8 in. by 5; 15 lines, 3⅛ in. long; written in Nestalik; dated Jumāda I., A.H. 1256 (A.D. 1840).

[Sir Henry C. Rawlinson.]

The same work.

Or. 1577.

Foll. 384; 13 in. by 8¼; 25 lines, 5¾ in. long; written in neat Nestalik, with 'Unvāns and gold-ruled margins; dated Shavvāl, A.H. 1056 (A.D. 1646).

[Sir Henry C. Rawlinson.]

The first volume of a geographical work without title, including extensive historical accounts of Fārs, Kirman and Khorasan.

Beg. سپاس بیقیاس مالك الملكي را كه بیافرید آسمانها

The author's name does not appear. But, as the work is found to contain the passages of Ḥāfiẓ i Abrū published by Sir William Ouseley in his Travels[a]; as it agrees, moreover, with regard to its arrangement and contents, with a volume of the same Ḥāfiẓ i Abrū noticed by Professor Dowson in Sir H. Elliot's History of India, vol. iv. pp. 3—5, and includes also the extracts there translated, it may confidently be attributed to that celebrated historian. Other circumstances, to be stated further on, tend to confirm that inference.

Khwājah Nūr ud-Dīn Luṭf Ullah, better known as Ḥāfiẓ i Abrū, was born in Herat, and received his education in Hamadān. He stood high in the opinion of Tīmūr, who used to call him to his private assemblies, and to show him marked attention. After that sovereign's death he hastened to the court of Shāhrukh. There he won the especial regard of Prince Bāisunghar, for whom he wrote his great history. A contemporary writer, 'Abd ur-Razzāḳ us-Samarḳandī, who has made great use of that work (see supra, p. 183 *a*),

[a] The passages quoted in Ouseley's Travels, vol. i. p. 179, vol. ii. pp. 181, 386, 388, will be found respectively on foll. 88 *b*, 91 *b*, 85 *b*, and 86 *a* of our MS.

entitled, according to him, Zubdat ut-Tavārīkh ul-Bāisungharī, states in the Maṭla' us-Sa'dain, Add. 17,928, fol. 222 *b*, that it concluded with A.H. 829; but further on, under A.H. 830, Or. 1291, fol. 154 *b*, after relating the dispatch of an army from Herat to Samarḳand on the 17th of Rabī' II. of that year, he remarks that this was the last event chronicled in the Zubdat ut-Tavārīkh ul-Bāisunghari, and adds the following verse, stating that Ḥāfiẓ i Abrū died in Zanjān, in the month of Shavvāl, A.H. 834.

بسال هشتصد و سی و چهار در شوال
وفات حافظ ابرو بشهر زنجان بود

Compare Ḥabib us-Siyar, Bombay edition, vol. iii. Juz 3, p. 144, Quatremère, Histoire des Mongols, p. ciii., and Hammer, Geschichte der Goldenen Horde, pp. xxii., 379.

The Zubdat ut-Tavārīkh, the only complete copy of which is preserved in the Museum of the Imperial Academy of St. Petersburg, is described as a universal history in four volumes, the first two of which comprise the period extending from the earliest times to the extinction of the Abbasides, while the third treats of the dynasties contemporary with the Abbasides and of the Moghuls, and the fourth of the Timurides. See Dr. Dorn, St. Petersburg Catalogue, p. 267, Mélanges Asiatiques, vol. vi. p. 120, Vienna Catalogue, vol. ii. p. 174, Haj. Khal., vol. iii. p. 535, and Critical Essay, p. 34.

The present work is quite distinct from the above, inasmuch as it is not a history, but a geography. It contains, it is true, a large proportion of historical matter, which is probably, to some extent, identical with the corresponding portions of the Zubdat ut-Tavārīkh, but those historical sections are here subordinated to a geographical arrangement. It is, moreover, an earlier work, written A.H. 820—823, and it was composed, not for Prince Bāisunghar, but for his father Shāhrukh.

Some particulars of the author's life, which may be gathered from various passages of the present work, agree with what is known of Ḥāfiẓ i Abrū. He appears to have travelled far and wide through the vast extent of Tīmūr's empire, probably in the train of the conqueror, and gives in his preface, fol. 8 *b*, the following enumeration of the countries which he had visited:—in the North-West, Māvarā un-Nahr, Turkistān, Dasht i Ḳipchāḳ, Khorasan, both 'Iraks, Fārs, Āẕarbāijān, Arrān, Mūghān, Gurjistān, Little and Great Armenia, the entire extent of Rūm and Syria, the banks of the Euphrates and of the two Zābs, Takrīt, Mauṣil, Diyār Bakr, Gurjistan (repeated), the littoral of the Sea of the Khazars, Darband, the Shirvānāt, Gīlānāt, Rustamdār, Āmul, Sārī, Jurjān; and, in the South East, Zābul, Kābul, the land of Manṣūrah, Sind and Hind, Multān, Ūchh, Dehli, and as far as the bank of the Ganges. He refers occasionally to facts which he had heard from Tīmūr's own lips (fol. 311 *b*). He was by his side during the Syrian campaign, A.H. 803, and witnessed the taking of Aleppo and Damascus. He relates, fol. 61 *a*, how, entering the former city two days after the assault, he had to step over the corpses which lay heaped up to a height of twelve cubits in the gateway.

During the reign of Shāhrukh, he appears to have been settled in Herat, then the seat of empire. He was there in A.H. 818, writing, in commemoration of the newly erected fortress, a poem, some verses of which were inscribed on its gate (fol. 175 *b*), and it was there that the present work was composed. In the preface, fol. 9 *a*, it is stated to have been written A.H. 817, but various passages in the body of the work, in which mention is made of the current year, foll. 27 *b*, 31 *b*, 69 *a*, 82 *a*, 355 *a*, show that the geographical portion was actually written in A.H. 820 and 821, and that the history of Khorasan was not completed until A.H. 823.

It has been noticed by Sir Wm. Ouseley that our author often copies the Nuzhat ul-

Ḳulūb without acknowledgment; but he adds much that is new, either from other sources, or from his own observation, so that his geography will be found to contain a rich store of information respecting the physical and political condition of Asia about the beginning of the 15th century. As a remarkable instance, we may notice the author's reiterated statement, foll. 27 *a*, 33 *a*, that the Oxus (Jīḥūn), which formerly shed its waters into the Aral Sea, بحيرهٔ خوارزم, was flowing at the time of writing, i. e. A.H. 820, into the Caspian, بحر خزر.

In the preface, foll. 6 *b*—9 *a*, after a panegyric on Shāhrukh, the author states that, an Arabic work designated as مسالك الممالك و صور الاقاليم having been presented to that sovereign, he volunteered to turn it into Persian, and to enlarge it with suitable additions from other sources, a proposal which at once received His Majesty's sanction. Out of numerous works which he consulted for this compilation, he mentions there by name only the five following: Kitāb Masālik ul-Mamālik, by 'Abd Ullah B. Muḥammad B. Khurdād (i.e. Ibn Khurdādbeh); Ṣuvar ul-Akālīm, written in India by Muḥammad B. Yaḥyā; Jahān Nāmah, by Muḥammad B. Najīb Makrān, محمد بن نجيب [*sic*] مكران; Safar Nāmah, by Nāṣir Khusrau, and Ḳānūn ul-Buldān, without author's name. He then sets forth the plan of the work, which was to contain a map of the world and a special map for each region, with all necessary explanations.

The Safar Nāmah mentioned in the preceding passage is clearly the work of Nāṣir B. Khusrau, which has been noticed p. 379 *b*. Not only are the descriptions of Jerusalem, Cairo, and the Ka'bah, in the present work, abridged from Nāṣir's narrative, but the account of that traveller's interview with the poet Abul-'Alā in Ma'arrat un-Nu'mān, Add. 18,418, foll. 15 *a*—16 *b*, is found inserted with his name and in his very words, fol. 60 *a*.

In the body of the geography the following works are quoted: Masālik ul-Mamālik 'Azīzī, by Ḥasan B. Aḥmad ul-Muhallabī (Ḥaj. Khal., vol. v. p. 512), foll. 22 *b*, 28 *b*; the work of Ibn Ḥauḳal, fol. 35 *b*; Rasm ul-Arẓ, foll. 34 *a*, 36 *b*; Rasm ul-Ma'mūr, fol. 29 *a*; Jahān Dānish, foll. 35 *b*, 36 *a*; Nuzhat ul-Mushtāḳ, by Sharīf Idrīsī, foll. 23 *b*, 24 *b*, and the Geography of Ibn Sa'īd, foll. 28 *a*, 29 *b*, etc.

The preface above described is followed by another, foll. 9 *b*—20 *a*, beginning thus: سپاس بی قیاس قادری را که بساط افلاك را, which is apparently due to the same writer, and which shows some extent of verbal agreement with the first. It does not, however, belong to the present geography, but relates to an historical work, which the author was ordered to compile by Shāhrukh, A.H. 820, and which contained, we are told, the substance of the translation of Tārīkh i Ṭabarī, down to A.H. 295, of the Jāmi' ut-Tavārīkh Rashīdī, down to A.H. 705, and of the "Zafar Nāmah i Ḥaẓrat i Ṣāḥib Ḳirānī," for the time of Tīmūr, with a continuation comprising the reign of Shāhrukh, down to the "present year," A.H. 820.

It may be remarked here that the Zafar Nāmah mentioned in that preface cannot be the celebrated history of that name by Sharaf ud-Dīn Yazdī (supra, p. 173), which, as is distinctly stated in Maṭla' us-Sa'dain, Or. 1291, fol. 150, was composed in A.H. 828. The work meant is no doubt the earlier and far scarcer history of the same name by Niẓām Shāmī; see p. 170 *a*.

This second preface contains some remarks on the origin of the era of the Hijrah, the definition and utility of history, and the duties of the historian. It concludes with a full table of the contents of the extensive historical compilation to which it must originally have been prefixed, evidently the first edition of the work, which was afterwards

dedicated to Bāisunghar, under the title of Zubdat ut-Tavārīkh.

The contents of the Geography, or rather of this first, and only extant, volume, are as follows: Shape of the earth and of the habitable world, fol. 20 *a*. Division of the earth among the sons of Noah, fol. 21 *a*. Its division into seven climates, ib. The Ambient Sea (Muḥīṭ) and its branches, viz. Baḥr ul-Akhẓar or Indian Sea, Baḥr i Ḳulzum, Baḥr i Ūḳiyānūs, Baḥr i Rūm u Shām, Baḥr i Banādiḳah, Baḥr i Arāḳ (or Black Sea), and Baḥr i Bardīl, fol. 22 *a*. The principal lakes, fol. 25 *b*. In this section, and the next two, the direction followed is from East to West. The large rivers, fol. 27 *b*. The principal mountains, fol. 33 *b*. Areas of countries, fol. 37 *a*. Arabia, fol. 37 *a*. The Sea of Ḳulzum and Fārs, fol. 43 *a*. Maghrib, fol. 45 *a*. Spain, fol. 47 *b*. Islands of the Mediterranean, fol. 49 *a*. Egypt, fol. 50 *b*. Syria, fol. 54 *b*. The Mediterranean and its littoral, fol. 66 *a*. Jazīrah, fol. 68 *a*. Irak, fol. 72 *a*. Khūzistān, fol. 81 *b*. Lūristān, fol. 83 *a*. Fārs, ib. Governors and Sultans of Fārs, from the beginning of Islamism to A.H. 818, fol. 94 *a*. Kirmān, fol. 139 *b*. Rulers of Kirmān, from the Arab conquest to A.H. 820, fol. 141 *b*. Khorasan, fol. 174 *a*. Rulers of Khorasan, from the Arab conquest to A.H. 823, foll. 190 *b*—357 *a*.

This last section, which forms more than half the bulk of the volume, contains a connected and very full history of the eastern part of the Persian Empire, and, considering the high authority of the writer, and the extreme scarcity of his works, it adds no little to the value of the present MS. It may be divided into the following periods: 1. Early Khalifs and Abbasides, whose history is carried on concurrently with that of the vassal dynasties of the Ṣaffāris, fol. 203 *a*, Sāmānis, fol. 206 *a*, Ghaznavis, fol. 213 *a*, Saljūḳis, fol. 215 *b*, Khwārazmshāhis and Ghūris, fol. 231 *b*. 2. Chingīz Khān, fol. 237 *b*, and his successors, Hulāgū, fol. 251 *a*, Abāḳā, fol. 255 *a*, Arghūn, fol. 268 *a*, Uljā'itū, fol. 278 *a*, and Abū Sa'īd, fol. 288 *a*. This section includes a detailed account of the contemporary local dynasties of the Kurts, the Chaghatāi Amīrs, Ṭughātīmūr, and the Sarbadārs. 3. Period of Tīmūr, from his conquest of Balkh to his death, fol. 308 *a*. 4. Reign of Shāhrukh, fol. 321 *a*.

This last section, in which the narrative becomes extremely circumstantial, and assumes the character of a court chronicle, concludes with an account of the marriage of Prince Muḥammad Jūkī, which was celebrated in Herat, on the 25th of Ramaẓān, A.H. 822, fol. 356 *b*.

On fol. 357 *a* are found the last three lines of a paragraph, the preceding portion of which is lost, recording the setting out of Shāhrukh from Herat on a hunting expedition to Merv, on the 1st of Ṣafar, A.H. 823; also a fragment of a proclamation issued by Ulugh Beg to the inhabitants of Samarḳand, and announcing his father's victory over Mīrzā Iskandar before Isfahān (A.H. 817).

A full table of the contents of this first volume, فهرست ما فى المجلد الاول من هذا الكتاب, written by the same hand as the text, occupies nine pages at the beginning, foll. 1—5. It may be noticed that the author incidentally refers, fol. 308 *a*, to an account of Māvarā un-Nahr, which was to follow.

Rudely drawn maps of the world and of the Persian Sea are found on foll. 7 *b* and 43 *b*. Some spaces reserved for other maps have been left empty. In the historical section genealogical tables of the Ghaznavis, Saljūḳis, Ghūris and 'Abbasides, foll. 230, 231, 237, 252, have been introduced.

The latter part of the volume, foll. 358—384, contains the Khātimah, or Geographical Appendix, of the Ḥabīb us-Siyar; see p. 98 *a*.

Add. 7705.

Foll. 96; 8 in. by 4¾; 15 lines, 2⅝ in.

long; written in neat Nestalik, with 'Unvān and gold-ruled margins, apparently in the 16th century. [CLAUD J. RICH.]

A treatise of geography.

Author: Abul-Ḥasan Ṣā'id B. 'Alī ul-Jurjānī, ابو الحسن صاعد بن على الجرجانى

Beg. سپاس و ستایش خدایرا عز وجل که مارا بخرد

The author remarks in the preface that every man who wishes to associate with the great should be provided with a suitable offering, the best of all being some composition relating to science, and that he had chosen, with that view, geography, as being an easy and attractive subject. He was content, he adds, with abridging and illustrating, in the present treatise, the works of past philosophers, and had made only a few additions of his own. The title کتاب مسالك ممالك, which is written in the 'Unvān, does not occur in the text. The time of composition is not stated. The author evidently wrote after A.H. 850, for he designates Shāhrukh (fol. 30 *b*) by a posthumous title, خاقان سعيد انار الله برهانه. It is also to be noticed that he calls Constantinople by its modern name of Istanbūl, fol. 34 *a*, a designation, however, which is already used by Ḥāfiẓ i Abrū.

Haj. Khal., who mentions the work under مسالك الممالك, vol. v. p. 509, does not give any date; but it is noticed by Uylenbroek, Iracæ Persicæ Descriptio, p. 5, that, in a copy of the Kashf uẓ-ẓunūn belonging to Baron D'Ohsson, it was stated that Ṣā'id died A.H. 881. The Masālik ul-Mamālik is also noticed by Uri and Nicoll, Bodleian Catalogue, vol. i. p. 274, and vol. ii. p. 232. The statement of the former that the author died A.H. 816 is due to a confusion between him and his more celebrated countryman, Sayyid Sharīf Jurjānī, who died in that year. See also Frähn, Indications Bibliographiques, No. 203. Dr. Dorn has given some extracts from the present MS. in the Mélanges Asiatiques, vol. vii. pp. 36—43; compare vol. vi. p. 574.

The work is divided into a number of sections (Faṣl), not numbered, the contents of which are as follows: The earth, its form and position, the inhabited quarter of the globe, and its zones, fol. 3 *a*. The seven climates, beginning respectively foll. 9 *b*, 11 *a*, 13 *b*, 18 *b*, 26 *a*, 28 *a*, 29 *b*. Under each climate is a short statement of its dimensions, and of its course from East to West, followed by a table indicating the longitude and latitude of the principal places it contains from West to East. Very brief notices, in Arabic, are added to a few names of places.

Stages on the road from Samarḳand to Khatāi, extracted from the narrative of the ambassadors of Shāhrukh, fol. 30 *b*. Areas of various countries, and distances from town to town, fol. 31 *b*. Some cities, the names of which, as found in books, differ from their current appellations, fol. 33 *b*. On some migratory tribes, viz. the Barbar, Ḳatā, تتا, Ghuz, Manghishlāk, Khalaj, and Bukhārā, fol. 35 *b*. Peculiarities of some countries, and of their inhabitants, fol. 36 *b*. Places in which special diseases prevail, fol. 38 *b*. The Arabs and some of their settlements, fol. 38 *b*. The men of the cave, or seven sleepers, fol. 39 *b*. The principal seas, fol. 40 *a*, lakes (the first of which is the Caspian Sea), fol. 48 *b*, islands, fol. 51 *b*, rivers, fol. 55 *b*, mountains, fol. 60 *a*, and deserts, fol. 64 *b*. Wonders of the world, such as remarkable buildings, statues, talismans, and natural curiosities, fol. 66 *b*. Minerals, fol. 80 *a*. Proofs of the spherical shape of the earth; conflicting opinions on its age, also on the origin and various races of mankind, fol. 85 *a*.

The MS. breaks off before the end of the last section, fol. 88 *b*. Foll. 89—96, written in a later hand, contain a tract, imperfect at the beginning, divided into six chapters (Bāb), and treating of the shape of the earth, its circles, the fixed stars and the measurement of the longitude and latitude.

The first heading is as follows: باب سیم در بیان دوایری که سبب حرکات افلاك بزمین حادث میشود, Naṣīr ud-Dīn Ṭūsī is quoted, fol. 89 *b*.

On the first page of the volume is found the seal of Zafar Khān, an Amīr of the reign of Shāhjahān.

Add. 15,241.

Foll. 135; 10 in. by 6¼; 15 lines, 3¾ in. long; written in Nestalik, with gold-ruled margins; dated Rabī' II., the 42nd year of 'Alamgīr (A.H. 1110, A.D. 1698).

[The Duke of Sussex.]

مجمع الغرائب

A cosmographical work.

Author: Sulṭān Muḥammad B. Darvīsh Muḥammad ul-Muftī ul-Balkhī, سلطان محمد بن درویش محمد المفتی البلخی

Beg. سبحانك لا علم لنا الا ما علمتنا

The author, having devoted much of his time to the perusal of books treating of history, and of the wonders of creation, was in the habit of entertaining the great with the results of his reading. Finding the reigning sovereign Pīr Muḥammad Khān, who had just ascended the throne of Balkh, eager for information of that nature, he wrote the present work as a suitable offering to His Majesty.

The Uzbak prince, Pīr Muḥammad Khān, son of Jānī Beg Khān, and younger brother of Kīstan Ḳarā Sulṭān, seized upon Balkh at the death of Burāḳ Khān, A.H. 963, and maintained himself there until his own death, which happened in A.H. 974. See Rauẓat uṭ-Ṭāhirīn, Or. 168, fol. 366, and Mir'āt ul-'Ālam, Add. 7657, fol. 167.

The author states, fol. 94 *a*, that Balkh was his native place as well as his usual residence, and, fol. 30 *a*, that his father had, by order of Kīstan Ḳarā Sulṭān, laid the foundation of a royal bath in that city, A.H. 937. The following particulars relating to his own life, or to facts that came under his observation, are mentioned. Travelling with a caravan from Balkh to Kābul, A.H. 935, he saw two stone idols of colossal size near the latter city; fol. 78 *a*. A human skull as large as a bucket was found near Balkh, A.H. 933, and a skeleton measuring forty yards in length was dug up near the same town, A.H. 940; fol. 90 *a*. A fortress was built in Bukhārā by 'Abd ul-'Azīz Khān, A.H. 951, fol. 28 *b*, and a canal was opened through Balkh A.H. 968; fol. 39 *a*.

The work is divided into fifteen chapters (Bāb), treating of the following subjects: 1. The heavenly spheres, in four sections, viz. angels, planets, signs of the zodiac, heaven and hell, fol. 4 *a*. 2. The Prophets and the first four Khalīfahs, fol. 18 *b*. 3. Countries and cities, in alphabetical order, fol. 26 *b*. 4. Man, and human monstrosities, fol. 48 *a*. 5. Animals, fol. 60 *a*. 6. Plants, fol. 72 *a*. 7. Mountains and springs, fol. 74 *b*. 8. Seas and rivers, fol. 80 *a*. 9. Deserts, fol. 83 *a*. 10. Churches (Kanā'is) and burying-places, fol. 85 *b*. 11. Dimensions of some seas and rivers, fol. 90 *b*. 12. Distances between cities, fol. 93 *a*. 13. Physiognomy (Ḳiyāfat), etc., fol. 95 *b*. 14. Witty sayings and anecdotes, fol. 105 *b*. 15. Dates of notable events, fol. 114 *a*. This last section breaks off at fol. 121 *b*.

An appendix (Khātimah) treated, according to the table of contents, fol. 4 *a*, of the natural lives of men and animals; but in the body of the work, fol. 122 *a*, its heading alone is found, followed by an additional chapter on precious stones and their properties, foll. 123 *a* – 131 *a*.

The first half of the volume, foll. 6—20, 48—75, contains numerous miniatures, in Indian style, representing plants, monstrosities, various animals, etc.

The last three leaves, foll. 133—135, contain, in another hand, a Nāma-Malā, or er-

sified Hindī vocabulary, dated in the 5th year of Aḥmad Shāh (A.H. 1165). Two leaves of smaller size, containing a fragment of a Dakhnī Maṣnavī, are inserted after fol. 18.

An extract from another copy of the Majma' ul-Gharā'ib, Or. 1751, fol. 83, includes a table of contents, in which the chapters are eighteen in number.

Or. 206.

Foll. 145; 10½ in. by 6¼; 13 lines, 3¾ in. long; written in Nestalik, with 'Unvān and gold-ruled margins, apparently in the 19th century. [Geo. Wm. Hamilton.]

شجاع حیدری

A work treating of the curiosities and wonders of various countries.

Author: Muḥammad Ḥaidar, محمد حیدر

Beg. سپاس بی قیاس مر خالقی را که طبقات آسمان

After invoking blessings upon Nūr ud-Dīn Muḥammad Jahāngīr, "whose auspicious advent had made of Hindustan the abode of peace," the author relates at some length how the present compilation had grown out of the reports drawn up by some trustworthy persons, whom the Shahzadah Muḥammad Sulṭān Shujā' had sent to various countries, for the purpose of ascertaining *de visu* the wonders and evidences of the Almighty's power. One of these was the author himself, who had been sent on that occasion, with two years' leave, and in the company of Sayyid 'Imād ud-Dīn, to "the countries of Ṭāshkand, Iran, and Turan."

The above is obviously a clumsy fabrication. Prince Shujā' was not born at the time of the accession of Jahāngīr, and was only eleven years of age at his death. The mere fact that Shāhjahānābād, which was founded in A.H. 1049, is mentioned in the body of the work, betrays its late origin.

The book is a worthless rhapsody of childish fables, borrowed from the adventures of Iskandar Ẕulḳarnain and similar legends, and several of the countries described belong to the limbus of fanciful geography.

Add. 10,583.

Foll. 275; 10¼ in. by 6¼; 17 lines, 3½ in. long; written in Nestalik, by two different hands, about A.H. 1091 (A.D. 1680).

مختصر مفید

A geography of Persia, with historical notices, relating chiefly to the Imāms and to the Ṣafavis.

Author: Ibn Maḥmūd Muḥammad Mufīd ul-Mustaufī ul-Yazdī, ابن محمود محمد مفید المستوفی الیزدی

Beg. خرد هر کجا گنجی آرد پدید
بنام خدا سازد آنرا کلید

The author, whose history of Yazd has been noticed, p. 207 *b*, states that he began the present work in the Deccan, A.H. 1087, and gives the following account of the circumstance which led to its composition. Some ignorant pretenders having unduly extolled in his presence the power of the emperors of China and of Turkey, the writer, jealous of the glory of those pillars of the true faith, the Ṣafavi sovereigns, whose devoted servant he had been, at once undertook to vindicate their superior greatness. The work was completed, as stated at the end, in Lahore, A.H. 1091.

A considerable portion of the MS. is in the author's handwriting; the remainder has been corrected by him.

A full tabulated index of contents, foll. 1—18, is almost entirely in the author's hand.

The work is divided into sections, bearing as headings the names of the several provinces of Persia. The principal places of each province are described in alphabetical order.

Contents: The author's preface, fol. 19 *b*. The 'Irāḳs, fol. 32 *b*. 'Irāḳ 'Arab, fol. 33 *b*. 'Irāḳ 'Ajam, fol. 75 *b*. Āẕarbāijān, fol. 133 *a*. Arrān and Mūghān, fol. 142 *b*. Armenia, fol. 147 *b*. The desert between Kirmān and Ḳuhistān, fol. 148 *b*. The Pahlavi lands, fol. 149 *a*. Khachūr Sa'd (the province of Erivan), fol. 149 *b*. Khorāsān, fol. 152 *a*. Khūzistān, fol. 200 *a*. Diyār Bakr and Diyār Rabī'ah, fol. 206 *a*. Sīstān, Zābulistān, and Nīmrūz, fol. 207 *b*. Shīrvān, fol. 211 *b*. Ṭabaristān, fol. 218 *b*. Jurjān, fol. 220 *b*. Damāvand, Khwār, etc., fol. 223 *b*. Rustamdār, fol. 226 *a*. Māzandarān, fol. 230 *b*. Ṭālish, fol. 236 *b*. Fārs, fol. 237 *a*. Kirmān, fol. 254 *a*. Gīlānāt, fol. 256 *b*. Kurdistān, fol. 259 *a*. Gurjistān, fol. 260 *b*. Kaj and Makrān, fol. 264 *b*. Dāghistān, fol. 266 *a*. The littoral of the Sea of Omān (the Persian Gulf), with its harbours and islands, fol. 267 *a*.

Among the works most frequently quoted by the author are the following: Nuzhat ul-Ḳulūb, 'Ajā'ib ul-Buldān, Mu'jam ul-Buldān, Ṣuwar ul-Aḳālīm, 'Ain ul-Ḥayāt, Ḥabīb us-Siyar, and Haft Iḳlīm.

Or. 202.

Foll. 357; 11¾ in. by 6¾; 17 lines, 4¾ in. long; written in cursive Nestalik, in the 19th century. [Geo. Wm. Hamilton.]

مرآة البلاد

A geographical work, treating more especially of India, and including copious historical notices.

Author: Hāshim 'Alī ur-Riẓavī, هاشم على الرضوى

Beg. الحمد لله خالق العباد وناشرهم فى البلاد

The author gives some account of himself and his ancestors, under his birthplace Bijnaur, foll. 152—158, a town situated two Farsakhs south of Lucknow. He belonged to a branch of the Riẓavi Sayyids, which had migrated of old from Mashhad to Shīrāz. His grandfather, Muḥammad Riẓā, settled in Aurangābād in the time of Aurangzīb, and died in Dehli in the reign of Farrukhsiyar. His father, Mīrzā Yūsuf 'Alī served under Ṣafdar Jang, and followed his chief to Oude, where the author was born, A.H. 1177. Having lost his father in his third year, the latter was brought up by his uncle, Mīr Muḥammad Hādī, with whom he performed no less than four pilgrimages to Mecca, namely, in the years A.H. 1193, 1201, 1212, and 1223. He states that he wrote the present work in Lucknow at the age of fifty-eight, and in the body of the volume A.H. 1235 is found incidentally mentioned, foll. 172 *b*, 319 *b*, as the current year.

The Mir'āt ul-Bilād, which the author modestly calls an abridgment compiled from various historical works collected by himself, is divided into an introduction (Muḳaddimah), seven chapters (Bāb) and a Khātimah, as follows:—

Muḳaddimah. The heavenly spheres, and divisions of the globe, fol. 6 *b*. Bāb I. The first climate, the land of the Zingis, fol. 8 *a*.

Bāb II. The second climate, Arabia, fol. 13 *a*. This section includes the following historical notices:—a genealogy of Muḥammad, the twelve Imāms, and their descendants, under Mecca, foll. 13 *b*—46 *b*, a notice on the Vahhābis, and their raid upon Karbalā, A.H. 1216, under Najd, foll. 55 *a*—57 *b*, some account of the 'Abbasides under 'Irāḳ, foll. 59 *b*—67 *a*, and a long notice on Imām Ḥusain, under Karbalā, foll. 70 *a*—106 *b*.

Bāb III. The third climate, India, fol. 112 *b*. This chapter contains an abstract of

Indian history from the earliest times to the accession of Aḥmad Shāh (followed by 4½ blank pages), foll. 113 *b*—127 *b*, a record of the rulers of Oude from their origin to the accession of Shāh Zaman Ghāzī ud-Dīn Ḥaidar Khān, A.H. 1234, foll. 140 *b*—150 *b*, accounts of the Sayyids of Naṣīrābād (near Jāis), foll. 160 *b*—166 *a*, of the rulers of Bengal and of the European settlements in that province, foll. 170 *b*—173 *a*.

Bāb IV. The fourth climate, Īrān, fol. 221 *b*, including an account of the Ṣafavi kings and their successors, down to Fatḥ 'Alī Shāh, foll. 264 *a*—270 *a*.

Bāb V. The fifth climate; Turkistan and China, fol. 272 *a*, including a history of Changīz Khān and his descendants (especially of 'Abdullah Khān Uzbak, A.H. 990) and of Tīmūr, foll. 274 *b*—294 *b*.

Bāb VI. The sixth climate; Rūm, Syria, and Egypt, fol. 305.

Bāb VII. The seventh climate; Europe, fol. 314 *a*.

Khātimah: Inhabited countries situated outside the seven climates, fol. 320 *a*. America, fol. 323 *a*. Account of the dynasties of the Sāmānis, Āli Buvaih, Saljūḳis, Āli Muẓaffar, and the Sarbadārs, fol. 326 *b*. Notices on the Barmakis, fol. 332 *a*, and on the poet Ṭirimmāḥ, fol. 335 *a*. Anecdotes of Hishām B. 'Abd ul-Malik and others, fol. 340 *b*. Wonders of creation, fol. 351 *a*. Sages of India, fol. 353 *a*.

At the end, and in a different handwriting, is added a genealogy of the Sayyids of Iṣfahān, foll. 356, 357.

A modern table of contents is prefixed, foll. 1—4.

Add. 8911.

Foll. 50 ; 10 in. by 6¼; about 15 lines in a page; written in Shikastah-āmīz, about the close of the 18th century.

I. Foll. 1 *a*—4 *b*. Tabulated list of stages from Lahore to Ḳandahār, to which are added tables of distances from Dehli to Lahore, Multān, and Kashmīr, and from Agrah to Benares and Dhākah.

II. Foll. 5 *a*—20 *b*. Topographical account of the Duābah between the Chināb and the Jhīlum, and of the Duābah between the Jhīlum and the river Sindh.

Beg. حقیقت مکانات دوابه جوتهه یعنی مابین دریای چناب ودریای بهت

The author, who does not give his name, appears to have written towards the close of the 18th century. He states at the end that he had spent his life in those districts, in which he held a command under two Sikh Chiefs, the late Rājah Salāmat Rāi, and his brother Javāhir Mal.

III. Foll. 20 *b*—31 *b*. Tabulated lists of stations and distances on the following routes:—from Mirzāpūr to Bijaigarh; from Ghūrāval to Shāhpūr; from Benares to Nāgpūr; from K'hairāgarh to Nāgpūr, by four different routes; from Mirzāpūr to Nāgpūr, by three routes; from Dehli to Nāgpūr.

The names of places in this and the following section are written in both the Persian and the Devanagarī characters.

IV. Foll. 50 *a*—33 *b*. Table of stages from Mirzāpūr to Nāgpūr, by way of Rīvān, taken down from the dictation of Raghunāth Pandit.

Add. 16,741.

Foll. 59; 7 in. by 5; 7 lines, 2¾ in. long; written in large Nestalik, early in the 19th century. [Wm. Yule.]

منازل الحج

Itinerary from Irac to Mecca.

Author: Band 'Alī B. Mīrzā Khairāt 'Alī, بند علی بن میرزا خیرات علی

Beg. الحمد لله الذی جعل منازل الحج وسیله للشهود

This work was written, as stated in the preface, by desire of the Ṣafavi Prince, Abul

Fatḥ Sulṭān Muḥammad Mirzā, and from oral information received from Ḥājī 'Abd ul-Vahhāb of Baghdād, who at the age of sixty years had performed thirty-three pilgrimages to the "House of God," and had been admitted to the Prince's presence in India. The date of composition, A.H. 1214, is fixed by the chronogram جادهٔ آخرت.

After describing the route from Baghdād to Najaf, Ḥillah, and, through the territory of the Shammar Arabs, to Medina and Mecca, the author gives an account of the latter place, and of the rites of pilgrimage. He then sketches out, fol. 44 *b*, a second route through Hīt, Ḥalab, Damascus, and Jerusalem, and gives, in conclusion, brief notices relating to others by way of Dar'iyyah, Laḥsā, and by sea.

Sulṭān Muḥammad Mīrzā, who has been noticed, p. 133 *b*, was the author of a Persian Taẕkirah entitled Tuḥfat ush-Shu'arā, which is quoted in the present work, foll. 13 *b*, 19 *b*, as well as in the Favāid i Ṣafaviyyah, Add. 16,698, fol. 71 *b*.

Add. 8910.

Foll 62; 11 in. by 6¼; 15 lines, 4¼ in. long; written in cursive Nestalik, apparently late in the 18th century.

Miscellaneous notices relating to the Tāj-Mahall and other monuments in Agra, with the heading احوال نواب مهد عليا ارجمند بانو بكم مخاطب بممتاز محل

Tāj-Maḥall is the name of the mausoleum which Shāhjahān erected over the grave of his favourite wife, Mumtāz-Maḥall, in Agra. That celebrated princess, whose original name was Arjumand Bānū, was a daughter of Mīrzā Abul-Ḥasan Āṣaf Khān, and consequently a niece of the no less famous Nūr Jahān. She was married to Prince Khūram, afterwards Shāhjahān, in A.H. 1021, at the age of twenty, and bore him fourteen children, seven of whom died in infancy. Mumtāz-Maḥall died in childbirth on the 17th of Zulka'dah, A.H. 1040, in Burhānpūr, and her body was transferred six months later to Agra. Twelve years were spent on the building of the sumptuous edifice, in which Shāhjahān himself was subsequently entombed. See Pādishāh Nāmah, vol. i. pp. 385, 402, and Ma'āṣir ul-Umarā, Add. 6567, fol. 38.

Contents: Account of the death of Mumtāz-Maḥall, fol. 1 *a*. Verses composed by Shāhjahān for her tomb, fol. 2 *a*. Verses engraved on the tomb of Akbar at Sikandrah, fol. 3 *a*. Inscriptions on several large guns and on a throne in the fortress of Agra, fol. 4 *b*. Inscriptions of the tomb of Shāhjahān, fol. 5 *b*, of the Moti Masjid, ib., of the Dīvān i Khāṣ, fol. 6 *b*. Account of the precious stones employed in the construction of the Tāj-Maḥall, fol. 7 *a*. Climate of Agra, fol. 9 *b*. Account of Akbar's visit to Shaikh Salīm, and of the birth of Jahāngīr, fol. 10 *b*. Chronology of the Sovereigns of Hindustān from the time of Tīmūr to 'Azīz ud-Dīn ('Ālamgīr II.), fol. 11 *b*. Inscriptions of the Tāj-Maḥall, fol. 13 *b*. Measurements of the various parts of the Tāj-Maḥall and statement of the sums spent on their construction, fol. 14 *a*.

A description of the above structures will be found in Thornton's Gazetteer, under Agra.

A manuscript of similar contents is described in the Copenhagen Catalogue, p. 47.

Or. 194.

Foll. 94, 11¾ in. by 6¼; 9 lines, 4 in. long; written in cursive Nestalik, in the 19th century. [GEO. W. HAMILTON.]

A volume, the contents of which are substantially identical with those of the preceding MS.

Or. 195.

Foll. 55; 10½ in. by 7; 7 lines, 3¼ in.

long; written in Nestalik, in the 19th century. [GEO. W. HAMILTON.]

Another MS. with nearly the same contents as the preceding.

Add. 9873.

Foll. 173; 13 in. by 7¾. Miscellaneous papers relating to India, written or collected by General Tho. Hardwick, A.D. 1816—1821, among which the following is in Persian :—

"Inscriptions copied at Agra," foll. 165—169, namely those of the gate of Sikandrah, of the tomb of Akbar, of the throne in the fortress, and of the Dīvān i Khāṣ.

Add. 24,053.

Foll. 92; 11 in. by 6½; from 10 to 13 lines, 4½ in. long; written in Nestalik, in the 19th century.

سیر المنازل

A topographical account of the principal buildings of Shāhjahānābād and old Dehli, with copies of their inscriptions.

Author: Sangīn Beg B. 'Alī Akbar Beg, سنگین بیک بن علی اکبر بیك

Beg. معماری که بمعماری کن وجود کاینات را

The preface contains a panegyric on Mr. (afterwards Sir) Charles Theophilus Metcalfe, at whose desire the work was written, and from whom the author had received a liberal reward. Sangīn Beg says that he had himself carefully taken down the inscriptions, and had, in order to insure perfect accuracy, availed himself on most occasions of the assistance of a Persian Amīr, deeply versed in history, Navvāb Shams ud-Daulah Ẕulfaḳār ul-Mulk Mīrzā Maḥmūd Khān Bahādur Ẓafar Jang Mūsavī ul-Ḥusainī, who held the post of Bakhshi under the reigning emperor, Akbar Shāh (A.H. 1221—1253).

Sir C. T. Metcalfe acted as Resident in Dehli from 1811 to 1819, and again from 1825 to 1827. The present work must have been written during his first term of residency, and before he had succeeded to the Baronetcy in 1822. In another copy, Or. 1762, foll. 44—118, the same preface is found, but the name of Mr. William Fraser, who was appointed Deputy Superintendent of the Dehli Territory in 1820, is substituted for that of Mr. C. T. Metcalfe.

Contents: Preface, fol. 1 *b*. Chronological sketch of constructions erected in Dehli by successive sovereigns, fol. 4 *b*. Building of Shāhjahānābād, A.H. 1049—1057, and description of the fortress, fol. 9 *a*. Chauk of Sa'd Ullah Khān, fol. 12 *b*. Jāmi' Masjid, fol. 14 *b*. Dār ush-Shifā, fol. 19 *a*. Bāorī of Islām Shāh, fol. 23 *a*. Kalī Masjid, fol. 26 *a*. Masjids of Sharaf ud-Daulah, fol. 31 *a*, of Raushan ud-Daulah, fol. 33 *a*, of the Ḳāẓī, fol. 35 *a*, etc. Bāzār, south of the Lahore gate, and other buildings, fol. 38 *b*.

Account of the environs of Shāhjahānābād, and especially of the buildings of old Dehli, fol. 48 *b*. Dargāh i Ḳadam i Sharīf, fol. 51 *a*. Lāt i Fīrūz Shāh, fol. 59 *b*. Jāmi' Masjid, in the old fortress, fol. 60 *b*. Tomb of Niẓām Auliyā, fol. 64 *a*. Tomb of Humāyūn, fol. 72 *a*. Ṭughlaḳābād, etc., fol. 78 *a*. Masjid Ḳuvvat ul-Islām, and the Ḳuṭub Mīnār, fol. 82 *b*.

The present copy wants the drawings, for which blank spaces have been left, and breaks off in the last mentioned notice, fol. 83 *b*. The rest of the volume, foll. 84—92, contains an enumeration of the kings of Dehli from Judhistir to Akbar.

Another copy of the Sair ul-Manāzil, Or. 1762, foll. 44—118, contains a continuation which treats of the tomb of Sultan Shams ud-Dīn Īltatmish and some other monuments situate near the Masjid i Ḳuvvat ul-Islām, foll. 111—118.

The Sair ul-Manāzil has been superseded by the far more complete and accurate work of Sayyid Aḥmad Khān Munṣif, published under the title of Āṣār uṣ-Ṣanādīd, Dehli, 1847, and

in a second and much improved edition, 1852. The latter has been translated into French by Garcin de Tassy, Journal Asiatique, 5ᵉ Série, voll. xv. p. 508, xvi. pp. 190, 392, 521, and xvii. p. 77.

Add. 19,430.

Foll. 71; 13 in. by 9; 11 lines, 5 in. long; written in Nestalik, in the 19th century.

Another copy of the Sair ul-Manāzil, differing from the first in several particulars.

The preface is immediately followed by the topography which begins with the Jāmi' Masjid, fol. 3 *b*, and ends with a notice of the Masjid Ḳuvvat ul-Islām, also imperfect, fol. 65 *a*. The chronological sketch is transferred to the end, foll. 67—69, and contains an additional notice relating to a house built by Mr. William Fraser, Commissioner,[a] near the Mīnār i Jahān-numā or Lāt i Fīrūz Shāh, A.H. 1235 (A.D. 1820).

The descriptive portion of the work is fuller, and the copies of inscriptions more complete than in the preceding copy; a few drawings have been introduced.

Add. 8896, Art. I., No. 6.

A single sheet, 23 in. by 18. Facsimile of an inscription of the Ḳuṭub Mīnār, recording repairs executed by Fatḥ Khān, in the reign of Iskandar Shāh Lodī, and dated Rabī' II., A.H. 909, with an interlinear interpretation in the usual Persian character.

At the top is written: "Inscription on a Minar at Kootub ke Dirga, near the Usht Daht or Metal Pillar. The Minar measures 242½ feet in height and 140 in circumference at the base. Wm. Stewart."

That famous pillar, for which Sayyid Aḥmad Khān in his Āṣār uṣ-Ṣanādīd, 2nd edition, part iii. pp. 15—20, claims a Hindu origin, contested by Gen. Cunningham, was adapted, or commenced, by the conqueror of Dehli, Ḳuṭb ud-Dīn Aibak, whose name is inscribed on the neighbouring mosque with the date A.H. 587, and whose title, Sipahsālār, appears on the lower story of the pillar itself. Its vulgar appellation, however, Ḳuṭub Ṣāḥib kī Lāth, is not derived from that Sultan's name, but from the locality, which is called Khwājah Ḳuṭb ud-Dīn, or more commonly Ḳuṭub Ṣāḥib, from the shrine of the celebrated saint Khwājah Ḳuṭb ud-Dīn Bakhtiyār Kākī, who died there A.H. 633 or 634 (Akhbār ul-Akhyār, Or. 221, fol. 26, and Firishtah, Bombay edition, vol. ii. pp. 717—725). Thus it is said in the Sair ul-Manāzil, Add. 24,053, fol. 6, that both the Mosque called Ḳuvvat ul-Islām and the Mīnār are situate "in Khwājah Ḳuṭb ud-Dīn," در خواجه قطب الدین واقعست

For accounts of the Ḳutub Mīnār, see Walter Ewer, Asiatic Researches, vol. iv., pp. 313—16, vol. xiv. pp. 480—89. Prinsep, Indian Antiquities, vol. i. pp. 326—30, General Cunningham, Archæological Survey, vol. i. pp. 189—204, Garcin de Tassy, Journal Asiatique, 5ᵉ Série, vol. xvi. pp. 243—50, E. Thomas, Pathan Kings, pp. 21, 283, and Raverty, Tabakat i Nasiri, p. 621.

A more accurate facsimile and transcription of the above inscription will be found in the Āṣār us-Ṣanādīd, Appendix, p. 26, No. 14, and p. 58.

Sloane 4094.

A paper roll, 9 feet by 5½ in.; written in cursive Nestalik, apparently in the 18th century.

A list of the Caravanserais of Iṣpahān, with an account of the various classes of merchants by whom they are frequented.

[a] Mr. Wm. Fraser was appointed Commissioner of Revenue for the first division of the Dehli Territory in 1829. See "General Register of the East-India Company's Civil Servants."

END OF VOLUME I.